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OF THE

LONDON MISSIONARY SOCIETY

1899

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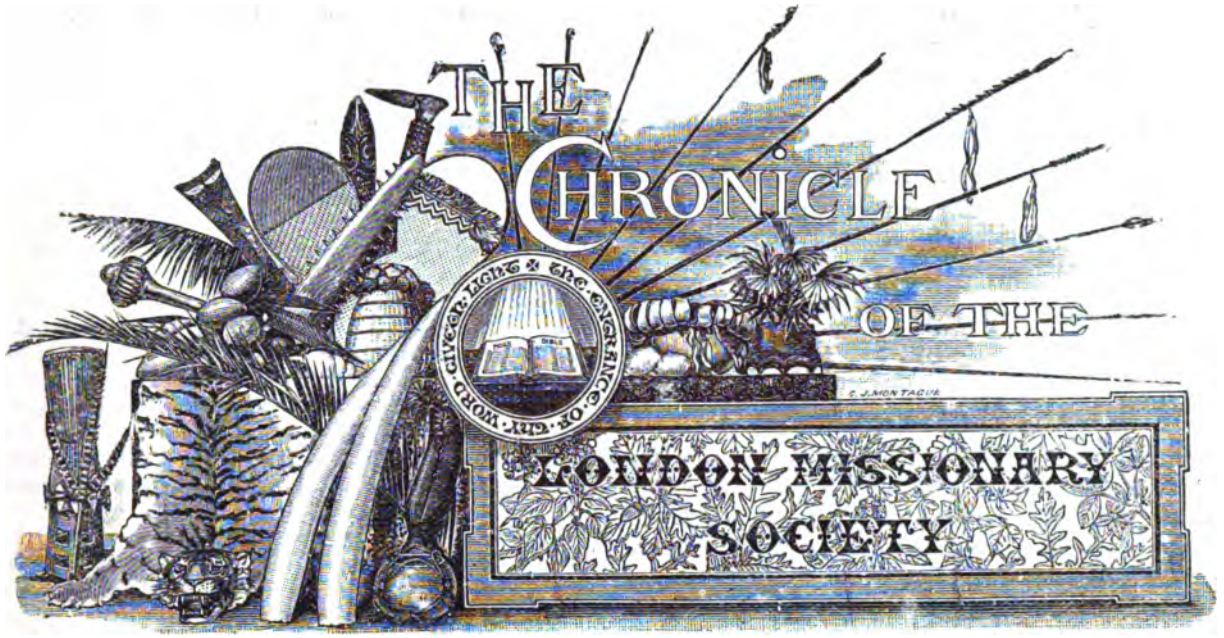

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CHRISTIAN PEOPLE AND THEIR DUTY TO EVANGELISE THE WORLD.

By Rev. E. Alport Wareham, Agent of the Society for Scotland and Ireland.

THE purpose for which Christ instituted His Church was that by its means the whole wide world might be evangelised. That this purpose has the place in the minds of His professed people which it should have, no one in the face of the facts will, I think, dare to maintain. It is the one Christian duty which large numbers of Christian people ignore. How can this state of things be remedied? Twenty-five years' experience as the secretary for Scotland and Ireland in connection with the L.M.S. has shown me some of the causes for this lack of interest in the command of the Saviour, as well as what remedies should be applied.

We periodically have the work of Foreign Missions brought before us from the point of view of the missionary fresh from the field. These accounts from the lips of the actual workers are generally both stimulating and inspiring; they impress one with the conviction that, however we at home may regard the work, the men and women who are face to face with the degradation of heathenism—and they are the best judges—have unbounded faith in the cause for which they labour, and in the remedy they carry for the evils and sorrows of the world.

First and foremost as a means of sustaining faith in the last command of our Lord (viz., to evangelise the whole world), and at the same time to stimulate and increase our activity in the work, I put prayer—earnest, hearty, importunate, believing prayer; not only personal secret prayer, but united public prayer, such as might and should characterise every Christian Church, and find expression in the missionary prayer-meeting. This I would urge for the sake of Christ Himself, for the sake of our brothers throughout heathenism, and specially for our own sake, the absence of which in our churches has done so much to make our faith the weak thing it is. By a missionary prayer-meeting I do not mean a meeting held spasmodically, when some person or news specially interesting is to the fore, but a meeting regularly held—say once a month—for which there should be *prayerful* and *careful preparation* by the minister conducting the meeting.

There are great and stupendous difficulties in the way of the evangelisation of the world, arising from many and varied causes, which I need not stop to particularise, but

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not one which cannot be removed by prayer. We have in our hands a lever which can not only move mountains of difficulties, but move the world. How is the Church using this God-given power? It has been truly said that Christ is the heart of the Church, and prayer is the pulse-beat. Put your finger on that beat, and you have the health of the Church. The question of missions to-day is the prayer question. Get the Church on her knees, and the battle for the salvation of the world is more than half won, for we wield an almighty arm, which all down the centuries has never failed. It is within my recollection as a boy that we used to meet for prayer that God would open the world for the inlet of His Gospel. Such a prayer is no longer necessary. It has been heard, and the whole world is at the feet of the Church. In my early manhood we used to gather and cry to God to raise up men and women to go into this opened world. With what triumphant faith, as an answer to prayer, do we look on these 1,500 young men and women-students who, since 1896, have laid themselves upon the altar of service, waiting to be sent forth as heralds of the Gospel! Already some 400 of them are in the mission-field. Do we not need once again to meet for prayer that God would open the pockets of His people? Never was the Church so rich, never was the need so clamant, and never was the moan from missionary societies so continuous as to the inadequacy of the means to accomplish the work ready at their hands. Our own Society has, for the past ten years, been pleading for an income of £15,000 more than it receives, for the lack of which "fields white unto the harvest" cannot be reaped, and the precious grain is left to perish.

Here is a sphere for the activity of the Watchers' Band, into which they can carry the contagion of their own enthusiasm and faith. It may be that they may be used by God to revive the Divine spark of faith in the Saviour's command.

The rest is largely machinery, but very essential. For an intelligent apprehension of mission work, to increase faith, to elicit sympathy, to awaken zeal, and to call forth Christian liberality there should be a missionary sermon preached in every church at least once a year. I would urge that the minister should do this, to be followed by a hearty missionary meeting, *for which preparation is absolutely necessary*. It does not do simply to announce that the meeting will be held, and that "it is hoped there will be a good number present." At this meeting the missionary should have time to tell the story of his work. In addition to this, when there is a fifth Sunday in a month a part of that Sunday might be utilised for giving missionary information. I was urging this plan upon a meeting of ministers, when one replied: "We have not the books needful, and they are costly to get." This plea can no longer be used, for there is a well-selected missionary lending library at the Mission House, London, and another at my house, 27, Mayfield Terrace, Edinburgh, which are at the service of anyone wishing to interest others. To do this effectually one must be interested oneself; there must be a well-grounded and comprehensive knowledge of missionary literature; in a word, the one who would influence others must be saturated with the missionary spirit himself. And yet how often almost the entire missionary information given to the churches is left to the annual visit of the missionary.

The Sunday-school may well be utilised. Here is a field where the seed of missionary enthusiasm may be sown with the happiest results, which may, and often does, develop into the missionary, or at least into the active missionary worker at home. There should be in every school some organisation by which contributions may be *regularly* gathered. Then there should be a missionary address given once a quarter. If this were done by the teachers it would be a means of grace to themselves as well as to the school. We should then have growing up a class of workers from whom an influence would be carried into the churches, and a new and happy day both for the Church and the world would dawn.

Closely allied to the school box comes the family missionary box as an agency for fostering the missionary spirit. There is no part of the machinery equal to this. *A missionary box in every Christian home* is what we should aim at; a box well looked after, and used every week. If this were done, the days of moaning would be gone for ever.

There is great advantage in *concentrated* effort. Strong churches might support their own missionary, weaker ones might join for the like purpose. Christian Endeavour societies, Bible-classes, and individuals could easily support, at the cost of £10 per annum, a native preacher or teacher in some destitute village. Sunday-schools might keep and educate orphan children. If this were done there would be kindled in the hearts of Christian people—adults and children—a new enthusiasm, springing from personal contact with the work.

It is our duty to obey the commands of Christ; it is a sin to neglect them. The vocation to become a missionary is probably a rare one, but the obligation to support missions is binding upon *all* who acknowledge Christ as their Saviour and Master. A profound truth was uttered by one of the speakers last May which has clung to me: the Christian man who is living without an interest in the extension of the Saviour's Kingdom is living in open sin, because he is refusing to obey his Lord's commands. Our appeal is not to the world, but to those who call Christ their Lord and Master.

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FROM THE HOME SECRETARY.

THE Directors hope that the churches will follow the well-established custom of devoting the collection at the observance of the Lord's Supper on the first Sunday in the year to the Fund for Widows and Orphans and Incapacitated Missionaries. Statements showing the need and value of this help have been issued to ministers throughout the country, and we sincerely trust that the additional £570 required may be raised for such a worthy object.

I AM glad to be able to mention in my first notes for the New Year that up to the end of last November there was a slight improvement in our receipts for general purposes. So far as it is possible to compare one year with another we appear to have received some £600 more than during the corresponding months of the previous year. This is by no means a large amount in view of our needs abroad, but it is gratifying to know that the movement is in the right direction. The responses made direct to the Mission House up to December 9th, in answer to the special appeal, amount to £707 16s., being nearly divided between donations and additional subscriptions.

A WATCHERS' BAND SECRETARY has sent me 10s. from a Watcher, aged ninety years, as the proceeds of netting, for the Hunan Mission Fund. She gives a share of the fruit of her labours to our Society. "May her example stimulate others," as my correspondent says.

WILL our friends in the country note that the Directors are inviting them to observe the week commencing February 19th as the Special Week of Thanksgiving, Prayer, and Self-denial? It was encouraging to have an increase from this source of income last year; and we shall be thankful for a still larger one in the current year. We do not yet know how far the London churches observed their week in November; but if any of them were unable to do so we shall be glad to supply them with envelopes and leaflets for the week in February.

I AM hoping to announce in the next number full particulars of our General Lending Library.

ARTHUR N. JOHNSON.

MISSIONARIES' LITERATURE ASSOCIATION.

WE think this a suitable occasion for calling attention to the above Association and the much appreciated work in connection with it that is carried on by Mrs. Cock (*née* MissFrances L. Evans), of 1, Porchester Houses, Porchester Square, W. In writing for the revised list of the Society's missionaries, Mrs. Cock asks whether we know of any friends who would like to help her with a subscription. She will be thankful to receive such subscriptions, as the fund at her disposal is now exhausted. The chief object of the Association is to obtain promises from kind friends willing to send off, under the Secretary's direction (so as to prevent over-lapping on the one hand and the neglect of worthy workers on the other), *their own* magazines themselves. This is being done by interested people all over the country. In addition to this there is the general work, for which subscriptions are necessary. Mr. W. T. Stead has, for several years, most generously given a grant of 110 copies of the *Review of Reviews* every month free, except the carriage, and it is to pay for the postage of these and three other smaller grants from the *Religious Tract Society*, the proprietors of *Great Thoughts*, the *Young Man*, and the *Young Woman*, that more subscriptions are required. The postage and carriage of the *Review of Reviews* alone comes to nearly £1 every month, and Mrs. Cock requires an income of £18 a year certain to meet these and the other charges referred to. Will any reader of the CHRONICLE, who sympathises with this laudable undertaking, and is disposed to help, kindly send subscriptions to Mrs. Cock at the address given above?

PROCEEDINGS OF THE BOARD.

Board Meeting, November 29th, 1898.—Rev. W. BOLTON, M.A. (for the first hour), and then Mr. F. H. HAWKINS, LL.B., in the Chair. Number of Directors present, 79.

The Foreign Secretary introduced the following missionaries:—Rev. J. and Mrs. Smith, returning to Belgaum; Rev. W. W. and Mrs. Stephenson, returning to Gooty; Rev. W. Robinson, returning to Salem; Rev. W. J. Edmonds, transferred from Madagascar to Quilon; Rev. J. I. Macnair, appointed to the Telugu Mission, South India; and Rev. R. Howieson, appointed to Hankey.—The Chairman added a few words of farewell to the missionaries, and prayer on their behalf was offered by the Rev. A. Holborn, M.A.—The missionaries briefly addressed the Board.

Mr. Lewis Hermon Gaunt, B.A. (*Cantab et Oxon*), of Clare College, Cambridge, and Mansfield College, Oxford, was unanimously appointed Editor of the Society's publications. The appointment of Mr. Gaunt had received the hearty endorsement of the Directors who attended the previous meeting of the Board, but the final appointment had been deferred to the present meeting, in order to get an expression of opinion from other Directors who are in the habit of attending only the meeting at which Southern Committee business is transacted. Mr. Gaunt

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was introduced to the Directors, and, having been welcomed in their name by the Chairman, spoke briefly in reply.

The Board adopted the following resolution, and commended it to the constituency of the Society for adoption at the various public meetings which may be held :—

"This meeting ventures to hope that Her Majesty's Government will be able to secure the early meeting of the Powers in Conference at Brussels, and that steps may be taken to press upon the Powers the necessity of decisive international action with reference to the liquor traffic in West Africa; and in particular—

"(1) The desirability of prohibiting the importation of spirits into districts where the use of distilled liquors does not exist or has not been developed or where either on account of religious belief or for other reasons, the people of that district are opposed to the trade; and that this should be loyally carried out by all the Powers having possessions in West Africa; and

"(2) That in places where prohibition is deemed impossible from the existence of a well-established trade, a uniform duty should be established of not less than 4s. per proof (imperial) gallon, a regular, gradual increase taking place at intervals which might afterwards be decided; and that these duties should be uniform in all the possessions of the West Coast of Africa."

Rev. A. Hills, B.A., of Stafford, was appointed a Director *vice* Mr. L. C. Mummery, and Rev. C. Playll, of Louth, *vice* Rev. J. D. Jones, M.A., B.D.

Board Meeting, December 13th, 1898.—Mr. F. H. HAWKINS in the Chair. Number of Directors present, 68.

The Foreign Secretary called the attention of the Board to the biography of Dr. Stoughton, by his daughter, Mrs. Lewis, which has just been published, and informed them that by arrangement with the publishers (Messrs. Hodder & Stoughton) Mrs. Lewis received a royalty upon the book, and that any profits from the sale were to be devoted to the funds of the Society. The Board expressed its thanks and appreciation of this kindly resolution on the part of Mrs. Lewis.

The resignations by the Rev. W. J. Morris, of Canton, and Mr. J. E. Dennison, B.A., of Nagercoil, of their positions as missionaries of the Society were accepted.

The Directors accepted with much gratification an offer of service by Miss Lilian Briggs, daughter of the Rev. B. and Mrs. Briggs, of Antananarivo. Miss Briggs has for five and a half years been engaged in teaching in the Society's Girls' Central School, Antananarivo. The acceptance of this offer gave rise to a renewed expression of satisfaction that such a number of children of missionaries are throwing themselves into the work in which their parents are engaged.

Arising out of a statement on the present and prospective financial position of the Society, a very earnest discussion took place on the best means of augmenting the income from people who have not yet responded to the appeals from the Mission House. The most important suggestion made was the expression of the conviction that a stronger appeal should be made to the consciences of members of the churches, by individual and personal representation of the claims of the work.

IN TORRES STRAITS.

BY THE REV. R. WARDLAW THOMPSON.

DARNLEY and Murray Islands were the earliest home of the New Guinea Mission. Messrs. Murray and McFarlane, with the first band of eight native teachers from the South Seas, landed on Darnley on July 1st, 1871, and formed the first station by leaving two Lifuan teachers there. Murray Island, twenty-seven miles away to the south, was afterwards selected as the site of an Industrial School and Training Institution for native teachers, and in the early days of the Mission, while the mainland was almost unknown, and was believed to be unfit for the permanent residence of Europeans on account of its unhealthiness, these two islands were looked to as a sanatorium and as the permanent centre of work for the whole Mission. Mr. McFarlane not unnaturally thought of Murray Island as another Iona, from which should proceed bands of trained and devoted men to carry the Gospel to the wild tribes on the mainland. Further acquaintance with the southern shores of New Guinea has proved that, though the climate is trying to Europeans, it is quite possible to live and to work in it with success. Consequently the original idea of making the islands the centre of the Mission has been abandoned. They are now outstations of the Western Branch of the Mission, under the care of native teachers from Samoa. We went to them from the Fly River, and the change from the dreary, low-lying, mangrove-covered, mosquito-haunted shores of that uninviting region to the picturesque beauty of these striking hilly, tree-clad volcanic islands, was very great. We reached Darnley Island on Saturday afternoon, after a weary day of steaming from Daru against the S.E. trade wind, the first of many and, as our subsequent experience taught us, by no means the worst of the many such days we were to spend on the *John Williams*. We found four or five pearl-shelling schooners at anchor, having come in apparently for shelter at the end of the week. There are a large number of these boats at work in the Straits, engaged in collecting the large pearl shell for commerce. It is a trying and hazardous occupation, but as the profits, or possible profits, are considerable, it attracts a large number of men from all parts of the world. Many of the boats are in the hands of Japanese, of whom there appears to be a growing number in Torres Straits.

The indigenous population of Darnley Island is now very small, being only seventy-one. There are about as many more who have come from other places. Murray Island is larger and loftier, and has a population of about 400. The people are evidently quite a different race from the majority of those on the coast of the mainland east of the Fly River. They are Papuans, tall, black, with decidedly frizzly hair and aquiline noses. We went ashore at Darnley on Sunday morning in time for the service at half-past nine. Fully 130

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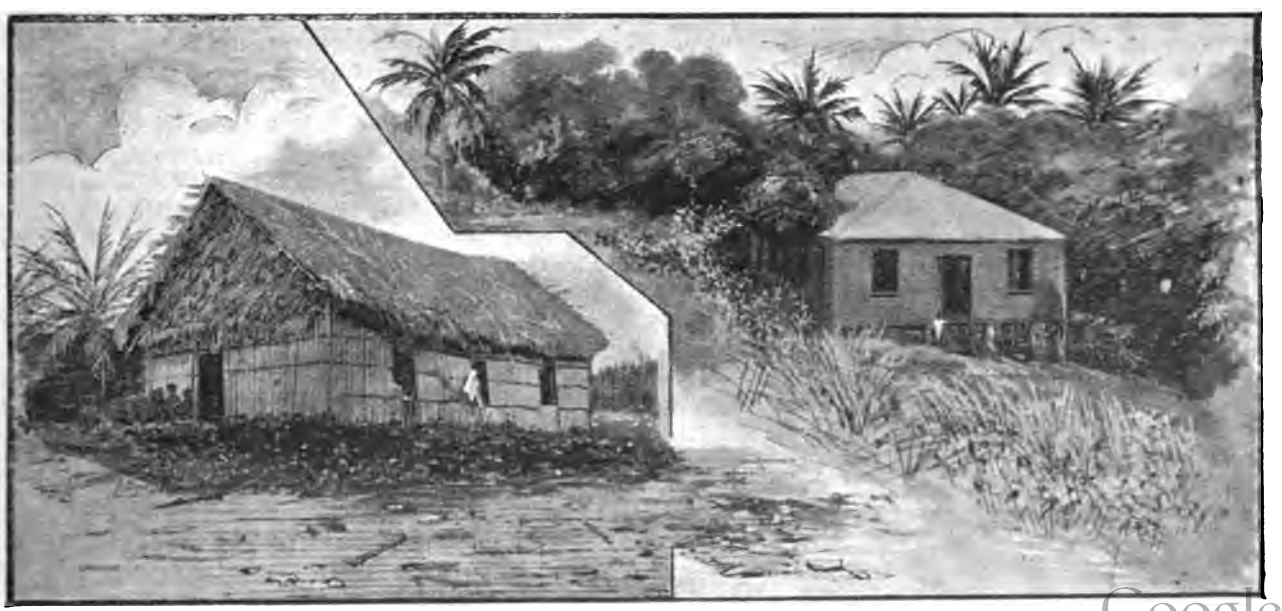
1. SCHOOL IN CHURCH, MURRAY ISLAND. 2. DITTO. 3. THE CHIEFS OF MURRAY, DARNLEY, AND MAER ISLANDS.



4. CHURCH AT SAGUANE, FLY RIVER. 5. THE CHURCH. MURRAY ISLAND.

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were present in the little mission chapel, and the cosmopolitan character of the assembly may be gathered from the fact that those present represented eighteen different languages. The hymns and prayers were in the native language, and then I gave an address in English, which I tried to make as like pidgin English as I could, though, I fear, without much success. I certainly did not rise to the eloquence of a preacher in the same neighbourhood who, addressing the blacks on the subject of faith in Christ, had to express himself thus: "You know one fellow, Jesus Christ; you stick to Him; He good chap." After I had spoken, other members of the Deputation said a few words, and then followed the Communion service, the deacons who assisted being the Mamoos, or chief, of the island, and another man who bears the distinguished name of Kangaroo, and who has had a long and varied history of peril and adventure in connection with the Mission.

The teacher on this island, Iotama, is an earnest and capable man who is engaged in making a translation of the Gospels into the language of the aborigines. He has a school, and a membership of forty in his little church. We left Darnley on the Monday morning early for Murray Island. Though it is only twenty-seven miles away in a direct line, the intervening space is so filled up with an intricate network of coral reefs and sandbanks that it was quite impossible for a vessel of the size of the *John Williams* to go direct. We had to steam fully forty miles to windward, and then down the long, deep channel inside the Great Barrier Reef. As no vessel of so large a tonnage has ever been known to visit the island before, and the neighbourhood was quite unknown to Captain Hore, we had to proceed cautiously, and did not arrive at our anchorage till late in the afternoon.

Murray Island is singularly attractive, and the situation of the mission premises on the slope of the hillside is most picturesque. The old mission house is now sadly out of repair, being only occasionally used when Mr. Chalmers visits the island. The native teacher, Fenau, has a comfortable home, and the mission chapel is one of the best built in New Guinea, with side walls and floor constructed of properly cut and planed timber, and it is furnished with the luxury of seats. Being also used as a schoolroom, there is a gallery at the end for the infant class. We went on shore early in the morning, and had a meeting shortly after seven, about seventy adults and a number of children being present, all of whom were respectably dressed in European clothing. The two Mamooses, or chiefs, of the small islands of Maer and Dauer were among those present. Here, as at Darnley Island, the ordinary medium of communication with the very mixed population is pidgin English. The Rev. Joseph King, who was one of our party, being familiar with Samoan, delighted the hearts of the teachers at both places by speaking to them in their own tongue, and by his help we were able to have a much more satisfactory conference with them about their work than would otherwise have been possible. The difficulties they have to encounter are by no means slight. The introduction among the people of the islands of a large infusion of foreigners from all parts, most of whom know nothing of Christianity, and bring their own habits with them, cannot fail to have a prejudical effect upon the morals of the community. Work, however, seemed to be going on steadily, and, of the 400 people of Murray Island, there are about eighty members in the fellowship of the church.

The islands in Torres Straits are under the direct jurisdiction of Queensland and the Government educational system of Australia touches them to the benefit of the children. The Queensland Government maintains a European teacher on Murray Island, who has the use of the mission chapel. We examined the school, and were exceedingly pleased. There were fifty-one scholars present, and it was most satisfactory to find what marked progress the children were making in knowledge of English. After the salutation to the visitors, "Good morning, sir!" they sang "Pull for the shore, sailor," in very good time, and with plenty of voice. They then all recited the Lord's Prayer in English before separating into their classes. We found the senior class of six read very well in the 3rd Reader of the Century series. They also recited and wrote at dictation and parsed. The junior classes appeared to be making equally good progress. After examining the school, we climbed further up the hill to the old mission house, with not a little zest, as breakfast was awaiting us, and we had had a long morning's work to whet our appetites. After breakfast came further conference with the teachers, and then we left for the ship, much pleased with what we had seen, and, realising that though Murray Island is no longer required to provide teachers for the mainland, it is a very important centre for work of a very different kind. The floating population in the Torres Straits, and the small mixed communities settled in the various islands, all need the Gospel. An earnest and capable man, with the necessary energy of character, skill in managing a boat, and broad, human sympathy, which would enable him to get into close contact with men of many minds, would here find a sphere of labour which might have most far-reaching results. Good seed would be literally as bread cast upon the waters, to be carried by many currents to many shores, and though it might have little direct effect upon New Guinea, it might be a means of blessing in many lands.

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."—

ISAIAH ix. 2.

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CHINA IN 1898.

THE conflict of opinion with regard to the fateful changes so rapidly succeeding each other in the Far East is a current illustration of the importance of the view-point in deciding human judgments. That the same facts or set of circumstances are thought and spoken of variously, with no sense of untruthfulness, by equally conscientious and able men, is mainly due to their differing mental position. We need to remember this not only when listening to others, but also when forming our personal decisions as to duty. Selfish hopes and fears may easily dim our vision. Sympathy for others may lead to unwise action on their behalf. Inability to look beyond the immediate present may dishearten us, or fatally delay the discharge of duty, while faith in God or the lack of it will alter for good or evil the very atmosphere of thought. Alike in private and in public matters, the Christian must ever seek their meaning from the Christian standpoint. Let us try to do this, then, as respects the recent startling changes in China. To some, these changes are portents of suffering, chaos, and ruin. To others, they are signs of coming blessing. What is the truth? And what is the genesis of the history now getting itself written?

To a Chinese of the old school, the outlook for his country and its civilisation to-day must seem like that of old Rome in the thought of her best sons when the hordes of Northern barbarians were at her gates. We know, though the Romans could not, that that invading flood was needed to prepare Europe for a nobler future, and that what was most precious in Rome's earlier day has lived on. And we know too, as the Chinese cannot, that the advent in their midst of the races they once despised and now fear does not mean for this land a desolation like that of Rome, but the incoming of influences which shall enable its people to take a worthy place among the other nations of the world, and to contribute their share to the well-being of all.

China is not dying, though its ancient civilisation may be passing away. It is suffering the birth-throes of a new life. The old law—"through death to life"—is being re-affirmed here. And the pangs of this crisis in its history are inevitably proportioned to its greatness as a nation. Probably no single event in modern times will ere long be seen to have been more important or to have influenced the destinies of such multitudes of human beings. It is the dim consciousness of this fact that, apart from the impulses of ambition and commercial rivalry, is drawing the eyes of men to this empire to-day. May God in His mercy grant that its hour of peril and of suffering may be short; and that, alike for China's sake and their own, those who by their example and past action have been the human agents in hastening its advent, may remember that the teaching of the parable of the good Samaritan is binding upon nations not less than upon individuals!

For, be it noted well, we cannot, and ought not to be either unmoved or unhelpful, like priest and Levite, much less repeat the *rôle* of the thieves in the old tale. If it cannot fairly be said that the Christian peoples of Europe and America have desired, like these last, to plunder and to slay, it must assuredly be admitted that they—and above all, England—are mainly responsible for the present crisis, with all its possible issues. To discover the cause and inner meaning of what is now going on, we need not search long. It is not simply the collapse of an effete and decayed civilisation that we are witnessing. Nor is it merely that China has become, or is in danger of becoming, the battle-ground of the conflicting interests of the great world-powers. These are but incidents, though momentous ones. The truth lies deeper. Less than a century ago China remained shut up and practically untouched by the mighty forces which have been gathering strength and dominating the destinies of Europe for generations. In this nineteenth century after Christ she was still much what she had been for ages. Dynastic changes, wars, and other internal struggles, nay, even the incoming at various periods of new faiths like Mohammedanism and Buddhism had not materially altered the thought of the people or the conditions of their life. The native energy of the race had been able to assimilate whatever came to it from without, and even to influence neighbouring peoples. But it proved otherwise when once it was brought fairly into contact with a civilisation which, whatever its defects, has been largely moulded and vitalised by Christianity. Men talk of Western thought, culture, and material power, of all that goes to make up our modern civilisation, but that which gives it all its true worth and differentiates it from all that has gone before is the element of heavenly origin which has entered into it; and the wonderful significance for Christian men of the events we are discussing is that they are the first-fruits of the working of Christian influences in China, and the certain indications of the nearing victory of the Gospel over some of the mightiest hindrances to its saving power. The leaven is in the meal, and there must needs be fermentation. Christ is the Prince of Peace, yet He Himself said that He brought a sword. Far more rapidly than many dare to hope, China is moving towards the light, life, and liberty we have longed that she should share with us. If we cannot save her from the pain and sorrow of the period of awakening life, we must perforce rejoice when we see the grave-clothes falling from her as at the voice of Jesus she comes forth from her tomb, and are bound to stretch forth to her the hand of helpfulness and love. It is unlikely that we shall ever know the real truth as to the recent struggles in the Court of Peking. The victorious party are hardly likely to make public other than what may serve their own ends. But there is infinite pathos in the thought that the Emperor himself has probably fallen while striving, it may be half blindly and by mistaken paths, to lead his people onward and upward. If this be

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so, few historical memories will come to be more tenderly cherished than that of Kwang Hsü, the delicate and lonely youth who, from his imperial throne, has joined the noble band of nameless ones who suffered for God and their country. And, in any case, the fact remains that Christian nations, and above all the Christian Church, are responsible to God and to China for having set in motion the forces which are now acting so powerfully, and that there is no honourable or safe path of escape from the duties which our glorious position of privilege imposes upon us.

JONATHAN LEES.

THE EDUCATED COMMUNITY OF BENGAL.

CALCUTTA is a very large university centre. It is also the political and commercial capital of India; so that many thousands of educated men are employed in it in Government offices and commercial houses and in all the learned professions. Thus, taking the students of the numerous colleges, and also the vast numbers of men resident in Calcutta who have been students, we have a very large community, marked off decisively from the rest of the population by their education and their familiarity with the English language. The same class is also found scattered everywhere throughout Bengal. They have proved themselves exceedingly capable subordinates, and have thus won a large measure of respect and confidence from all practical Englishmen. They are mostly used as clerks under English supervision, but they do not excel in writing only—they are found in almost every branch of the public service, except the army, and also in manufacture and trade, in education, medicine, and law. Their capacity has won them such a reputation that they are largely employed outside Bengal, both publicly and privately, especially in North India and in Burmah.

I.—What are the causes that have given this community its peculiar characteristics? (*a*) The dominant cause has undoubtedly been *English education*. This, whether given by Government, by Missionary Societies, by Hindus, or by Brāhmas, has effectively changed the current of their minds, made the bulk of Hindu teaching incredible to them, and has made them capable of comprehending Western thought and work. Education has brought them also into contact with English politics and journalism: hence the Indian National Congress and the opposition press of India. (*b*) Less recognised by themselves, but also of decisive importance, has been *the influence of Christianity*. This was brought to bear most effectively in the first instance by the Mission Colleges; but I am myself convinced that the Brāhma Somāj (which owes so much of its primal impulse to missions, and especially to educational missions) has done more to spread reverence for Christ and His teaching among the educated classes, and to enable them to understand what spiritual religion is, than any other single force. From whatever cause most educated Bengalis have been deeply influenced by Christian morals and Christian thought. (*c*) After English education and Christianity, I believe the most important factor in moulding this class has been *the discipline* they have received in office, factory, law-court, hospital, and elsewhere in their work as subordinates to Englishmen. The results this has produced are very remarkable: the lax, shifty, dilatory oriental has developed marvellous punctuality, steadiness, accuracy, reliability within the limits of his particular work. On the other hand, English example has been productive of considerable evil: many a Bengali Babu has begun to take a glass of liquor like his superior, and has within a few years filled a drunkard's grave.

II.—What is the present religious condition of this community? (*a*) The first thing to be realised is the extraordinary extent to which English education has destroyed all vital Hindu faith in these men. They call themselves Hindus, they wish to remain within the pale of Hindu society, but when pressed they almost unanimously confess that they have lost hold of a great many of their old beliefs; and from their conversation one can see without the possibility of error that the main lines of Hindu thought have been thoroughly eradicated from their minds. (*b*) Secondly, as a rule, they accept no new form of faith, and formulate no new theological ideas. Their interests are apart from religion. A good Government post or a fat clerkship in a commercial house is what they toil for. Yet, as a matter of fact, there grows up in the minds of most of them a vague sort of monotheism. Ask any average Calcutta Babu the question, "What do you believe?" and he will most probably answer, "We believe in one God, just as you do. He is our Heavenly Father." But in spite of this nascent belief, I am afraid that the majority are utterly indifferent to religion, are completely steeped in the world, and thus are practical atheists. And that is the greatest difficulty we have to face in dealing with them. (*c*) Then along with this worldliness and carelessness there usually goes a very decided hatred of Christianity. The average Bengali Babu has very little good to say of Christians, Christian doctrine, or the Christian Church. It is now becoming fashionable among them, thanks in great measure to the Brāhma Somāj, to praise Christ and His teaching. But for Christian society, or for any Hindu who becomes a Christian, they have only the extremest hatred and contempt; although later the convert often wins esteem by his personal worth. (*d*) Then there has been undoubtedly a very decided Hindu reaction within recent years. But a rally is the very best proof possible that an effective attack has been delivered. Hinduism has felt the pressure of Christianity and is trying to gather itself together in self-defence. The most noteworthy point about this revival, however, is that it shows no unity. They call for internal reform, but they cannot agree among themselves what is to be the standard of the purified faith; one section harking back to the hymns of the Rig-

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Veda; another demanding a return to the Vedantic philosophy; a third calling aloud for the abolition of animal sacrifice. (*e*) And, naturally, the more sincere men are very far from happy. They experience the deepest spiritual unrest, and often in anguish of soul seek here, there, and everywhere for help, Thus, in spite of the prevailing carelessness and the bastard revival of Hinduism, there are, scattered everywhere throughout the community, earnest men, especially young men, who are hungry and thirsty for God. How instant is our duty to succour these men I need not say. During recent years a number of young men of this class have found peace in Christ through the work of quiet Bible-classes in various parts of Calcutta and Bengal. They are our chief hope at present, and I believe many will be won in the near future. (*f*) But, besides those who are consciously seeking the truth, there is another interesting class—men who are not so likely to enter the Church themselves, but whose influence is decidedly favourable. These are the most clear-sighted and the most advanced, morally, of the educated men of Bengal. They realise the infinite moral difference between Christianity and Hinduism; they are eager to see moral reform within Hinduism; they unite most heartily with us in temperance and social purity work; many of them recognise the religious supremacy of Christ, and acknowledge publicly that He will yet reign in India.

III.—Now these conditions, affecting the religious state of the community, have been developing very rapidly within recent years, and for us the main result arising is this, that *direct evangelistic work* is now possible among them. The work of the Mission Colleges has as yet been by far the most effective method of evangelisation applied to this community. To this method we owe the number of stalwart converts won up and down the century since 1829, men who have formed the very pith and marrow of the Church of Bengal. Duff was sent out to evangelise the higher caste people, and found them impervious to the preaching of Christianity; so he forged this sharp weapon, and it has been well used. But the great forces I have been describing, operating continuously these last seventy years, have so moulded the community that we are now entering on a strange new epoch of hope. We can now use forms of work in dealing with these men which could not have been used in Duff's days. So in Calcutta and elsewhere, side by side with the college work, simple evangelistic methods are being brought into use. The most considerable of these new efforts is the College Department of the Y. M. C. A. of Calcutta, an institution which bids fair to be a mighty power for good. Now the L. M. S. Mission in Calcutta has a magnificent opportunity for such work: a large educated community resides close by the college. But new work such as this means an increased staff, and for an increase of staff our Directors want an increase of income. Thus Calcutta is one of the many places in all parts of the field where there is AN OPEN DOOR. Will the Churches not arise in the name of Christ and bid us enter in?

J. N. FARQUHAR.

CHINA.—Kuling, from no less a testimony than that of Dr. John—who, till the year before last, used to laugh at the Hankow heat, and had but little sympathy with those who fled for refuge to Chefoo, Japan, and other places—is proving itself to be a magnificent sanatorium. Dr. John himself wonders now how he could have endured the heat of "that furnace" (Hankow) for so long a time. "Indeed, it is now a marvel to most of us how the missionaries in Central China have managed to get along without a sanatorium for so long a period. But think of the losses in life and health sustained by the missions in the years gone by! Many have come up to Kuling this year broken down in health and spirits, and have returned completely renewed in body and mind. Some have come up in a dying condition, and are now rejoicing in the enjoyment of a fulness of life and hope. As to the children, I do not suppose they could be healthier or stronger in any part of the world than they are at Kuling." This message is the best kind of thanks that can be offered to those who so generously helped to provide the Rest-houses at Kuling.

INDIA.—The Rev. H. H. Theobald is very proud of his band of preachers, eight in number, acquired one by one with infinite care and pains, selected from innumerable applicants, the majority of whom are worthless. It would be a great grief to him to part with any one of them. One agent only has proved a disappointment. Both Mr. Theobald and Miss Theobald have, the former says, been most exceptionally blessed and happy in their native staff. Mr. Theobald is bound to his men by ties of real affection and warm appreciation. "If fidelity and ability and preaching power and earnestness would win Mangari district for Christ it would soon be won. But, alas! these do not yet avail to break down the solid wall of heathenism that everywhere confronts us." An additional annual subscription to enable Mr Theobald to place two more preachers at a large place—which appears, in many ways, more hopeful than any he knows—twelve miles from Mangari, would be most welcome.—The Rev. Maurice Phillips has been appointed a member of the Board of Sanscrit Studies in connection with the University of Madras. This is, we believe, the first time a missionary has been selected for this position.

AFRICA.—The Rev. J. May has sent particulars of the fatal illness of Mrs. Robertson, at Kawimbe, Lake Tanganyika, on August 24th. He says: "Her faith was beautiful to witness, and she felt beneath her the Everlasting Arms. Towards the last she said, 'I will trust and not be afraid.' Thus is another life laid down for Africa—an earnest of the rich harvest to be ingathered here in days to come. Her short, sweet life in our midst has done us all good, and her death has brought heaven nearer." Mr. Govan Robertson adds: "My wife said near the end, 'Tell mother I am glad I came to Africa.' Her work has been short but true. Life is not counted by hours, but deeds. She was dearly loved by the people, and loved them with her whole heart. Her short life was ruled by 'duty,' and that based upon 'love.'"

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WORKERS IN THE CUDDAPAH DISTRICT.

By Rev. G. H. Macfarlane.

THE monthly meeting of the Cuddapah Mission workers (Cuddapah and Jammulamadugu headquarters) took place at Yerraguntla, Cuddapah District, on November 5th, 1898.

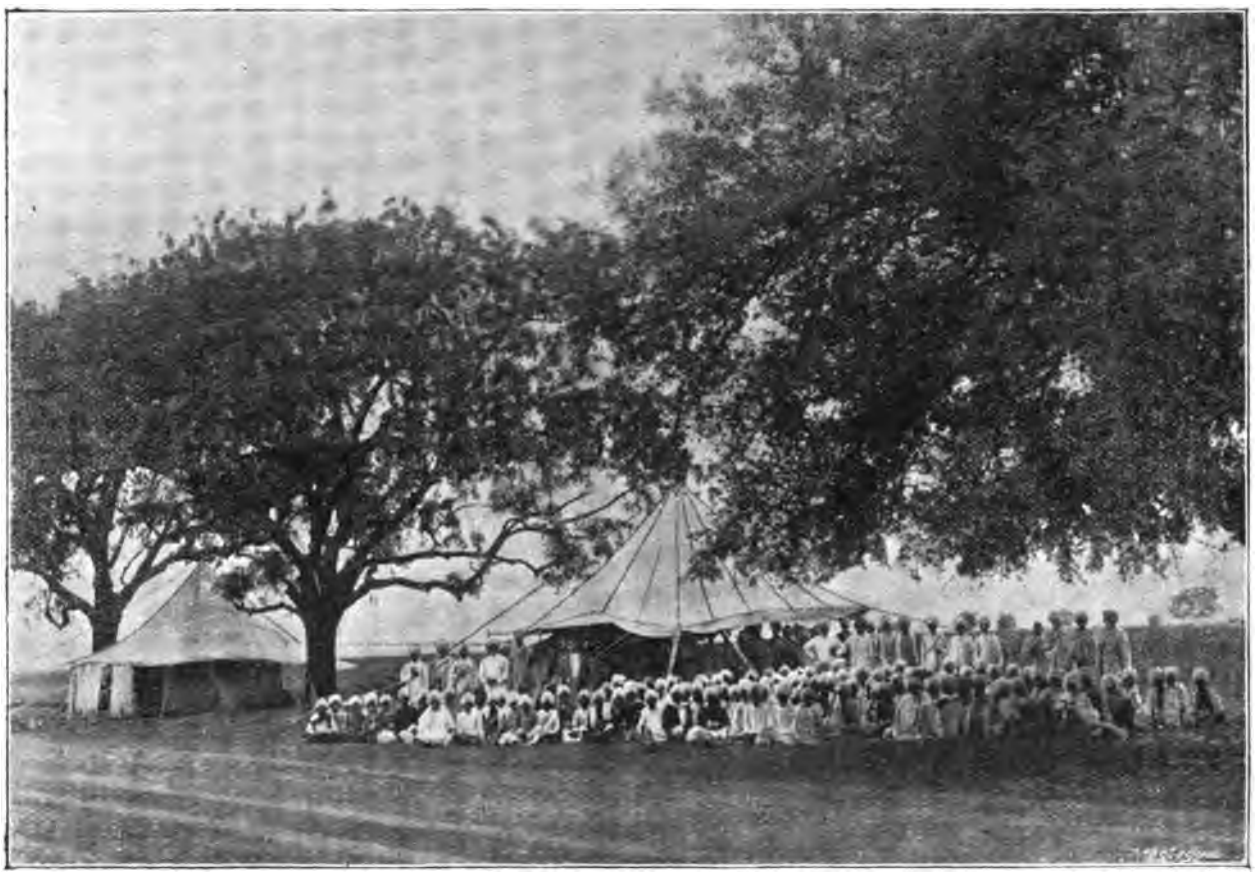
The encampment was by the side of the main road, and the railway station across the fields.

Meetings were held for prayer, homiletic and pastoral teaching, settlement of congregational and educational work, the payment of agents, and attention to petitions and troubles of Christian people.

There were present: Messrs. Macfarlane and Campbell, three native ordained evangelists, ten catechists, and ninety-two teachers. The people to the right of the picture are some of the native Christians. One tent is used for the meetings, and another as dwelling-place for the missionaries.

Other catechists and teachers met at another centre some days previously.

There are altogether 160 workers connected with the Mission, and 14,000 of a Christian community.



WORKERS IN THE CUDDAPAH DISTRICT.

NOTES FROM BRITISH GUIANA.

THOUGH the churches of this colony became self-sustaining in 1867, they still cherish the fondest recollections of the L.M.S., and the deepest gratitude for the men sent and the work done. The names of John Wray, John Davies, John Smith, Joseph Ketley, and many others form such links between them and the Society as can never be broken.

My own church—Providence—is a child of the L.M.S., and is so far worthy of her parentage as to have two branch churches here in Georgetown, and eight village stations up the country. Three of these are on the Demerara river—viz., Milmount, Strik en Henvel, and Cephas. Five are on the Essequibo river: Buck Hall, Caria Caria, Fort Island, Wolga, and Lequan. My members, especially the older ones, speak of themselves as missionaries. I have just

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buried the oldest member, Mrs. Amelia Savory, in her ninety-fifth year, she having united with the church at the age of fifteen, during the pastorate of the Rev. John Davies, the first minister. As a girl, she used to teach the old slaves to read the Scriptures after the preaching service. She continued throughout her life an earnest worker and consistent Christian. I found her very frail—she longed for her release—but before she went home she asked God for two things: First, that she might live to see a pastor appointed to the Providence Church; second, that she might partake of the communion once more, that pastor presiding. Both her requests were granted by her loving Father. She partook of the Lord's Supper, Sunday, September 11th, the day I commenced my ministry; and I shall not soon forget, on the occasion of my first visit to her, how she clasped my hand with both of hers, saying: "My dear minister; my dear minister." She was a child of the mission and a veritable mother in Israel. It is not often the churches at home see her equal for devotion to Christ.

There are many Chinese in the colony, and good work is being done amongst them by all sections of the Church. A large number of the Chinese are Christians, and this is attributed to the fact that many of the Chinese are Christians when they arrive in the colony, the result of mission work in their own land.

I have only had time to visit two of my out-stations yet, but in both I found many who could not mention what the L.M.S. had done for their people without tears of joy. In Fort Island—the old Dutch capital, where you may see the ruins of the old fort and the old church, which served as court-house and council chamber as well—we have an American-Indian as catechist—Robert Sam by name, and a good, earnest fellow he is. I married an American-Indian couple whom he had persuaded to leave a life of sin. I had to marry them with his aid as interpreter; and by the same means gave them some loving counsel.

In the Isle of Lequan we have a tumble-down chapel, but a hearty handful of people under Mr. Collins, the catechist. The first service was marked by one young negro coming up to me and giving himself to God. A notable feature of the three services I held was the presence of several coolie men, women, and children. I had half-a-dozen coolie men sitting on their heels on the floor. They were pleased to shake hands, and appeared very attentive. It was only a little they could understand, so I took the opportunity to speak to them by an interpreter, one of their own people, whose heart is opening to the Saviour.

What the Society has done in the past, and what it is now doing in sustaining the Rev. A. W. Wilson, so that he may train a native ministry, awakens gratitude here, and may make our work interesting at home.

Money is scarce in the colony, the stations are poor; in the spirit of Christ we will help one another, declining the State grants—which are accepted by other denominations—and relying, as our fathers did, upon Him to whom all power is committed.

JAMES BELSHER.

FROM THE SECRETARY OF THE WATCHERS BAND.

MAY I be allowed to wish my fellow Watchers a very happy and beautiful New Year? In standing on the threshold of the last year of this century, our thoughts naturally turn to the unknown century which lies so immediately before us. As this nineteenth century has seen the wonderful progress of God's Kingdom, and doors opening in all parts of the world, shall we not, as Watchers, pray very specially this year that the coming century may witness the conversion of whole nations to Jesus Christ and the coming of His Kingdom everywhere? And may we, one and all, realise our individual responsibility in regard to this.

GLANCING over the year just gone we can, with great thankfulness, acknowledge a steady increase in our membership. More than eighty branches have been formed in the Home Division, and there are many indications that God is greatly blessing this Fellowship of Prayer.

ALTHOUGH our New Year does not begin until April, members who may be registered on and after January 1st will not be required to renew their subscriptions until 1900. The new Watchword Card and the revised list of missionaries will, however, be supplied to such without further charge.

BRANCH SECRETARIES will, I hope, receive the Renewal Forms, &c., at the end of this month, so as to give more time to get them filled in.

THE Directors of the British and Foreign Bible Society kindly invited members of the London Branches to the Bible House on December 2nd. Tea was provided at 4.30, after which parties were conducted over the warehouses by different gentlemen, who explained the various departments of this most wonderful Society. Special interest was taken in the printing presses for Bibles for the blind, and specimen sheets of the Braille and Moon type were printed off and presented to the visitors. At 6 p.m. a meeting was held in the Board Room, presided over by Mr. Caleb Wright, the Chairman of the Directors. The Rev. J. G. Watt, M.A., one of the Secretaries, and the Rev. C. Silvester Horne, M.A., gave inspiring addresses, and the hearty thanks of the visitors were expressed by the Rev. A. N. Johnson, M.A. Home Secretary of the L.M.S.

NEW BANDS.

Branch.	*Church.*	*Secretary.*
Dudley ...	Christ Church	Rev. R. R. Workman.
Cardiff ...	Charles Street	Miss A. J. Hughes.
Halifax ...	Square	Miss Oakes.
Weldon ...	Jubilee Mission Hall...	Miss S. E. Franklin.
Felixstowe ...	Union	Mrs. Robert Allen.
Kirkstall ...	... ...	Mr. S. E. Nixon.
Allerton ...	... ...	Mr. Hedley White.
Idle	... ...	Miss Jackson-Turner.
Windhill ...	... ...	Mr. Paley.
Manchester ...	Queen's Park (revived)...	Mr. T. B. Berry.
Holt	... ...	Miss M. Stribling.
Halifax Park	... ...	Mr. H. H. Wright.
Scattered Friends' Branch	... ...	Mr. L. Stuart Cocks.

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"OUTSIDE THE SOCIETY'S GENERAL OPERATIONS."

FAR away in the islands of Samoa, where missionaries of our Society have laboured for over sixty years, there is an institution in the Port of Apia which well merits the support of all those who love sailors, and who seek to make happy those who temporarily lack the comforts of home, or the companionship of relatives and friends; we refer to the Coffee House, Free Reading Room, and Library, now carried on by Rev. W. E. and Mrs. Goward.

Samoa had in 1892 attained an almost world-wide reputation. The Berlin Treaty had brought it into prominence in European politics; the great hurricane of March, 1889, had given the Apia Harbour an awesome name; high officials of the Three Treaty Powers were in residence in the group; scientists and literary men were occasional visitors; and one, R. L. Stevenson, had chosen the beautiful Island of Upolu for his home, and, as it has since proved, his last resting-place. The onward sweep of the ever-expanding tide of civilisation and of commercial enterprise had reached the shores of Samoa; residents were beginning to multiply;

VIEW OF THE COFFEE HOUSE FROM THE MISSION COMPOUND.

As far back as 1849 an attempt of this kind was made, at the time of the erection of the first church for foreigners, for a room some 12 feet by 20 feet was partitioned off in the little iron church, and there books, newspapers, and writing materials were provided for the use of the few white residents, and for the convenience of the sailors, chiefly whalers, who frequented the port in those days. After a number of years' use the Reading Room ceased to exist, for the space it occupied was required for church purposes, and, so far as we are aware, no further efforts in this direction were made until about seven years ago.

the country round about the port was being gradually opened up; tracts of suitable land were being placed under cultivation for the raising of tropical produce for foreign markets; traders were seeking to extend their operations in the Group; mail steamers, men-of-war, and merchant vessels were frequently in and out of the harbour; and Apia was in touch with San Francisco, Sydney, Hamburg, Auckland, Fiji, Tonga, and many outlying groups of islands.

If such was Apia, it can be well understood how great an opportunity there was for the revival of the Reading Room, and to this good work Rev. W. E. and Mrs. Clarke, who

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were at that time the Society's missionaries in the port, heartily put their hands. Suitable premises on the main beach road and facing the harbour were taken at a yearly rental of £36; a lady manageress was found, and the whole scheme was started in a manner thoroughly worthy of the patronage and support of foreign residents, visitors, men-of-wars'-men, or sailors. There was, however, growing up in the township a large population of half-castes, who, being educated in either the German or English language, could find opportunity, in the using of such an institution, for self-culture and for gaining knowledge of the outside world, which was now coming more and more in contact with the land of their birth.

This institution was named the L. M. S. Coffee House and Free Reading Rooms. For in the premises were two large rooms, and these were well furnished for the purposes they were to serve—one being the coffee room, where refreshments were always obtainable at moderate rates, and the other the reading room, where up-to-date British, German, American, and Colonial magazines and newspapers were to be found, as also a piano for public use.

The whole cost of this enterprise, and all pecuniary responsibility connected therewith rested entirely upon the missionary, for such a scheme of usefulness does not come within the usual operations of the Society, whose funds are utilised in spreading abroad the Gospel among purely native populations. It is therefore very easy to realise that gifts of books, magazines, pictorial and weekly newspapers, not to mention donations toward the initial outlay and the current expenditure, were always exceedingly welcome, and helped considerably to support the good work, which was kept going by Mr. and Mrs. Clarke until they went home to England for their well-earned furlough.

THE PUBLIC LIBRARY.

Miss A. E. Large, L.L.A., another of the Society's missionaries, who was stationed in Apia during this period for the carrying on of educational work among the white and half-caste children of the port, also took a deep and active interest in the welfare of the sailors and men-of-wars'-men. She established a Sailors' Rest, and, during her residence in Apia until her transference to the Rarotongan Mission, continued her kindly work, and became known to large numbers of German and British sailors as a true friend.

About the time also that the Coffee House and Reading Room was opened, a new scheme was inaugurated by

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Consul Cusack-Smith and other gentlemen of the town—viz., a Public Library. Suitable premises were rented and fitted up, and books were either given or purchased, until speedily a library was formed of about 3,000 volumes, and to these continual additions were made. This scheme was heartily received, and for a while was successful; but, in the course of a few years, interest in it unfortunately decreased, the rent got into arrears, and the library was used but little comparatively.

The need for such an institution in Apia was a real one, and it is a matter for regret that its prosperity did not continue for a longer period.

Upon the departure of the Rev. W. E. and Mrs. Clarke for England, the Apia Station was filled by the Rev. W. E. and Mrs. Goward, who had already resided for seven years in the Falealili district on the south side of the Island of Upolu.

The new resident missionary and his wife entered heartily into the labours of their predecessors, and they determined to make an effort to increase the usefulness of the Coffee House and Reading Room. Some alterations in the building were therefore carried out. The premises were repainted, a new piano was obtained, and, with the hearty co-operation of their lady manageress, they worked hard to achieve their aim, and to make the institution as far as possible self-supporting. Full success did not, however, crown their efforts, and so it came to pass that, when about two years had passed away, the usual debit balance having become a heavy one, Mr. and Mrs. Goward came to the conclusion that the work must be abandoned and the place closed. Several good friends, however, came to the rescue; some helped by sending good magazines mail by mail, others by giving donations; while Miss Agnes Weston, of the Royal Sailors' Rest, Portsmouth, provided the entire rent for one year, and any crisis was thus most happily averted.

This scheme being thus placed on a better footing, and commanding both friendly help and patronage, Mr. and Mrs. Goward turned their attention to the needs of the young men of the town, and they determined to at once establish a Young Men's Institute. For this purpose, premises that had been used as printing offices were bought by them, and, as they were built on land adjoining the Mission Compound, and were otherwise very suitable, a lease of the plot of ground on which they stood was obtained for a term of ten years at £18 per annum. Several gentlemen heartily supported this undertaking, and twenty-one became subscribers of 20s. per annum, while just over thirty members were enrolled, the fee for membership being 4s. per quarter. In this building, which had to be carefully repaired, suitably furnished, and supplied with all requisites, were social room, games room, and class room. Friends came forward to help in the classes, and in the clubs which were formed, and a fair measure of success seemed assured, and great results were hoped for, but, sad to say, the scheme was doomed to end in failure. The majority of the youths and of the young men had to be not only attracted to the Institute and persuaded to join it, but had to be retained by unwearying efforts to amuse, interest, and instruct them; and, although gallant attempts in these directions were made as far as other numerous and pressing duties permitted, the half-caste young men did not fully appreciate the privileges offered them, and gradually other engagements and pleasures drew them away. Fees ceased to be paid, as also then did donations, and our friends found themselves saddled with heavy pecuniary responsibilities without any compensatory good work being achieved thereby, and so at last the doors of the Young Men's Institute were reluctantly closed.

Mr. and Mrs. Goward did not however lose heart, for they determined to use these now vacant premises for their Coffee House work. Many improvements in the building were, however, absolutely needed, and also some additions to it, before such transference could take place, and this work was immediately undertaken. The premises which up to this time had been rented for the Coffee House and Reading Room were now given up, and thus an annual saving of £18 was effected. The late Institute premises were soon ready for occupation; they were situated in a better position, and they gave, moreover, larger accommodation, there being three fine rooms instead of two only, as in the old premises; and the transference scheme turned out exceedingly satisfactory, the only drawback being that the necessary outlay had been heavy.

The largest room became the coffee room, and the other two were used respectively as reading room and library, for by the kindness of the late Public Library Committee, Mr. Goward was able to secure about 2,000 volumes, the remainder being sold by public auction to meet the arrears of rent. The new premises, in good working order, were opened in December, 1897, under the title of Apia Coffee House, Free Reading Room, and Public Library; and the accompanying views of the exterior and interior will testify to the more favourable conditions under which the work will for the future be carried on, and there is good hope that this institution may continue and flourish, until its usefulness shall become much greater, and its scope much more wide reaching.

For this aim to become a realised fact, the whole scheme must be worked on up-to-date lines. There must be a constant supply of English, German, American, and Colonial newspapers, magazines, and illustrated papers for the Reading Room; a constant supply of the best of the new books for the Public Library, and a regular supply of good, wholesome refreshments in the Coffee Room.

While Mr. and Mrs. Goward are on furlough in England the good work is being carried on by their lady manageress, Miss Forth, of New Zealand. She has already managed this work for about three years, and a large share of the

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heavy work and responsibility has necessarily fallen upon her. She has associated with her one or more English-speaking Samoan youths, who, after a few months of her good training, become fairly apt in their duties as waiters and general helps. Miss Forth takes a deep interest in her work, and leaves no stone unturned to increase the general usefulness of the institution. The crew of any trading vessel or man-of-war that arrives in the harbour at once receives from her, by means of our Coffee House canoe, a large parcel of assorted literature, with a letter of hearty invitation to make use of the rooms. On every voyage of the mission steamer, the *John Williams*, about twenty parcels of literature are sent away to traders in the outlying groups of islands, and those nearer home are not forgotten. These parcels are highly appreciated, and the recipients of them often send letters expressing their thanks for the welcome gift. By this means a second thoroughly good use is made of all the Reading Room literature, and none of it is overlooked or wasted.

THE READING ROOM.

Mr. Goward makes a very earnest appeal for regular and constant help in the following form :—

1. Annual donations of cash to help meet current expenditure, under which head comes—ground-rent, manageress's salary, salaries of waiters, lighting, purchase of supplies for Coffee Room, and the necessary outlay on the premises, furniture, crockery, &c.

2. Regular supplies of books for the Public Library, and of magazines for the Reading Room, have also to be purchased if they are not forthcoming as gifts from friends. Hence, if some friends would remember the need for books, and would send one book every six months or every twelve months, they would render substantial help; and if others would give instructions to their newsagent to send regularly month by month, in their names, a magazine for the Reading Room, the expenditure would be considerably decreased. German books and magazines will be highly appreciated, and are much needed, also American, Colonial, and English publications, for which there is an increasing demand.

To friends who desire to help, we give Miss Forth's address —Coffee House, Apia, Upolu, Samoa; or Rev. W. E. Goward's, in case friends might wish to make any inquiries— London Missionary Society, 14, Blomfield Street, London, E C.

The appended recommendations of this work in the Port of Apia will speak for themselves, and need no comments :—

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LONDON, 14, Blomfield Street, November 8th, 1898. Mission House.—Extracts from a letter of the Rev. R. Wardlaw Thompson, Foreign Secretary L.M.S., to Mr. Goward:—

"The need for the Coffee House, Reading Room, and Public Library, which you have under your care at the Port of Apia, is increasingly great.

"I cannot forget what I saw during my visit there of the work, and the evidence I had of its importance. I wish it fell within the province of the Society, and that the state of its finances permitted it to give regular help to so

THE COFFEE ROOM.

valuable a means of keeping people out of temptation and of doing them good.

"You certainly ought not personally to bear the financial burden involved in carrying on this useful work; and I trust that you may find a sufficient number of friends interested in what you are doing to take the burden entirely off your shoulders."

APIA, June 29th, 1898. Supreme Court of Samoa.—Extract of a letter of Wm. L. Chambers, Esq., Chief Justice, to Mr. Goward:—

"I am delighted to hear that you have arranged to carry on the Coffee House and Library in your absence, for it would be a gloomy day for Apia and Samoa when it closes. No institution is doing more good in its way in the country. Whatever your plans are for maintenance while you are away, I pray for God's blessing upon them."

APIA, June 27th, 1898. H.I.M. German Consulate.—Extract from a letter of F. Rosé, Esq., Consul-General, to Mr. Goward:—

"I believe that the undertaking of Rev. Goward deserves full recognition and assistance, because it can be trusted that it will have a very good influence on a people who will make use of the Reading Rooms. I hope that the residents of Apia will the more and more understand the efforts made by Mr. Goward, and give him all assistance.

"I, for my part, am greatly indebted to Rev. Goward for the opportunity he has given to the crews of the German men-of-war for reading interesting and instructive books. The men belonging to the men-of-war make a very great use of the Reading Room, much kindness being always afforded to them."

Did space permit, similar letters could be quoted from L. W. Osborn, Esq., U.S.A. Consul-General, Ernest J. B. Maxse, Esq., H.B.M.'s Consul, and others.

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PROGRESS IN BELLARY.

BY MISS HASKARD.

BELLARY is divided into two parts by the large tank. In Bruce Petta are our Kanarese Church, Wardlaw College, and all our girls' day schools. Here for many years our Bible-women have visited a large number of houses, and Christianity is favourably looked upon. In Kowl Bazar we have a little chapel where services have been held in Tamil. One of the Bible-women visited the Madiga, or out-caste women, once a week, but this was the only work amongst the women. For a long time it had been in my heart to try and gain admittance to the houses of the caste people, and about two years since I made an attempt. One afternoon Adiamena and I ventured forth and asked if we might enter a house where Moodliar people lived and speak to the women. We were invited in, and the women listened to our singing and reading and invited us to come again. In other houses we found a ready welcome and spoke to eighty people in one place. We returned home much cheered, resolving to go again the following week. The next week we went forth, joyously expecting the same welcome we had before received; but we were to be bitterly disappointed, for since our previous visit one old woman had gone to every house telling that we had only come to do them harm. Every door was shut and the women hidden inside. The only sound we heard was from one in the street, who said as we passed: "There go the caste spoilers."

I was very much troubled, and prayed for guidance as to what I should do. It was suggested that I should open a school and win the mothers through the daughters. I decided to try the experiment, and opened a school in the vestry of our little chapel. Two Christian teachers were engaged, and we opened with ten girls. A week later the number increased to fifteen, and by the end of the month twenty-five girls had been enrolled. We then used the chapel, but this was rather more than the parents could allow, and we were told that if the school continued to meet there some of the girls would be taken away. The question then arose about a building, and as there was a piece of land belonging to the mission beside the catechist's house, I decided to build a school-room. This was commenced in March, and, through the kindness of friends in England, was opened on the 9th of July, free from debt.

INMATES OF THE WOMEN'S HOME.

Rev. E. P. Rice, B.A., of Bangalore, was in Bellary on business, and kindly consented to preside. The room was crowded to overflowing with the girls and their friends. Mr. Rice gave a very interesting address in Kanarese, which was translated into Telugu by Shuddhappa, the catechist. The girls were rather astonished to hear that learning would be to them as jewels and ornaments. Mr. Cote-

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lingam, M.A., Principal of the Wardlaw College, spoke, urging the girls to use the advantages placed within their reach. The girls sang a Telugu translation of "Jesus loves me," one of our Telugu lyrics, and an action song. Considering that many of these girls have only been at school three months, and the remainder only five months, they sang very well.

The numbers on the books is steadily increasing, and the parents are beginning to look more kindly on us.

The two photographs, I think, will be of interest. The one shows our bullock bandy and the Bible-women ready

BULLOCK BANDY READY TO START.

to start for work. The other one is of the Women's Home and the inmates. Blind Semkamma is reading from the first book for the blind. Since the photograph was taken two women have been admitted, and several others are coming in from the district. None of these could have been baptized if they had not been able to receive the protection of the Home.

ZENANA WORK IN BANGALORE.

By Mrs. Slater.

ABOUT fourteen years ago, in connection with Mr. Slater's work among the educated Hindus, work was begun among the women of their families.

Mysore, being a native state, was quite behind Madras in this respect, and the women had at first to be approached with caution. This work, Mrs. Runganadhan, the wife of a native pastor, and formerly a pupil of our Madras Boarding School, was well fitted to do.

Singularly attractive and winning, both in character and person, she soon gained access to some of the best and most influential houses, working almost single-handed for about five years, when a storm arose in the Hindu community in connection with the conversion of a young Hindu girl who had gone over to the Wesleyan Mission for protection.

This led to a general outburst of indignation among the Hindus, to the closing of nearly all houses to zenana teachers, and the emptying of schools in the neighbourhood. Mrs. Runganadhan and others were subjected to abuse in the streets, and for some months they could do nothing.

After a while, and largely through Mr. Slater's influence, the men again consented to receive our teachers—the services of Mrs. David having a short time previously been engaged—though some never again allowed a Christian teacher to enter their doors.

In July, 1894, Mrs. Runganadhan was called home. Very suddenly the summons came, and her last words were: "My Jesus calls me, I must go." She was greatly mourned, being deeply loved by all who knew her, including her Hindu pupils, who even yet speak of her almost with tears. Bright and beautiful was her life as wife, mother, teacher, friend, and she will always stand out as an example of what a sanctified native Christian may become.

Her great desire to visit England and gain funds for the Society was never realised, though we have often thought how irresistible would have been her pleadings; but she did what she could in her own land.

Greatly as she was missed, the work went on, four other teachers having been engaged in addition to Mrs. David, and now we have about seventy houses regularly visited, with about one hundred pupils, besides a number of casual hearers. These are of all classes, from the families of wealthy merchants—who live in well-furnished houses, with mirrors and marble-topped tables, and whose daughters are arrayed in silk and ablaze with jewels—to the very poor, who can only afford a little windowless room leading out of a quadrangle open to the sky, and where, perhaps, only a box or a rickety old chair may be found for one to sit on. At the door of this room, with pigeons and poultry feeding at our feet, and surrounded by a crowd of half-naked little children and a few old women, we sit and listen while the Bible lesson is being read, and then, through the zenana teachers, questions are put and a few words addressed to the children, tracts and leaflets being also distributed, bearing such titles as "The Market-Place," "The Bad Rupee," &c. These are always eagerly accepted, even the very tiny ones stretching out little hands for them, and sorely disappointed if no little book is given.

After having said "good-bye" to the inmates of one house we have gone to another, only to find them there before us, all alike so eager in their welcome, so loth to say good-bye; and always are we presented with flowers, fruits, and sweets, even the poorest of them giving a garland of sweet-smelling flowers and limes in token of friendship.

In a few of the homes poor little child-wives are to be found. In one is a child of ten, married to a man between fifty and sixty, and very proud he is of his poor little wife's attainments. Happily these are the exception.

In addition to the Bible lesson, reading, writing, and

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sewing (chiefly bead and fancy work) are taught, while a good many are beginning to learn English; a few also take private lessons in music. One or two remarks, taken from the zenana teachers' reports, may be interesting. One said: "I wish God would change my husband's heart as He changed Saul into Paul," showing how the truth had impressed her mind. A respectable Hindu asked Mrs. David to visit his wife and teach her the right path, so that she might give up some bad habits she had formed. She did so, and the husband was much pleased with the change in his wife, remarking: "I believe Christianity is the only true religion, but I have so many relations who would persecute me if I alone embraced it. I request you to pray for my whole family, that all may become Christians at once."

A pupil said: "Is it only for you Christians that there is refuge in the riven side of Jesus? I hope not, for I feel sure that there is salvation for all kindreds by the death of Jesus Christ. I, too, believe in Him, but dare not make open confession, as my relations would put me out of caste." Can we wonder, when we consider the price they would have to pay for such confession?—sometimes having to give up life itself, as was recently the case with a dear young girl of the Weaver caste in Chik Ballapur, who, at the early age of sixteen, was found one day dead in her bed, having been poisoned by her relatives rather than that she should be baptized and confess Christ. As the work is carried on in caste families, where the women possess little or no independence, any outward change in their lives is next to impossible; but they can at least "abide at home," and try as far as they can to influence their children and relations for good.

It is encouraging that their prejudices are being gradually overcome, as was shown by the fact of their gathering at our Tamil Chapel to bid us adieu—the first time in their lives they had entered a Christian place of worship—when they presented us with an address and a valuable souvenir.

BANGALORE GIRLS' HOME, NEW SCHOOL ROOM.

Our thoughts often go back to these dear people, especially at this Christmas season—now, alas! so different from other years—for with all work stopped, and the plague raging around them, we sadly wonder how many have fallen victims to this dread disease.

Surely, at this sad and perilous time, they may claim the sympathy of Christians at home, and also their prayers,

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that out of this great evil good may come, and that it may be only as one of God's messengers calling these poor helpless ones to Himself.

Our picture represents a new school-room, recently built for Miss Müller's Girls' Home, towards the cost of which the Mysore Government gave a half grant, Miss Müller having raised the remainder of the money—a large, airy, cheerful, and well-built room. This, together with four day schools carried on by Miss Müller and Miss Coles, and zenanas undertaken by Miss B. Haines, constitutes our work among the women in the Pettah or Kanarese portion of the city, the work above described being carried on in the cantonments of Bangalore.

Notice to the CHRONICLE'S *"Own Correspondents."—The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the* CHRONICLE. *Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.*

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

DISASTROUS FIRE AT HANKOW.

A TERRIBLE fire broke out at Hankow about midnight on the 1st—2nd October, and consumed at least a tenth of the city. More than 10,000 houses were burned to the ground, and more than 1,000 lives were lost, hundreds being burned to death. Many of the converts of our Mission lost their all, though, happily, no lives among them were lost. Dr. John adds: "We are doing what we can to help them in their distress, and they seem very grateful. We are also making an effort on behalf of the heathen, and have succeeded in getting about $2,000 from the community for this purpose."

CONFERENCE AT HIAU KAN.

THE Rev. A. J. McFarlane, M.A., arranged a very interesting gathering at Hiau Kan of native pastors and school teachers from the city and country stations for a week's conference, "which the others nicknamed the 'summer school,' though the proceedings were not so grand as the name." He says: "We had a Sunday of special services and a week of morning and afternoon engagements, in the form of prayer-meetings, addresses, debates, and classes for New Testament and for arithmetic, finishing up, of course with the inevitable feast, at which twelve or thirteen guests sat down to six or seven 'courses' at a quite nominal expense to their host! The daily prayer-meetings at 9.30. each had a special subject, and were conducted by the pastors or school teachers. The conferences or debates on foot-binding and infant engagements were very well taken up; the Chinese got into the style of a debate very well, and made some good speeches. The arithmetic classes were for the school teachers, and by this time, in most of our seven schools, there are scholars who can manage the first 'four rules' in foreign style very creditably. Besides this I tried a short 'course' of addresses as a simple introduction to the New Testament books, which I hope was as profitable to the hearers as the preparation of them was to my study of the language! I had hoped for help from Hankow for these gatherings, but the missionaries were away, and could not come. After six months or so, however, I hope, with their promises of help, to do much better for this preliminary experiment. As it was it was a most enjoyable gathering, I think, to all, and I only wished I could have been equal to the occasion when that most inspiring audience was before me day by day to speak to. There were old veterans among them who have laboured among their countrymen from the earliest days of the Hupeh London Mission work, well-tried, earnest and most capable men; there were younger ones among the schoolmasters, intelligent and eager men, waiting to be tried and developed. They had never met in this way before, and I think they were all thrilled with sympathy and inspiration for fresh work as we separated at the week's end."

INDIA.

WHAT CHRISTIANITY DOES.

IN forwarding the letter appended, the Rev. J. Duthie, of Nagercoil, writes: "The writer is a son of a poor native Christian in our Mission. He came to our seminary here some years ago, matriculated here, and then got a situation in a Government Girls' School at Trevandrum, where he has given satisfaction to his superior. He managed to save sufficient to carry him through the classes of the Maharajah's College, and has just graduated B.A., carrying off the *highest* honours in the college. All through he has maintained a good Christian character, and is much respected by our missionaries in Trevandrum. His letter is interesting as showing how Christianity operates. But for the Mission this young man would have only been a poor tree climber.—'Trevandrum, 22nd October, 1898. Most respected Sir,—I must confess that I have proved myself a delinquent in not acquainting my revered teacher with my success in the late B.A. exami-

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nation, and the prizes that followed it. Of the candidates of the college that passed the late B.A. examination in all branches I stood first, for which the Ross gold medal, valued at Rs. 64, was given me by H.H. the Maharajah, on the 8th inst. Of the senior B.A. class prizes of last year, the second prize in English, Mr. Boyle's Essay prize, and the Philosophy prize were also awarded to me. In consequence of family calamities I had to begin my college course very late. In the college classes I did not find English difficult at all, because of the nice way in which I was grounded in the matriculation class at the Nagercoil Seminary, under your able and intelligent tuition. Though I have been silent hitherto, I have never forgotten the infinite debt of gratitude I owe you for the good instruction I received, and for directing my conduct aright in my younger days. I must humbly thank you for the sound advice given me now also, which I shall follow out with cheerfulness, as if I am now living under your immediate and direct gaze. In the matter of doing anything at all which concerns our Christian community, you will not advise but command me, and I shall always carry out your orders as promptly as if the command comes from my loving teacher and father. Most respected Sir, let me not be charged with ostentatious parade when I say that, as far as I am able, I have been doing something here for the glory of God. About three years ago I was regularly sending money for the support of our little congregation at Paloor. Other duties also I was attending to. But during my college course I was not able to do anything at all. My pecuniary difficulties are over, and I have begun to pay my former subscription. I shall always endeavour to live in such a way that you would never be ashamed to own me as your student.—Your most obedient loving student, (Signed) T. JAPAGNANAM.'"

MADAGASCAR.

THE PARIS DELEGATES.

A YEAR ago we had the pleasure of welcoming to our Congregational Union meeting Mr. Spicer and Mr. Thompson. This year our meeting has been distinguished by the presence of the two delegates from the Paris Society, Messrs. Boegner and Germond. I think we never had a better meeting than that held at Amparibe yesterday (October 13th). The large building was crowded, and an earnest and expectant spirit was manifest. Our chairman was a native (Frank Rasoamanana), who was educated at the Friends' School in York; and a most efficient chairman he has proved during his year of office, showing what educated Malagasy may accomplish. Happily his character stands high, and his influence is not to be attributed to mere cleverness. His address yesterday was admirable. This was followed by a very instructive and stirring paper by Mr. Sibree on "The Bible, the only rule for Protestants." This paper cannot fail to do good, and it will doubtless have a large circulation in a tract form. Our friends, Messrs. Boegner and Germond, both made excellent speeches, which were well translated by one of the young Malagasy lately returned from France (Razafimahefa). Mons. Boegner's address was full of spiritual force, and just met the needs of the people. It was an earnest and searching appeal to seek for a manly and courageous character. For many a day his words will be remembered by our native friends. Mons. Germond followed, and showed great aptness in addressing natives, the fruit of forty years' experience in Basutoland. His speech was notable for its frank and generous reference to the good foundation work done by our Society in the past. English spades, he said, might perhaps be of different shape from French spades; but the great thing was to have the soil cultivated and good seed put into it. The meeting lasted nearly four hours, but our native friends remained to the close, and were far more patient than English ministers are apt to be under similar conditions. On the whole the meetings of this week seem to show that the people are regaining their confidence, and that their hopes for the future are reviving. WILLIAM E. COUSINS.

MISSIONARY GIFTS NOT IN VAIN.

SINCE her arrival at Hyères, much improved in health, we are thankful to say, Mrs. Sharman has written to the Rev. R. Wardlaw Thompson a few interesting facts connected with her "boys" at Antananarivo. She says: "I wish I could give you a faint idea of their love and devotion, and of the comfort they were to me when I was ill. But I will only tell you one little incident now, just to show that money sent from home to help young Malagasy boys and young men is not sent in vain. Last year we discovered that one of our oldest and best 'boys' was very proud. He thought it altogether beneath him to carry our club magazines to Faravohitra, to water some of my plants, &c., &c. One evening, when we were having a straight talk together, he told me as nicely as he could that he thought the servants ought to do such work! I need not tell you of the conversation which followed, but I gave R.'s duties to other 'boys' who had learnt to count it a pleasure to help their 'mother.' In about a week after, however, R. came to tell me that he saw how foolish he had been, and, as a sign of my forgiveness, might he still carry the magazines and take back his usual little duties in the home. We knew R. really was sorry for the past. And, as you know, his fault of pride was not an uncommon one amongst Malagasy, but just the reverse. One evening, whilst I was very ill, my husband came into my room and asked if I could bear to hear something very pleasant. I replied: 'Yes, I thought I could.' Then he told me of a beautiful little note he had had from R., in which he said something to this effect: 'I have prayed for Madame, and I have tried to keep the younger boys good (for a week I had scarcely ever heard a sound, and yet there were thirty of them! it was quite pathetic), but I want to do something. I can

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carry water (this, by-the-bye, used to be the work of a slave, and is still regarded as very menial work), or I can help the cook, or I can look after the little stove at nights and help the nurse.' I ought to say that by this time only four young men remained with us. The rest had all gone home for the holidays. So it was decided that R. should look after the little stove for a few nights, &c., &c., and I can never tell, as I lay tossing about hour after hour, what a comfort it was in the weary nights to know that just outside my bedroom door R. was looking after the little stove and trying to get me better. Every night, too, he went to pray with Mr. Sharman for my recovery. When a week was over I thought R. should commence sleeping at night again, instead of in the day as he had been doing. Evidently there was a feeling that it would not be right if one or other of the 'boys' was not on duty night as well as day, and so we found R.'s place taken by one of his companions. Wasn't it loving and kind of them all? They and the servants vied with one another as to who could be kindest."

SOUTH AFRICA.

A NEW CENTRE.

At the end of September, Mr. A. J. Gould paid a visit to Selepeñ, which is to be the headquarters of the new Mission among Chief Rauwe's people in the territory occupied by the Tati Concessions (Limited). It is about a mile from the River Ntshi, from whence most of the water must be conveyed. The enthusiasm of the chief and people, and their willingness to carry out Mr. Gould's requests, were very encouraging to him, and he looks forward to a happy time amongst them. His new address will be: Selepeñ, *vid* Francistown, British Bechuanaland, South Africa.

NEW GUINEA.

LETTER FROM SIR W. MACGREGOR.

The following is the reply of Sir William Macgregor, M.D., K.C.M.G., to a resolution passed by our Committee at a meeting held in March: "Government House, Port Moresby, B.N.G., August, 1898. MY DEAR DR. LAWES,—I wish to thank very cordially yourself and your colleagues for the appreciative and sympathetic words conveyed to me in your letter of April 11th, and in the resolution passed in your annual committee meeting. The personal feeling between the members of your Mission, both ministers and teachers, and myself, has ever been one of uninterrupted friendship; but we have been and remain united by a yet stronger bond—the welfare of this country and people. It is chiefly owing to the three great colonies principally interested in this possession, and to the three premiers of Queensland—Mr. Morehead, Sir Samuel Griffith, and Sir Hugh Nelson—that a system of government founded on justice to those who cannot protect themselves, and that has met with the approval of the Imperial Government, has been established in this colony. You are justified in believing that a system that has such an origin will be maintained. At the same time it can never be overlooked that the pioneers in civilising this place were the members of the London Missionary Society. The work of the Society in this country I probably value higher than does any other person, but that is only because I know it better. Although not the first mission in this colony, it was the first that could obtain a permanent footing and make its influence felt. What your Mission has already effected here in the work of humanity can never be forgotten or ignored in the history of the colony; and the great names of Chalmers and Lawes will long continue to be incentives to younger men to keep the Mission up to its former and present high standard of usefulness, while steadily enlarging its field. Will you kindly convey to the ministers and teachers of the Mission my sincere and cordial thanks for their loyal co-operation, and assure them of my lasting sympathy with them in their unselfish and generous task in British New Guinea.—Believe me, dear Dr. Lawes, very sincerely yours, WM. MACGREGOR."

LOOK out over the world! I do not wish to pile up sensational figures. But after all it is a fact that, after nearly nineteen centuries of the Christian era, one-half of the present population of the globe have never heard of Christ at all. And it is a fact also that at least 30,000 human beings in China, 30,000 in India, and probably 15,000 in Africa die every day; and that the great majority of these die without ever hearing what the Son of God did for them. Of the invisible world into which they go I say nothing. They are in God's hands, not in ours. But the fact remains that we might have told them certain good news and did not. What does our neglect of them deserve? And can any sacrifice be too great for us to make in order to take or send the same good news to the millions still living?—*Mr. Eugene Stock.*

THE half-yearly meeting of the Young Women's Missionary Band was held on Friday, November 25th, and, in spite of fog and mud, it was noteworthy for the good attendance and enthusiastic spirit of the members. After some earnest words of welcome and encouragement from Mrs. Dawson, the Secretary reported that, in addition to work in their own churches, members of the Band had spoken at children's meetings, helped with clerical work at the Mission House, and one member had painted some pictures for the use of the L.M.S. Mrs. King Lewis, of Croydon, gave some practical advice to all home workers, especially urging them to circulate missionary literature. She suggested that members might, by means of their bicycles, help to stir up missionary interest in outlying districts. The account given by Miss Schultze of the beginnings of work at Papauta will never be forgotten by any who heard it. The way in which difficulties were overcome and progress made in every direction was told in such a way as to enlist the sympathy of all and arouse an intelligent interest in the work. The officers elected for the ensuing year are as follows:—President, Mrs. Dawson; vice-president, Mrs. Fuller; secretary, Miss M. Milledge; committee, Mrs. Seth Smith, Miss Milnes (Whetstone), Miss Robottom (Leytonstone), Miss Wilkes (Streatham Hill), Miss Wilson (Tollington Park).

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IT was with sincere regret we heard of the calamity which has befallen the Baptist Missionary Society's work in Shantung through the overflowing of the Yellow River (China's Sorrow). Half the district worked by that Society has been flooded; crops are ruined, hundreds of villages submerged, and thousands of homes are in ruins. The missionaries helped to organise rescue parties, and took boats laden with bread to starving people, and now are doing all they can to relieve the misery and suffering which are rife and which will be increased now that winter has come. A relief fund has been opened by the Baptist Missionary Society, and contributions are earnestly appealed for. Every £100 contributed is cabled out to China at once.

THE Wesleyan Missionary Society's property in the West Indies has suffered greatly by the September hurricane. In one circuit every church has been wrecked, and the Mission House damaged almost beyond repair. In Kingstown, the church which cost over £7,000 is in ruins. It is estimated that nearly £13,000 will be needed to repair or replace the injured buildings.

AN awakening appears to be taking place at the French Protestant Mission in the Lesuto district. The heathen are coming to church in great numbers; there have been fifty-six fresh conversions at Masitissi, and more than 160 in the out-stations. The churches are too small to contain the crowds which come to the services. "Last Sunday," writes a missionary, "at one of my small stations, I had an audience of four to five hundred persons. I was particularly touched to see the native women and girls, dressed in their simple national costume, placing before me, on the table appointed for the collection, their sixpenny pieces; they were thus expressing their joy that the principal wife of the chief of their village was among the number of the six neophytes who had that day been received into the church by baptism."—*Journal des Missions Evangéliques.*

A LETTER from another part of the Lesuto region describes the famine which is still prevailing there. "Just now there are many Basutos who are living on herbs and roots which they gather in the fields. After the other scourges, we have had typhoid fever, and I really think it is this epidemic which has made the greatest impression on the natives. To a large number these afflictions have been salutary. Not a week passes without our receiving some persons into the class of candidates for baptism. I ought to add with regret that they are almost all women who are converted. Since the beginning of the year, in Cana and its out-stations, we have already admitted about 240 of these candidates. As for the members of the church, it seems to me that there is progress in their Christian life; but this cannot be measured by figures, except in as far as one has less frequently to exercise discipline."—*Journal des Missions Evangéliques.*

M. COILLARD, the venerable head of the French Protestant Mission on the Zambesi, after a year of visitation among the French and Swiss Protestant churches, rich in benediction for the cause of missions and for the spiritual quickening of those churches, sailed from Southampton on December 10th, on his return voyage to Africa.

A MOVEMENT in favour of religious reform is being attempted in France by M. Bourrier, with great appearance of success. It is not as yet in connection with any church or any religious society; at present it is only an aspiration towards reform, and it remains to be seen on what doctrinal or ecclesiastical basis it will be organised later on. Three meetings were recently held at Guise, where addresses were given on the Reformation in the past, the Reformation in the present, and the Reformation in the future. These meetings were held in a covered market, which was put at the disposal of the speakers by the municipal authorities. The large audience, which began with two thousand persons at the first meeting, went on increasing till at the third meeting there were three thousand present. At Jeantes, in the same department (the Aisne), there was a similar meeting of three thousand persons, and buildings have been hired for an evangelical missionary to begin his ministry there. The necessity of prayer, of the religious life, of the Christian idea, were solemnly affirmed and demonstrated at these meetings.—*Il. Labaro.*

A TEN weeks' school for Bible study is to be held in several different centres in London from January to Easter, to be conducted by Professor W. H. White, Ph.D., D.D. The objects of these lectures are to secure a more comprehensive and thorough knowledge of the Bible; to suggest the best methods of Bible study, and to stimulate to further study. Professor White is one of the greatest Biblical scholars in America, and an able and interesting lecturer. He teaches the study of the Bible by books, chapters, topics, words, characters, and periods, and shows the advantage of a contemporaneous study by those different methods. His chief aim is to lead the student to search for himself in the Divine Word. Full particulars of the course can be obtained from the Y.M.C.A., Exeter Hall, Strand, W.C.

ELGIN PLACE CONGREGATIONAL CHURCH, GLASGOW.—In connection with the departure for India of Mr. James I. Macnair the Watchers' Band of this church, with which Mr. Macnair's family was for many years connected, issued invitations for a Missionary "At Home," on Tuesday evening, December 6th, to

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wish him God-speed. The meeting took place in the school hall, arranged for the evening as a drawing-room, and about 200 friends attended. Tea and chat enlivened the opening hour, and a large collection of curios from various mission-fields attracted the attention of old and young. Most interesting addresses were afterwards given at intervals by Miss C. M. Kerr, of Yen San, Mr. Macnair, and other friends. A most enjoyable and stimulating night was closed with family worship, in the course of which Mr. Macnair was very earnestly commended to the gracious keeping of the Heavenly Father. "God be with you till we meet again" was then sung, and, as the company departed, they individually said good-bye to their young brother whose career will be watched with interest and prayerfulness by many friends n the North.

A MISSIONARY social was held in connection with the Christian Endeavour Society at Zion Congregational Church, Frome, on Tuesday, December 6th, 1898. Miss Ames (the secretary) briefly described some of the every day scenes in Indian zenana life, illustrated by twelve of the members dressed in Hindu costumes, which were obtained from the Mission House. The evening was varied by songs and solos. After refreshments had been handed round, the Rev. R. G. Willett, of the China Inland Mission, wearing the native dress, gave a short and interesting account about mission work in China. Some curios, arranged on tables, added to the interest of the meeting, especially some from China, which Mr. Willett brought with him. After a collection had been made on behalf of the London Missionary Society, the Rev. F. W. Clarke (Frome) brought a very enjoyable and interesting meeting to a close with prayer.

WEEKLY PRAYER-MEETING.

THIS meeting is held, in the Board Room of the Mission House, every Thursday afternoon, from 3 to 4. All will be welcome.

At the meeting on Thursday, January 12th, we are expecting the presence of all our missionaries now at home. Rev. W. Bolton, M.A., Deputy-Chairman of the Board, will preside. After the meeting, from 4 to 5, there will be a missionary "at home" in the Museum.

LAYING UP MERIT IN INDIA.

I MET in India an intelligent Sikh from the Punjab, and asked him about his religion. He replied: "I believe in one God, and I repeat my prayers, called Japji, every morning and evening. These prayers occupy six pages of print, but I can get through them in little more than ten minutes." He seemed to pride himself on this rapid recitation as a work of increased merit. I said: "What else does your religion require of you?" He replied: "I have made one pilgrimage to a holy well near Amritsar. Eighty-five steps lead down to it. I descended and bathed in the sacred pool. Then I ascended one step and repeated my Japji in about ten minutes. Then I descended again to the pool and bathed again, and ascended to the second step, and repeated my Japji a second time. Then I descended a third time and bathed, and ascended to the third step and repeated my Japji a third time; and so on for the whole eighty-five steps, eighty-five bathings, and eighty-five repetitions of the same prayers. It took me exactly fourteen hours, from 5 p.m. one evening to 7 a.m. next morning." I asked: "What good did you expect to get by going through this task?" He replied: "I hope I have laid up a great store of merit, which will last me a long time." This is the genuine Hindu idea.—*Sir Monier Monier-Williams.*

ANNOUNCEMENTS.

ARRIVALS.

MRS. MURRAY and two children, from YENSAN, CHINA, per steamer *Britannia*, December 5th.

DEPARTURES.

The REV. R. HOWIESON, appointed to HANKEY, SOUTH AFRICA, embarked per steamer *Arundel Castle*, December 2nd.

The REV. JAMES SMITH and MRS. SMITH, returning to BELGAUM, SOUTH INDIA; the REV. B. LUCAS, MRS. LUCAS, and child, returning to BELLARY; and the REV. JAMES I. MACNAIR, appointed to the TELUGU MISSION, embarked per steamer *Arabia*, December 9th.

The REV. W. ROBINSON, returning to SALEM, SOUTH INDIA, and the REV. W. W. STEPHENSON, MRS. STEPHENSON, and child, returning to GOOTY, embarked per steamer *Oriental*, December 15th.

The REV. W. J. EDMONDS, appointed to QUILON, TRAVANCORE, SOUTH INDIA, embarked per steamer *Rewa*, December 16th.

MARRIAGE.

HICKLING—WOODWARD.—At Madras, on the 30th ult., by Rev. Maurice Phillips, Richard Anderson Hickling, of Chikka-Ballapura, South India, to Nellie, third daughter of Mr. L. Woodward, of Nottingham.

ORDINATION.

The ordination service of JAMES I. MACNAIR took place on Sunday morning, October 23rd, 1898, in Hillhead Congregational Church, Glasgow. There was an unusually large audience. The field—the Telugu District—was first described by the Rev. R. Wardlaw Thompson, the Foreign Secretary, who immediately afterwards asked the ordination questions. These having been answered, the charge was given by the Rev. Principal Hodgson, D.D., of the Edinburgh Theological Hall. The Rev. Herbert Snell, B.A., the minister of the church, who conducted the devotional services throughout, offered the ordination prayer.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Joint Foreign Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

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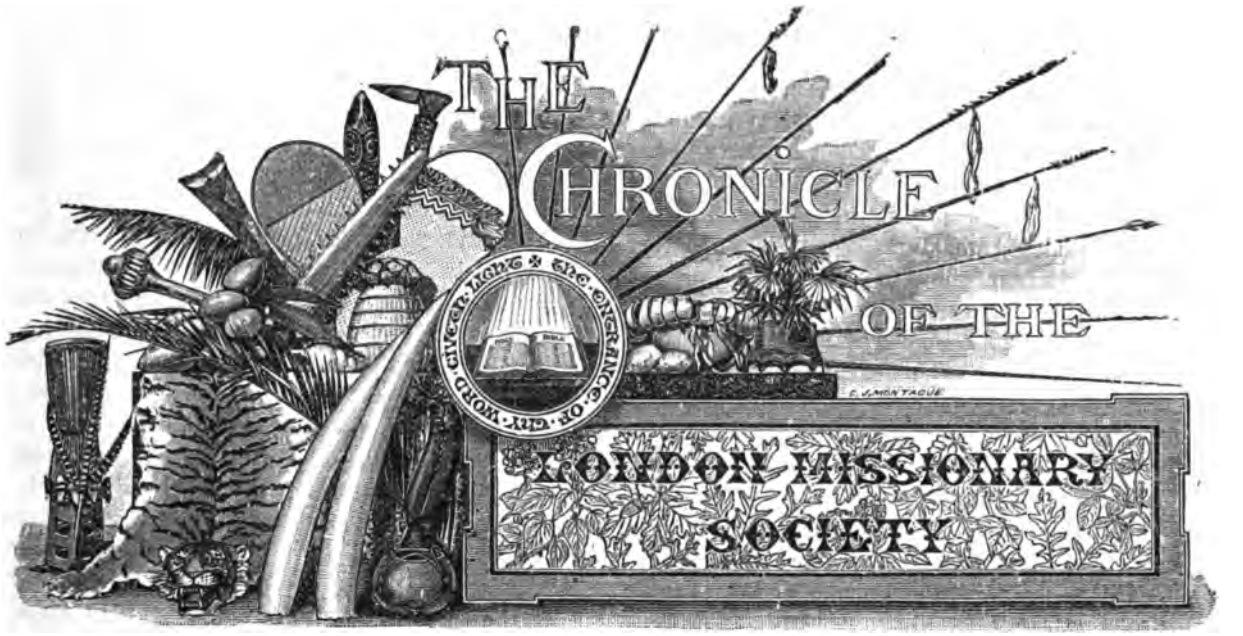

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AUXILIARY ORGANISATION.

By Rev. Stanley Rogers, Liverpool.

MUCH is said in these days concerning the possible evils that may arise from excessive organisation, and, doubtless, the danger is one against which we need to be warned. There are many, I believe, in our churches who are unconsciously shirking their God-given tasks and their personal responsibilities in the belief that some society, auxiliary, or committee will discharge the duty in their stead. They think to get credit for consecration and devotion to Christ's service and yet to withhold from it the personal interest and sacrifice it demands. Their state of mind is something like that expressed in the prayer of the old negro: "Lord, here am I! send *him*." No one can be more unwilling than I am to do anything or suggest anything which can afford the shadow of an excuse to such people for the indulgence of their cowardly and selfish spirit. The only ground on which I would urge the formation of an auxiliary in every district is that of the possible good that may be done by it in the way of persuading men to realise their duty and play their part in the work of winning the whole wide world for Christ.

As far as our Liverpool Auxiliary is concerned we have striven to keep the number of missionary meetings held under its auspices strictly limited to those connected with the missionary anniversary week. Except under very exceptional circumstances, we have refused as an auxiliary to be responsible for summoning the members of our constituency to any meetings but these. As a result our churches, Sunday-schools and mission-schools have come to realise that the anniversary week is the one and only occasion when they have a chance afforded them of demonstrating by their presence at a public missionary meeting their sympathy with the cause, the only opportunity they have in common with other churches of receiving and hearing the missionaries on their return from the stations abroad. They are thus led to feel the opportunity is one that must in no wise be missed. Weeks ahead of the date—in fact, at the beginning of the year—the order goes forth from the officials of each church and school that the line must be kept clear of all engagements so far as that particular church is concerned during missionary week.

Needless to say, the anniversary is preceded by printed announcements, the preliminary issue of which takes place some two or three months previous. As an auxiliary we believe in advertising, and go in for it extensively. Some of our constituents object on the ground of the expense, while others, I fancy, regard it with displeasure, as being a little undignified. Personally, I never have been much concerned about the

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dignity or non-dignity of the methods thus employed. My anxiety has been to secure the success of the meeting. I well remember the remark a lady made to me in reference to the criticism about the colour of a bill used in advertising one of our missionary festivals. "Why," she said, "I would use Stuart tartan as the colour if it would bring the people." Here, in this city of Liverpool, if we were to content ourselves with the issue of a few handbills worded from year to year in the same way, and with the announcement from our pulpits that the usual anniversary meetings would be held, at which we would venture to hope a good number would make it convenient to be present, we should, probably, be confronted, when the time for meeting arrived, with that most uninspiring sight—an array of empty benches. For myself, I believe in a meeting crowded to the doors, with an audience full of keen interest and expectation. Such gatherings are likely to attract even the careless and indifferent, and if the meeting be made as it should be, full of missionary fervour and enthusiasm, they surely will not come in vain. Moreover, meetings such as these make an impression on the world without. Two years since the reporter of one of our leading provincial newspapers made the comment to one of our officials that he had been astonished, as also the other reporters with him, to see the crowds that had gathered night after night in connection with our missionary festival. Despite the many other public functions the missionary meetings had proved the most popular in point of attendance. This is as it should be. If there is one counsel I would like to emphasise in the advice I may give to others, it is this: *That to secure a series of crowded missionary meetings in every auxiliary once a year is an end which is worth working for might and main.*

I have dwelt at such length on this question of preparation for our missionary anniversaries that space will not permit of my saying anything in relation to other matters connected with the formation and working of an auxiliary. There is, however, one point on which I would like to lay stress, and that is, the necessity of interesting and inspiring the children connected with our churches and Sunday-schools, and so winning their support while they are yet young for the mission cause. I always listen with a certain amount of painful regret to discussions that take place in our Mission House and elsewhere concerning the difficulty of getting the rich men in our churches to sustain the mission cause with gifts proportionate to their means, and find myself inclined to look sceptically on proposals made with a view to securing more liberal contributions. If we are to realise the increase of income, which we all feel is so urgently needed, we must give more anxious thought to the training of the children.

The meeting that holds the first position in importance in our missionary anniversary week in Liverpool is the *Juvenile Demonstration*. On this occasion adults are not allowed to take even a back seat in the assembly. All are rigidly excluded, save the children and young people with their school officers, teachers and workers, and last, but not least, the ministers of our churches. This meeting is held on a Friday evening; the ministers come to it, every one of them, almost without exception, and here they gain some of their inspiration for the missionary services on the Sunday. We believe in keeping up from beginning to end the interest and variety of the meeting. With this end in view we arrange for three speeches, strictly limited to a quarter of an hour each, interspersed with missionary hymns and tunes which will save the meeting even if the speeches are calculated to kill it. After the third speech and during the hymn following, carefully-prepared machinery is brought into operation, whereby, without the least confusion or disturbance, the children find themselves in front of a huge sheet, and, by the time the last line of the last verse is sung, the first of the limelight lantern views is on the screen, and the fourth speaker is ready to describe the pictures illustrating his field of work.

Our Missionary Conference grows in favour year by year. Business men especially seem to appreciate the opportunity thus afforded of obtaining information on matters seldom touched upon in speeches delivered at public meetings. Missionaries, too, discover by means of the questions addressed to them the drift of thought and feeling amongst the leading men in our churches, and are often greatly cheered by evidence thus given of the vital interest that is taken in the progress of their work.

The Ladies' Annual Meeting precedes the Conference, and the social gatherings between the two meetings afford a much valued opportunity of personal intercourse between the missionaries, ministers, and members of our churches.

The Missionary Sermon has always been richly blessed as a means of instruction and inspiration, especially to young men and young women. The best preachers in our own and other denominations have from time to time responded to our invitation, and in their sermons have never failed to set forth the great principles of the Christian faith, and the responsibility resting on those who receive and believe them.

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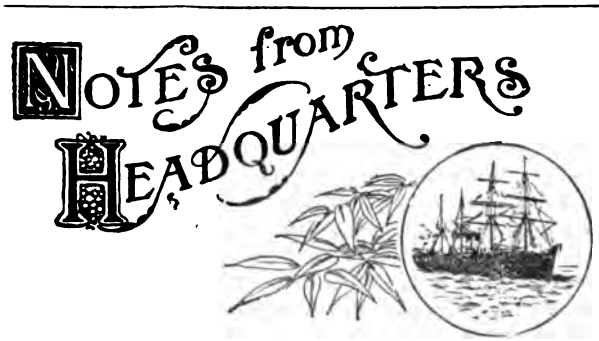

FROM THE FOREIGN SECRETARIES.

THE perils to which some of our missionaries in New Guinea are constantly exposed are painfully illustrated by the sad news which has recently come of the drowning of the acting magistrate of the Western District with four of his men. They were travelling from Mr. Chalmers' station at Saguane to Daru in their whale-boat when the boat was capsized. When we remember that Mr. Chalmers has gone to and fro on this very route for years, sometimes in the *Niué*, but quite as often in the Mission whale-boat, and that he has been exposed on these journeys again and again to wild weather, the fact of his preservation becomes more remarkable. The gentleman who has been drowned was well known on the coast, and was thoroughly familiar with the conditions of navigation. His death has been a great grief to Mr. and Mrs. Chalmers, by whom he was greatly esteemed. Verily God has been good to the Mission, and His merciful care has been signally proved on many occasions. Since the commencement of the work in 1872 not a single missionary has been drowned, though quite recently Mr. Chalmers, Mr. Holmes, and others have been in imminent peril of death while journeying by boat on the coast in stormy weather.

NOT long ago the Society was appealing for a fully-qualified medical missionary for the new work in Hunan. That appeal was responded to by Mr. Ernest C. Peake, M.B.Ch.B., who is now on his way out to China to enter upon this important post. Now the need is in Central Africa, and it is equally urgent. The death of Dr. Mather has been a great loss to the Mission. He was beloved and trusted by all who knew him, and his services were constantly in request. The stations are so far apart that a medical missionary residing at one of them is of very little use at the others, especially in cases of sudden emergency. In that climate disease and accident take a very rapid course. If medical assistance can be given promptly, it is of very great value. If it has to be delayed for two or three days, or even more, while a messenger goes to a station forty miles away, and brings back the doctor, the risk of a fatal issue of any trouble becomes very great. The Society needs a strong man, physically strong and professionally capable, a man of resource and judgment, and one whose temperament and disposition will make him a "brother beloved," even under the trying conditions of a tropical climate. For a skilful physician of earnest Christian character and truly evangelistic spirit, the opportunity of unique Christian service is an exceptionally interesting one.

R. WARDLAW THOMPSON.

THE prominence given to Madagascar affairs through the recent issue by H.M.'s Government of important papers has led many friends of the Society to wonder whether any new complications have arisen likely seriously to affect the Mission. Happily, as far as we know, nothing of the kind has occurred. In common with other subjects of the Queen, it must be confessed that our missionaries in Madagascar are seriously burdened by the heavy duties levied on all British imports. Indeed the most explicit instructions have come to hand from them begging us not to send out mission cases, as formerly, for the simple, yet sufficient reason that the charges on these are now prohibitive. But the missionaries accept the inevitable, and are content to leave commercial matters in the hands of merchants and representatives of the two Governments. As regards the Society's special work they write hopefully. The persecution of Protestants has almost died out, and the promises of General Gallieni to the Society's Deputation are loyally adhered to. For the great change *their* visit brought about we cannot be too thankful. The more recent visit of M. Boegner, Secretary of the Paris Missionary Society, and of M. Germond, his colleague, has also effected much good.

ON another page will be found some impressive words, uttered by the Rev. George Owen, of Peking, respecting the present crisis in China. From Central China we hear ominous reports of a restless rebellious spirit; nor is it yet definitely known whether the Imperial troops have effectively repressed the outbreak of lawlessness in the west. But, with or without action on the part of one or other of the Powers, it is tolerably certain that the turbulence will be put down and quiet restored; and, following this, we may confidently expect advance of many kinds—commercial, industrial, educational, and religious. Never did young Chinamen manifest such interest in things foreign as to-day; never have missionaries had greater encouragement in their work. In the meantime it is for us to "watch and pray," and to be prepared to seize the golden opportunity, to enter open doors.

IN connection with China I should like to call attention to Mrs. Arnold Foster's contribution to missionary literature—"In the Valley of the Yang-tse"—published by the Society, price 2s. 6d. Though written expressly for the young, the book contains much information concerning Central China and its people that adults will read with interest and profit. We shall be happy to forward copies direct from the house, post free, on receipt of a postal order for half-a-crown, or the book can be ordered through booksellers in the ordinary way.

THE Cantata, "Boys and Girls of Other Lands," is evidently meeting a need. A Sol-fa edition is now in the press and will be ready for issue by the time this magazine is published.

WE have had Mr. Gaunt, the newly-appointed Editor, spending a fortnight with us in the Mission House. As he is not free from Mansfield College until the end of Hilary Term (the middle of March), we have to defer the pleasure of welcoming him as a permanent addition to the staff; but the short time spent with

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us in January should prove useful in giving Mr. Gaunt some insight into the nature of the duties that await him when he "comes to stay" a couple of months hence.

GEORGE COUSINS.

FROM THE HOME SECRETARY.

THE financial position at the end of December shows that the slight increase in contributions for general purposes reported last month has been more than maintained, and that the receipts from legacies will be unusually large. So far, however, there is no indication of that general advance for which we have hoped, and which is needed for our ever-growing work. The responses to the special appeal which have reached me up to the middle of January amount to £858 5s. 6d., of which £431 12s. 6d. are donations and £426 13s. subscriptions.

A RENEWED opportunity of help will soon be afforded in the return of the Week of Thanksgiving, Prayer, and Self-Denial, which commences on February 19th. The amount raised by this special week in 1898 was considerably in advance of the total for 1897. If we were this year to raise the same amount as in 1892 (nearly £10,000) we should have a jubilant anniversary.

THE Children's Missionary Band, with 60 branches, continues steadily to increase its useful help. The contributions last year amounted to £263 11s. 8d., in addition to several sums included in local lists of contributions. While we are thankful for this pecuniary assistance, we attach much more importance to the spread of information and the deepening interest which the various bands effect. The honorary secretary will gladly supply further information, and arrange for help in the formation of new branches.

I AM glad to report that the lending library is now ready for use by all interested in our work. It is hoped that frequent application will be made for its many valuable and interesting books by those who are seeking to extend their own knowledge of the great missionary enterprise and to enlist the sympathies of others by sermons, lectures, addresses or informal talks. Our equipment is now fairly complete. By means of the library, curios, pictures, maps, and lantern slides a great deal can be done to maintain the interest between the annual missionary meetings and to bring the claims of the heathen frequently and forcibly before all parts of our constituency. The conditions on which the library can be used are:—1. That borrowers purchase a catalogue, price 6d. 2. That no charge for carriage be incurred by the Society. 3. That no book be retained for more than fourteen days, unless the loan be renewed. 4. That any damage or loss be made good by the borrower.

MEMBERS of the Watchers' Band will, of course, be at liberty to borrow from this general library on the above-named conditions. Changes in the conditions of using the Watchers' Band Library are noticed on page 41.

ARTHUR N. JOHNSON.

PROCEEDINGS OF THE BOARD.

Board Meeting, December 20th, 1898.—Mr. F. H. HAWKINS, LL.B. (for the first hour), and Rev. W. BOLTON, M.A., in the Chair. Number of Directors present, 55.

The Rev. R. Wardlaw Thompson introduced the Rev. R. J. and Mrs. Ward, of Madras, and Miss Daisy Ward, who has already shown her interest in Mission work, first by learning one of the native languages, and then by being a helper in the Salem Mission for the past twelve months. Mr. Henry Beard, of Cape Town, who had also come to meet the Directors, had been a warm friend of the Society and of the Congregational Churches in South Africa for many years, and was widely known and highly esteemed in Congregational circles. The Chairman welcomed the friends, and also bade farewell to the Rev. J. S. Moffat, G.C.M.G., who will shortly be returning to South Africa. Mr. Ward briefly addressed the Board, and Mr. Beard remarked that the work of the Society in South Africa was to him a "home" question. Those in Cape Colony who held views on Native questions that were acceptable in the Mission House were in a minority. He had been gratified by hearing that the Board had had its thoughts turned to the matter of education in South Africa. With all the country opening up there was a heavy burden resting upon the Society. Mr. Moffat hoped that by his visit to this country he had gained the sympathy of a good many friends in the work he and others were trying to do in South Africa. There was a time when the London Missionary Society was honourably distinguished in South Africa. In the very early days it stood in the very forefront of the battle for the freedom of the slaves—more especially in the person of the revered Dr. Philip—a battle for some consideration to be shown to the Native races generally. Then there came a time of comparative peace and success, the emancipation of the slaves and the progress of missions generally; but there had now come what seemed to him something like a reaction. People in South Africa were very much under the influence of men who had accumulated enormous fortunes, and who looked upon that as the chief end of life. And there was also the reaction from the Transvaal, where the Native was treated as an inferior being—as hardly a human being at all. A good deal of the Transvaal spirit was coming back upon the Cape Colony, and under these circumstances it seemed to him that the representatives of the Society would be driven more or less into a controversial attitude. They would have to fight another battle if they were faithful to their principles and duty. He was returning to resume his wandering life in the Western province, and to look after the slaves—he could not call them by any other name. His own hope was that the term of apprenticeship would not last out the five years, and from all he could hear, it was breaking down on all sides.

The Board adopted a resolution of condolence with the widow and family of the late Mr. J. P. Fawckner, of Newport (Mon.), who was a Director of the Society. They also accepted, with much regret and sympathy, the resignation by Mr. J. R. Wild, of Nottingham, of his seat on the Board on account of growing infirmity. Mr. Wild has been a member of the Board for just over twenty-six years. His sympathy has been most active, and his energy most unreservedly devoted to the interests of the Society.

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Board Meeting, January 10th, 1899.—Mr. F. H. HAWKINS, LL.B., in the Chair. Number of Directors present, 88.

This being the first meeting in the New Year, the Board met half an hour earlier than usual and devoted that time to prayer on behalf of the work of the Society, under the presidency of the Rev. W. Bolton, M.A., Deputy Chairman.

The Rev. R. Wardlaw Thompson introduced the Rev. J. Pritchard, who is pastor of a large and interesting Kaffir congregation at Port Elizabeth, which is doing a very considerable amount of educational and missionary work. Miss Stevens had come home from Mirzapur after a full term of service. Mr. Thompson also introduced the Rev. W. C. Willoughby, of Phalapye, Bechuanaland; the Rev. H. J. Goffin, of Kadiri, South India; the Rev. G. Owen, who has taken a very prominent and influential position in Peking, and is regarded as one of the foremost Chinese scholars in North China. The Rev. Arnold and Mrs. Foster had long been known as earnest and wise workers at Hankow, and during their visit to this country had gained universal respect. Miss Lillie Saville, M.D., had made a very warm place for herself in the love and respect of the Mission at Peking. Mrs. Haines, wife of the Rev. T. Haines, of Belgaum, was now going back to India after a long residence in this country, because her only son and his wife (the Rev. W. P. and Mrs. Haines) were also going out to India as missionaries of the Society. The Rev. A. T. Foster had been appointed to Pareychaley, Travancore, one of the largest of the Society's Mission districts in India. Dr. E. C. Peake, son of a missionary and brother of another missionary of the Society, was going to undertake pioneer work in the region of Hunan, Central China.

The Chairman, in addressing the missionaries one by one, said the Board felt very grateful to Mrs. Arnold Foster for the charming book she had written as the New Year's Offering prize.

Mr. Pritchard said that as the outcome of the work of the Society the Congregational Churches in South Africa held a proud position. There were 37 self-supporting Native churches, with 11,000 members, and 70,000 adherents, and in 1897 they raised £12,000 for the support of their own churches. When he (Mr. Pritchard) took the pastorate of the Edwards Memorial Church, Port Elizabeth, eighteen years ago, there were 75 members; now there were 450.

The missionaries briefly addressed the Board. — The Rev. R. Baldwin Brindley commended them to God in prayer.

The Board decided to accept the invitation of the International Congregational Council to send six delegates to the meetings in Boston in September, the representatives of the Society to be Mr. Albert Spicer, M.P. (Treasurer), Rev. R. Wardlaw Thompson, the Rev. A. N. Johnson, M.A., Mr. F. H. Hawkins (Chairman), the Chairman of the Board for the year beginning in May, and Rev. C. Silvester Horne, M.A. The Board also cordially endorsed Mr. Thompson's acceptance of a personal invitation to read a paper at the Missionary Session of the Council.

Offers of service were accepted from the Rev. W. Macfadyen Scott, Mr. James Mathers, B.A., Miss Agnes M. Ure (daughter of the Rev. J. M. Ure, of Cuddapah) and Miss H. P. Stringfellow. Mr. Scott was appointed to Coimbatoor, and Mr. Mathers to Cuddapah.

VALEDICTORY SERVICE.

FOLLOWING the leave-taking of the Board of Directors referred to above, a Valedictory Service was held the same evening at Lewisham High Road Congregational Church, under the presidency of the Rev. W. Justin Evans, pastor of the church. After a hymn, reading of the Scriptures by the Rev. George Cousins, prayer by the Rev. A. D. Jeffery, of Peckham, and a second hymn, the Rev. R. Wardlaw Thompson introduced the missionaries, whose names and destination were as follows:—*India:* Returning to station, Mrs. T. Haines, Belgaum; new workers, Rev. A. T. Foster, Pareychaley, and Rev. and Mrs W. P. Haines, Vizagapatam. *China:* Returning to station, Rev. and Mrs. Arnold Foster, Hankow; Dr. Sewell McFarlane, Chi Chou; and Dr. Lillie Saville, Peking; new worker, Dr. E. C. Peake, Hunan. *Samoa:* Returning to station, Rev. and Mrs. J. W. Hills.

Beginning with Samoa, as representing the last stage of missionary work, when the Society is dealing with an organised Christian community, and is preparing it for the broader life of the future, when it finally emerges from pupilage to independence, Mr. Thompson next described the four Chinese fields to which several of the outgoing missionaries were proceeding: Peking, the fascinating capital and centre of political movement and struggle, reform and conservative reaction; Hankow, the very heart of the Chinese Empire and a city in touch with all its provinces; Chi Chou, a rural station, otherwise unknown, but as the headquarters of thriving missionary operations intensely interesting; and Hunan, the exclusive, anti-foreign, strong, vast, densely-populated province, hitherto closed against the Gospel, but at last to be thrown open in answer to the prayers of God's people. Then, passing to India, Mr. Thompson briefly referred to the work in Belgaum, to which Mrs. Haines was returning, and the large districts of Vizagapatam and Pareychaley; the former with but a handful of native converts as yet, the latter with a large Christian community of nearly 18,000 people; the difference being due to the fact that in Pareychaley the people are low-caste, or non-caste, whereas in Vizagapatam they are bound by the iron fetters of the caste system. After another hymn, the Revs. A. T. Foster, W. P. Haines and Dr. E. C. Peake, as new workers, Mrs. Haines, Dr. Lillie Saville, the Rev. J. W. Hills, Dr. Sewell McFarlane, and the Rev. Arnold Foster, as returning missionaries, all briefly addressed the meeting. After the hymn, "Lord, speak to me," the Rev. W. Justin Evans delivered the valedictory address, which was characterised by a tenderness of sympathy, a beauty of conception, and a force and eloquence of speech that greatly impressed both the missionaries and the large congregation that had assembled; and the Rev. R. Fotheringham, M.A., of Blackheath, offered the valedictory prayer. The service was brought to a conclusion by singing that beautiful little hymn, "With the sweet word of peace," and the benediction, which was pronounced by the Rev. J. Morlais Jones, of Lewisham.

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THE STUDENTS' HOSTEL, TREVANDRUM, TRAVANCORE.

By Mr. H. T. Wills, M.A., B.Sc.

AT last it is possible to send a photograph of the Students' Hostel, which is one of the many results of the Forward Movement, and to establish which I was sent out in 1892. The building was begun towards the close of 1896, and is not yet completed, one whole side of the quadrangle having been left unfinished owing to lack of available funds. The photograph shows the front.

THE STUDENTS' HOSTEL, TREVANDRUM.

A short description of the building may be interesting. It has a frontage of 132 feet, and a depth of 110 feet, so that it covers a considerable area. At each end of the front is a large study or meeting-room available for Bible-classes, Y.M.C.A., and other purposes. Between these and the centre block are five "cubicles" (each 10 feet by 6 feet), just large enough for one man. The centre block contains two storeys, on the ground floor being the entrance lobby, with the "office" on the left and a staircase on the right, the latter leading up to the Warden's room, which occupies the whole of the upper storey. The windows of this room can be seen over the roof of the cubicles to the right. Before the entrance is a massive pillared portico, the only bit of "pride" in the whole building, which otherwise is severely plain and simple. Something was necessary to give a little appearance to the front, as it stands in a most prominent position, facing the military parade ground. The roof behind this portico is a little too low, but this is only temporary, as it is to be raised when a further building is erected behind this block, as is contemplated sometime later on if extension is required.

Passing in through the lobby, we reach a covered verandah, which runs the whole way round the court, con-

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necting the rooms, and come out into the open space in the centre through an archway, which will eventually be the entrance into the extension mentioned above. The blank wall forming the back of the centre block is intended to be the front wall of this extension, which will either contain a meeting-hall, or more cubicles, according to the need. The eastern side contains ten cubicles, there being twenty in all in the present building. The northern side contains seven rooms of a larger size for those who wish to be together, but so arranged as to be capable of being divided into the single rooms if found desirable. The western side is left unfinished. It is to be a two-storeyed building, containing twenty-two rooms. When it is finished, there will be accommodation for some sixty men, and from present indications it will all be needed. Behind the quadrangle are the kitchens, dining-rooms, lavatories, &c., and the whole is enclosed by a wall. In the ground in front of the portico a tennis court is being made for the use of the students, some of whom are expert players.

The building so far has cost £870, of which only £580 has been subscribed. The completion of the building will cost another £230, or £1,100 in all. There is thus some £520 still required. This does not include the possibly needed extension referred to above. That will need £400 more, but it is not proposed to erect that until necessity arises.

This hostel will undoubtedly meet a great need in our work here, and bring our educated Christian men more directly into touch with the missionary, who, by his constant influence, and by means of Bible-classes, &c., will be able, it is hoped, to help them to a more definite Christianity, and thus make them a great power for good in the various spheres to which many of them will be called. Not only our own L. M. S. men, but those connected with the C. M. S. and Syrian Churches will be thus helped, and even Hindus have shown a desire to avail themselves of the accommodation provided. We cannot admit them at present for want of separate kitchens, &c., but it is clear that to bring some of the high castes into direct touch with the missionary will be a grand thing. I therefore sincerely hope that before long I shall have sufficient funds to enable me to provide for all applicants. The hostel has not been built too soon, there being some hundreds of students in Trevandrum who have no proper home, and the Senate of the Madras University has, it seems, recently passed a rule that all students presenting themselves for examinations must either live with their parents or guardians, or in some recognised hostel. When this comes into effect we are likely to be overwhelmed with applications, there being no other hostel in Trevandrum.

I would just add that our present accommodation is being, or in a few days will be, taxed to the utmost, showing the great need for completing the western wing. Some of the students are shown in the photograph.

TO BENDED KNEES? OR TO EMPTIED POCKETS?

MALACHI iii. 8-10.

MANY of our readers will have observed the frequent use in public prayer of part of the tenth verse of the third chapter of Malachi, running thus: "Prove Me now herewith, and see if I will not open the windows of heaven, and pour you out a blessing, that there be not room enough to receive it." This is frequently pleaded as a promise to prayer (members of the Watchers' Band will find it so used on the flyleaf of the Manual). To do so, however, is one of the most daring of those perversions which arise from using Scripture phrases or verses apart from the context. The first half of the verse runs: "Bring all the tithes into the storehouse, that there may be meat in My house"; and the previous verses show that in robbing God of His tithes the Jews had robbed themselves of His blessing. The word "herewith" refers, therefore, not at all to prayer, but to arrears of tithes. When "all" these are brought in, God is "proved," and is not found wanting. He will never be surpassed in generosity or readiness, and is only waiting for that thankful acknowledgment and tribute which is embodied in the tithe, and for that consecration of the whole of the substance which it signifies, in order that He may "pour out" His superabundant blessing. Even temporal blessing is often rightly withheld because of faithless stewardship in this respect. Those whose hearts are not set on earthly good can alone be safely trusted with much of it. And, apart from all temporal blessing, the spiritual boons sought by those who pervert this text as if it were a call to prayer may be said to be delayed for want of faithful self-examination and reformation as to their comparative scales of living and giving. When all the supporters of the L.M.S. make the attempt to prove God in the manner indicated by the prophet; when our young men start life on this principle, and our old men "bring in *all* the tithes" of neglectful years, the funds of foreign missions and of the L.M.S. will not lack their share of the benefit, and over all its stations and throughout all its agencies will be experienced such manifestations of God's power and presence as will justify the prophet's exhortation. *Not to bended knees but to emptied pockets* is the promise made. "Prove Me now HEREWITH, saith the Lord, and see if I will not pour you out a blessing." Who will thus prove God?

W. D. McL.

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NEW MISSIONARIES.

WILLIAM PRITCHETT HAINES, B.A. (Oxon.), is a son of the Rev. T. and Mrs. Haines, of Belgaum. He was born at Bellary in 1871, when Mr. and Mrs. Haines were working there. He has been educated at Bristol Grammar School, Independent College, Taunton (and subsequently

REV. W. P. HAINES, B.A.

as a private pupil of the Rev. F. W. Aveling), and Mansfield College, Oxford. On going to Oxford he joined the Non-collegiate Society, and subsequently performed the rather unusual feat of qualifying for a degree in the two schools of History and Theology, gaining honours in both. He has been appointed to Vizagapatam, South India.

ERNEST CROMWELL PEAKE, M.B., Ch.B., is a son of the Rev. P. G. and Mrs. Peake, of Madagascar, and was born in that island in 1874. At an early age he was sent

DR. E. C. PEAKE.

to the School for the Sons of Missionaries, Blackheath, and subsequently studied at Southport and Edinburgh. He is a member of Morningside Congregational Church, Edinburgh. In offering his services for the Mission to Hunan he has felt clear indications of God's will.

ROBERT HOWIESON was born at Tillicoultry in 1870. He has been studying at Glasgow University, and at the Theological Hall in that City, being a member of North Dundas Street E. U. Church, Glasgow. Before entering upon this

REV. R. HOWIESON.

course of training he had been engaged in business life. He has left for South Africa to assist the Rev. J. Mackenzie in the work at Hankey.

ARTHUR THOMPSON FOSTER was born at Bradford

REV. A. T. FOSTER.

in 1873. He has been a student at Hackney College, and has been appointed to work at Pareychaley, as successor to the Rev. J. Knowles.

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A CHRISTMAS GREETING FROM TIENTSIN.

"AS THE FATHER GAVE ME COMMANDMENT, EVEN SO I DO. ARISE, LET US GO HENCE."—*John xiv. 31.*

LORD, in the secret place
Where Thou dost talk with me,
I look into Thy glorious face,
And joy Thine own to be.

But, prostrate at Thy feet,
Thy words my pulses thrill:
—"*Arise, let us go hence,*" *'tis sweet*
Love's errand to fulfil.

I go to save the lost,
Come thou with Me, and share
The toil and pain it needs must cost
Their sins and griefs to bear.

* * *

O God-revealing word!
Love, tender, strong, and free;
But,—"let us go," sayest Thou, dear Lord?
I cannot go with Thee.

Thou goest to a Cross,
Which only Thou canst bear;
How should I share its shame and loss?
How triumph with Thee there?

* * *

Again the voice Divine!
Love made Me one with thee,
And all I have and am is thine,
Since thou art one with Me.

The Cross I bore of old
Can ne'er be Mine again,
Yet all the ages but unfold
Its mystery of pain.

For earth is yet unsaved,
The world for which I died,
And human hearts by sin enslaved,
Nor helper have, nor guide.

My love hath broke thy chain,
My grace hath made thee free,
Wilt thou not share My love and pain?
Go,—win earth's crown for Me!

Thy Cross, which yet is Mine,
I bear Myself in thee;
In thee I suffer still, and thine
Shall be My victory.

* * *

O Lord, my sin forgive!
My cowardice and fear;
'Tis life for me for Thee to live,
And heaven to feel Thee near.

Where Thou goest, I will go,
I cannot leave Thy side,
Through me, to men Thy mercy show,
In me, be glorified.

JONATHAN LEES.

A GREAT MOVEMENT.

IN his interview with the Board of Directors referred to on page 29, the Rev. G. Owen, of Peking, stated that had not the Emperor of China's course of reform been checked, other edicts would doubtless have appeared, including one to give full toleration to Christianity in China. So near did Christianity come to one of its grandest triumphs! The edicts which were issued, and the way in which they were received, showed how great was the impression that had been made upon China. It was impossible to think of such things a few years ago, but now among the upper classes there were large numbers who were hoping and longing for reform, and large numbers were enthusiastically desiring to acquire the English language and to pick up any bits of science. At the present time in Peking there was the most glorious opportunity for Christians to do great things for China. He could not say that the Chinese were longing to become Christians, but they were very anxious to know something about Christianity. The higher classes in particular were excited to know what Christianity was, and to find out the great secret of the greatness and the strength of the West. There was in Peking a great sphere for the preacher and the teacher. He believed that in the next few years there would be revolutions in the government, in commerce, and in the religion of China. The character of the revolution in each of these departments would depend largely upon what the Church of Christ did for the Chinese Empire.

WEEKLY PRAYER-MEETING.

THIS meeting is held in the Board Room of the Mission House every Thursday afternoon, from 3 to 4. All friends are welcome.

Any interesting items of information recently to hand from the field are communicated by one of the Secretaries.

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OUR MISSIONARY DISTRICTS.

HONG KONG.

By Rev. J. Chalmers, M.A., LL.D.

Geography.—This district, which includes Canton and the adjoining country, resembles Calcutta in several respects. Both districts lie on the 22nd and 23rd parallels of north latitude, just within the tropic. Both are in the delta of several large rivers combined, and it is possible to travel by some water-channel, large or small, in almost any direction—north, south, east, or west. Sometimes your course is across rich alluvial plains, but sometimes also between hills or through gorges. Formerly steam-launches were not allowed in the interior, and progress was often very slow; but with the free use of steam power travelling would be altogether delightful.

The sketch-map of the stations of our Hong Kong district represents an area of more than 6,000 square miles, yet it is not a tenth part of Kwang Tung (Canton), one of the eighteen provinces of China proper. If, however, these stations were fully occupied the missionaries would be placed within easy reach of several millions of people. The population of Hong Kong, notwithstanding the ravages of the plague, is now near a quarter of a million; that of Canton City (though no reliable statistics are obtainable) is about a million and a half; and Fat-shan is a very large and populous town. In the two remote magisterial districts (*hien*) of Pok-lo and Ts'ung-fa, the people are scattered in villages large and small, and on farm-steadings. My experience is that there is more honesty and naturalness found among these rustics than in the great centres; and I should have more hope of converting these than of converting the literary graduates and mandarins, whose education, in spite of Confucian morality, is corrupt and corrupting.

History.—Canton was first occupied by Robert Morrison in 1807; and although at that time he could not move freely among the people, he busied himself with private teaching and study, by which he laid a good foundation, and set an eminent example, for future workers. The East India Company found his knowledge of Chinese, acquired in less than two years, very useful to them, and hence he was permitted to remain. Every Protestant missionary in China looks back with reverence and honour to Morrison, the noble pioneer of evangelical mission work in China, whose first aim was to give the Bible to the people.

William Milne joined Morrison in 1813, but was not allowed to stay; and Morrison was never able to do any public work either in Canton or in the Portuguese settlement of Macao until his death in 1834. Meantime, Milne, who had found a more open field in Malacca, and established, with the help of Dr. Morrison, the Anglo-Chinese College there, died at his post in 1822.

On the death of Dr. Morrison, Canton ceased to be occupied by the Society, and remained so for some years, during which the relations between Great Britain and China became more and more strained till, in 1839, every British subject had to leave Canton; and in 1841 the Emperor of China declared a war of extermination against all European "barbarians."

Meantime the island of Hong Kong was taken and guarded by our navy, and the trading community took refuge there. Our Society, watching the course of events, and eagerly expecting a favourable issue of the war, began to send out missionaries to Canton. Between 1839 and 1843 there were three young men all appointed to Canton, waiting and preparing for their opportunity in the neutral Settlement of Macao. Their names are well known: Dr. William Lockhart, Dr. Benjamin Hobson, and Mr. William Charles Milne. Dr. Legge also, who had been sent to Malacca, and was taking charge of the Anglo-Chinese College, held himself in readiness to move with that institution to our new colony of Hong Kong. Of the three others only Dr. Hobson remained in the South, and he it was who first, after Dr. Morrison, re-opened the Canton Mission about the year 1848. His medical, scientific, and religious works in Chinese have held their place, the two first having been reprinted in Shanghai and Japan. And it should not be forgotten that Dr. Hobson had as his assistant in evangelistic and pastoral work Leang Afa (*Cantonese*, Leung Afāt), a convert of Dr. Morrison's time; while Dr. Legge had another survivor of the same period, Wat A-ngong, taking charge of his boarding pupils. When I went to Hong Kong in 1852, I had the privilege not only of seeing and taking part in Dr. Legge's educational work, but also of visiting Dr. Hobson in Canton, and becoming acquainted with his medical and evangelistic labours, which have left a bright mark on that city and neighbourhood to the present day.

The next great crisis of our Mission was the war of Great Britain, ultimately allied with France, against China, which broke out in Canton in 1856, and was not finally settled till the ratification, at Peking (1860), of the Tientsin Treaty. Dr. Hobson and his family had to take refuge in Hong Kong in December, 1856, when a mob burnt the foreign factories, and all Europeans left the place. After that Dr. Hobson went to Shanghai to relieve Dr. Lockhart, and returned not to Canton.

In January, 1858, when Canton was taken by the Allies, and governed by a commission of English and French officers, it became safer than it ever was before for any European to dwell there, and missionary operations seemed very hopeful. But just then, Dr. Legge having to take furlough, the force of our Mission was reduced to its lowest ebb. I was left alone, with the whole district open, and even the country for miles round safe for travel or work, while in Hong Kong alone there was work cut out for two men at least.

However, next year Dr. Legge returned, bringing with him F. Storrs Turner, with whom I proceeded at once to Canton. We restored the ruined premises of Kumlifau

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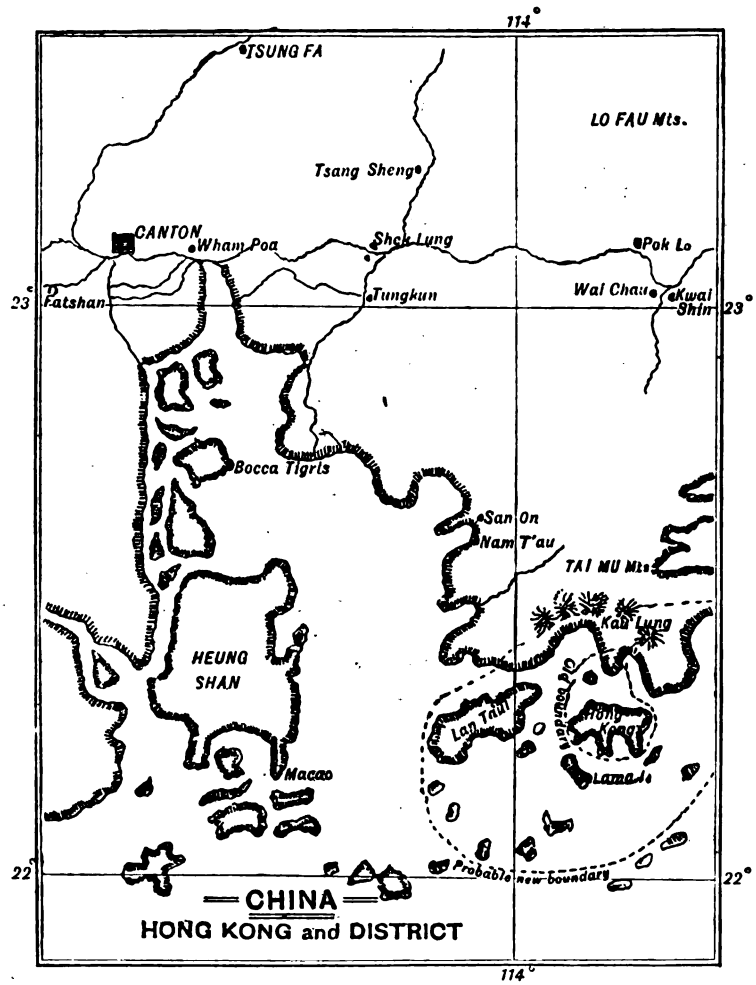
Hospital, collected all we could of the scattered converts—about twenty, I believe—and recommenced preaching with the help of two native evangelists whom Dr. Hobson had employed. We also for some years had much effective healing work done, but our medical men failed us, and it was stopped. It was taken up immediately, however, by the American Presbyterians, who carry it on to the present day.

From that time—that is, from 1860 onward—the Canton Mission has been gradually expansive. In 1860, Pok-lo district, about seventy miles due east of Canton, was opened. When I say "opened" I mean that we had obtained such a measure of success, having several tens of church members, and friendly relations with families and villages, that we sought and got a local habitation in the place, appointing evangelists, and visiting these from time to time.



In 1865, Dr. Eitel, a Basel missionary who joined us, took charge of Pok-lo. After his removal to Hong Kong and taking charge there, others continued to visit the station, till, by-and-by, Mr. Eichler, another German brother, was appointed specially to Pok-lo. He did good service for some years, but had to retire on account of health. There have been several hundreds of baptisms there, and there should be always a missionary in charge, especially as the dialect—Hakka—is imperfectly understood by Canton and Hong Kong men.

Fat-shan, a large manufacturing town about twelve miles west of Canton, was opened by a native evangelist sent there by the Chinese Church at Hong Kong. The Chinese raised money to build a large and commodious chapel there, at the opening of which I was present, soon after returning from furlough in 1870. It was burned down by a mob of rowdies the same evening, but the British Consul got it restored. Once afterwards a similar thing happened to it. Now, however, there has been peaceful work for many years in Fat-shan. The Wesleyans have also a mission and a hospital there.

Ts'ung-fa, about thirty miles north-east of Canton, was frequently visited by me in the seventies. The encouragement was such as to justify settling a Christian schoolmaster in the principal town, and the church members increased. Now it is a flourishing out-station. In the last Annual Report we read of a new brick chapel being erected in the city of Ts'ung-fa, under the management of the Rev. H. J. Stevens.

Present State. — I must refer the reader for information on this subject to the Annual Report and frequent articles in the CHRONICLE. The statistics speak for themselves. I wish there were larger numbers to quote. But I can speak from personal knowledge of the general good character and Christian attainments of our people, as well as of the good work that many of them are doing for the advancement of the Kingdom of Christ. Finally, I rejoice greatly in the confidence and loving regard which I can cherish for every member of the staff now remaining in the district, from the venerable senior, Mr. Pearce, to the young man of great promise, of whose arrival in Hong Kong we hope soon to hear.

In all, there are at present five male and five female missionaries in the district, six of whom are stationed at Hong Kong, and the remaining four at Canton.

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A DIFFICULT CASE.

A LETTER FROM MRS. BAYLIS THOMSON.

DEAR FRIENDS,—I want to ask your interest and prayers on behalf of a young heathen woman of the Chetty (or tradesman) caste. When about four years of age she attended the school Dr. Thomson and I erected in her village, two miles from Neyoor. She left before she was able to read well, but ever since has been visited by the Zenana teacher. As soon as she could read I gave her a Testament. This she has read through, and takes great delight in the teachings of Jesus. She is now nineteen years of age, and has been married five years.

For over four years she has been under deep conviction. It began in this way. A painful eruption broke out on her arms. Her relations, ascribing it to evil spirits, tried to persuade her to make offerings at their temple. This she firmly refused to do, saying Jesus, in whom she trusted, could heal her, and the disease left her. Her faith has increased year by year, and she has wonderful faith in prayer. She often takes her Testament to a corner of the verandah and reads and prays amidst the jeers and scoffings of her husband and relations. In the month of March Elizabeth told me Parvathy was in great distress of mind as to her duty to confess her faith. I went to see her, read and prayed with her and her sister, and encouraged her to remain firm. The conviction is strong in her that she should leave all for Jesus, but whenever she speaks of coming to see me her husband shuts her up in the house. However, one day in July, on pretence of going to the hospital, she set out with her mother. On the way she said to her, "I must go and see the Ammal." At this her mother got very angry and told her she was to go straight home. She lifted her heart to Jesus to change her mother's heart. Her prayer was heard. Accompanied by her teacher, Elizabeth, she came to my bungalow with her two-year old little boy. We had a long and deeply interesting conversation. She told me that for two days and nights she had been in deep anguish of spirit, and could neither eat nor sleep. Then a great light appeared to her and gave her great joy. Opening her Testament her eyes lighted on these words (Romans viii. 1): "There is therefore now no condemnation to them which are in Christ Jesus," &c., and she was greatly strengthened. It was beautiful to watch the expression on her countenance as she related her experiences and firm resolve to suffer any persecution if she only might serve Jesus. I read from Matt. x. 26-42, and prayed with her. Her little boy, who was looking with delight at the pictures round the room, on his mother telling him we were going to pray, at once clasped his little hands together and bowed his head on them. It was a touching sight, and speaks volumes of the mother's example, and how this young woman, amidst all her heathen surroundings, had taught her infant to pray. Would it not put to shame many a Christian mother? She has named him Aseervatham (blessing), in token of benefit received soon after his birth at the hospital.

It being time for our weekly prayer-meeting, I told her to go and ask her brother, who was waiting in the village, for permission to remain. There she was seated with our women and able to take her turn in the reading. She was so happy with us, and apparently had quite made up her mind to stay! She says her husband, who is an illiterate man, is only a hindrance to her in doing what is right, and wants her to go to their temple. But I told her I could not encourage her to leave him; to return to her house, be a witness for Jesus, and pray for her husband. She has since attended the prayer-meeting and service at the chapel with her sister, but with great difficulty. She is well connected. Several of her female relations have learnt to read the Testament, and are visited by us. She would have all to lose, in a worldly sense, by joining us, but her heart is set on it. Dear Christian friends and *watchers*, join your prayers with ours that this dear woman may have the desire of her heart; that her husband, too, may join her; that we may have wisdom in dealing with this difficult case; that by confessing Christ she may lead the way for many another bound by the shackles of caste, but Christians in secret, to glorify God by an open profession.

The seed of the Word of God is sown broadcast in many heathen villages by our agents—men and women, and we look for the abundant harvest.

Neyoor. A. M. BAYLIS THOMSON.

"IN THE SAME PROPORTION."

IT is sometimes said, not always approvingly, that the Scottish mind is "logical," and this characteristic is supposed to include a shade of hardness. But a logical tendency has its good side too. The other day a collector for the L.M.S. was heartily welcomed on entering a scrupulously clean room (kitchen, bedroom, parlour all in one) of a member of a Congregational church, an elderly woman living alone. She said: "I've read the little book" (Responsibilities of a Great Heritage), "and I'm going to increase my subscription. I gave four shillings last year, but it is to be five this year. One shilling more is very, very little to the great Society; but I've been thinking if all subscribers would increase *in the same proportion*, the thousands of pounds needed would be got." Yes, and if all subscribers would give *in the same proportion to income* as does this warm-hearted, clear-headed old woman, the constant pleading for increased funds, so necessary and so painful, would become a thing of the past.

[Are there not among our readers those who, if they took the lesson enforced by the above incident, could give an additional pound, or ten pounds, or even one hundred pounds, just as easily as the good Scotchwoman referred to gave the extra shilling?—ED.]

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SAGUANE.

By Rev. R. Wardlaw Thompson.

WE reached Daru Island, the western limit of our New Guinea trip in the *John Williams*, in the afternoon of Tuesday, April 27th. Daru is the seat of the magistracy for the western district of British New Guinea, but is a very small and not very attractive-looking place. The *Niué* had arrived a couple of hours before us with a note of welcome from Mr. Chalmers, and we at once arranged to return in her to Saguane. Punctually at 4 a.m. the next day the ship's boat took us to the schooner, the party being Mr. Crosfield, Mr. King, Mr. Holmes of Jokea, and myself. The object of making so early a start was to enable us to reach Neva Pass before the tide was out, and thus to reach Saguane, forty miles away, that afternoon or evening. The first stage was a beat of nine miles to windward in the darkness of the early morning. Alas! the wind was not steady and the tide did not help us. We took more time than had been calculated, touched ground once or twice in the darkness, and finally, when we were about half a mile from the bar, ran effectually into the mud, and were stranded about 11 a.m. There we had to wait all day in the midst of extensive mud flats barely covered with water until the tide had turned and risen again sufficiently to float us. This happened at 5.30 p.m., when we managed to cross the bar and get into the deep-water channel between Bampton Island and the main land. The *Niué* is a snug little craft of fifteen tons, well adapted for the work for which she is required, and a very good sea-boat. We had a crew of four, consisting of Captain "Bob" (Sidaraka), an Aitutakian, who was for a long time on the *John Williams*, and who is a thoroughly skilful sailor; Louis, the mate, a Samoan who speaks English and is also a smart seaman; and two New Guinea boys. We also had with us Maru and his wife, the native teacher from Saguane, who had been sent by Mr. Chalmers to look after our comfort.

When we had crossed the bar into the channel, we were entirely sheltered from the wind by Bampton Island, and crawled lazily along in the weird stillness of a calm starlit night, taking nearly eight hours to do four miles. It was a night to be remembered for many reasons. We drifted along in the midst of a channel about half a mile wide, between two low shores densely covered with mangrove trees. There was not a sign of human habitation, not even the glimmer of a fire. Even the Cicadae, the frogs, and the other creatures that make night in the tropics vocal with strange noises, seemed to be silent, or we were too far away to hear them. The only sound that broke the stillness was the splash made by fish leaping out of the water.

THE "OLIVE BRANCH" OFF KAPAKAPA.

In the quiet starlight we sat on deck and talked and sang with a sense of freedom and enjoyment peculiar to such a time. But our pleasure was soon disturbed by a fierce attack from the shore. From all the mangrove swamps the savages mustered in thousands and swarmed on board with a determination which would take no refusal. We resisted

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with might and main, and as vigorously as we could, but in vain, and at length we were compelled to beat a retreat to the cabin, where we rigged up as well as we could some nets which were fortunately in our baggage. Only when we had crawled into their friendly protection were we able at

OUR THREE VESSELS.
THE "NIUÉ." THE "JOHN WILLIAMS." THE "OLIVE BRANCH."

length to set at defiance the fierce attention of the mosquitoes —the true cannibals of New Guinea!

At 2 a.m. we had at last reached the further end of Bampton Island, so we anchored and waited for daylight before attempting to cross the wide and dangerous channel of the Fly River. At 5.30 a.m., on Thursday, we set sail again. The distance from the south bank of the Fly River to Kiwai Island is twenty-one miles, but there are some dangerous sandbanks, and the current runs very strong when the tide is falling, so that the actual distance which has to be traversed is considerably more than twenty-one miles. At last we were afloat on the waters of the great Fly River, of which we had heard so much, and which is destined to be some day a great highway for the Gospel, and for commerce into the far interior. If the truth must be confessed, it was about as dreary and uninviting a region as could be found. There is not a hill, or even a decent-sized stone to be seen anywhere. Much of the land is only a few feet above high water mark, and when the tide is low, miles of the foreshore appear as slimy mud flats.

We passed close to one large sandbank on which were many huge drifted trees, and also a large number of pelicans and gulls, and we reached our anchorage, close to the mission station, about 11 a.m. Saguane is the south-eastern extremity of an island about thirty-five miles long, and from four to five miles broad, which divides the channel of the Fly River into two branches. It is a long low point, covered with vegetation to the beach, and was chosen as the mission station because, being exposed to the wind, it is less unhealthy than any other place in that neighbourhood, and also because it is a convenient centre from which to start to various parts of the widely-scattered district Mr. Chalmers has under his care. The population in the immediate neighbourhood is very small, and at the time of our visit most of the people were away.

In the early afternoon we started in the mission whale boat *Aitutaki* to visit Iasa, or Kiwai, the principal village on the island, situated on the south-western side, about nine miles up the river. Iasa is a great gathering-place of the clans from all the villages during the sacred season. A large proportion of the inhabitants of the island live there from January to April, partly for sago-making, and partly for the initiation ceremony for boys, and for the annual sacred feast and dances when the god of the island, a figure half snake, half man, is brought from his sacred place of retirement in the centre of the island.

The current being very strong against us, the boys had a hard and tedious pull, and we did not reach the mouth of the creek at Iasa until nearly sunset. The tide was very low by this time, and we had not a little trouble in getting ashore through the mud. It was nearly dark when we landed. The Mamoos, or chief, came to meet us, and soon a lively crowd gathered, who followed us excitedly. The people live in communal fashion, each village has its own "dubu," or hostel. We visited two of these. Like all New Guinea dwellings, they were constructed of poles and strips of Nipa palm, and were thatched over with palm leaf. They stand fully 10 feet from the ground, and are probably 30 feet high from floor to ridge pole, but the length was startling. We paced one as we walked through, and found it to be fully 290 feet long. Mr. Chalmers says that further up the river they are very much longer, and he has measured one 695 feet in length.

The arrangement is very simple. At each end is a vestibule chamber, about 12 feet deep, which is set apart for the chiefs of the village. Within there is a broad, open passage, from end to end fully 10 feet wide, and on either side of it are a number of stalls. These are formed by the uprights which support the roof, and which are 8 feet or 10 feet apart. The stalls are about the same depth as their breadth, and each is occupied by a family. There seems to be very little attempt at privacy, even to the extent of hanging up a mat as a partition. Each compartment has a fireplace, *i.e.*, a flat stone or a mass of clay let into the flooring. All the fires were burning when we visited the place. Moreover, as there is no light except what enters at the ends of the building, there being no windows, the women kindly lighted torches of dry palm branches, and held them up and waved them about to give us light on our way, scattering showers of sparks in reckless fashion. We hastened through, and were thankful when we had scrambled

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down the ladder at the further end, and were once more on *terra firma*.

The tide rose while we were on shore, so we embarked without much trouble. The *Niué* had followed us up the river, and we embarked and made ourselves snug on board while Captain Bob beat down again to Saguane. About 2 a.m. we landed at the Mission House and took the second half of our night's sleep. It did not last long, for before 6 a.m. we had to be up so as to be in time for prayers at 6.30 a.m. in the little church. Then came a brief inspection of the school. It seemed incongruous and almost ludicrous that Mr. Chalmers, the fearless and successful pioneer, whose name is known and who is trusted and influential among many wild tribes, should be cooped up as a schoolmaster with a company of twenty-three children, teaching them the rudiments of English and Scripture. But he was putting as much heart and energy into this work as he would into the effort to conciliate a tribe of wild cannibals and was succeeding. He uses the Gouin method in teaching English, and it seems to answer admirably. The little girls were all neatly dressed, and some of them looked very bright and intelligent. The church was a frail structure of bamboo and thatch without any floor save of sand. It was erected on the verge of the beach, and not very long after our visit was completely washed away by a flood which carried off a considerable strip of shore.

Mission work in Kiwai is as yet only in its initial stage. Mr. Chalmers has two native teachers at work on the island, one at Saguane, and the other at the village of Ipisia, both of them from the little island of Rurutu, which has furnished so many good men for missionary service. The Mission has land at Iasa, and it is proposed to station a teacher there. Some day, when the Society has funds to provide men and a steam launch suitable for work up the river, Kiwai will, it is hoped, become the Iona of the great inland region which the river flows through. At present Mr. Chalmers has the largest part of his work in the islands of Torres Straits, but he longs to see a vigorous Mission commenced on the Fly River itself.

At 8.15 a.m. we were on board the *Niué* again, Mr. Chalmers accompanying us, and after a pleasant day's sailing reached the *John Williams* at Daru about 10 p.m.

THE OLD MISSION HOUSE, SAGUANE.

THE FUTURE OF CHINA.

THE veteran missionary, Dr. Edkins, giving in the *Chinese Recorder* his reminiscences of the last fifty years, says: "The great river of idolatry is dried up. The conflict now is between Christianity and the *world power*. Our books are being widely examined, and the result will be an enormous accession to the Christian ranks in a few years. Faster than India, sooner than Japan, China will become a Christian land — and it will be the greatest victory achieved by the Christian religion since the conversion of the Roman Emperor Constantine."

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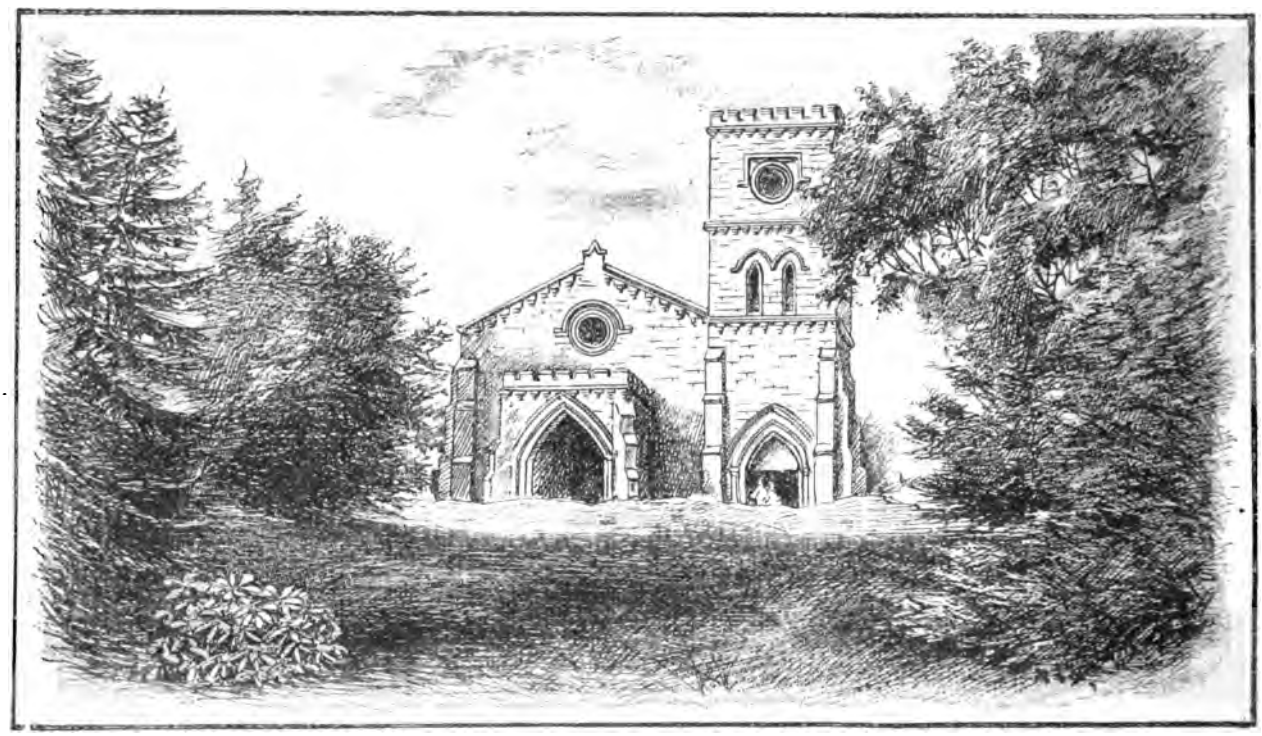
THE BUDDEN MEMORIAL CHURCH.

WHILE on a short visit to the hills, it was our good fortune to reach Almora just in time for great events. We arrived there on Friday evening, October 21st, and on the Saturday there was a picnic in connection with the opening of the new Budden Memorial Church. It was largely attended by Indian Christians from Almora and neighbourhood, and by some European friends. It was a day of unalloyed enjoyment.

On Sunday the opening services were held. At 8 o'clock a Hindustani prayer-meeting, conducted by Miss Annie Budden, was held; it was well attended and well sustained.



THE BUDDEN MEMORIAL CHURCH, ALMORA.

At 11 o'clock, Hindustani service. The Rev. G. M. Bulloch conducted the earlier part of the service, and the Rev. Dr. Humphrey preached the sermon. Then Mr. Bulloch admitted twelve people into the church by baptism (four infants, three boys, and five women). After this over 100 Christians united in the Lord's Supper.

In the evening at 5 o'clock there was an English service. The Rev. E. S. Oakley took the first part of the service, and Dr. Humphrey again preached.

All the services were well attended, the singing was hearty, and altogether it was a day to live long in one's memory.

The Rev. Dr. Humphrey (of the Methodist Episcopal Mission) became a friend of Mr. Budden's some forty years ago, and was able to give many particulars of the life and work of this veteran missionary of Kumaon.

During Mr. Budden's closing days it was a matter of regret to him that he had not been able to build a church for the Hindustani Christians. This regret of our brother now no longer remains, and it may be that one of the happiest worshippers at the opening services of the church was he whose name and memory were so fittingly perpetuated by the erection of the church.

To us it seemed that three of Mr. Budden's children, who were present at the services, and to whose liberality and exertions the church owes so much, were the most striking memorial of Mr. Budden's Christian character and power. Miss Annie Budden is doing splendid work in connection with the Methodist Episcopal Mission at Pethoragarh, some fifty miles from Almora. Miss Mary Budden, as a missionary of our own Society, is following in her father's footsteps in his own field of labour at Almora. Mr. Hanson O. Budden, who is engaged in Government educational work, is, by a fearless Christian life, and active and hearty sympathy with Christian missions and the Indian Church, doing high service for the Master, the worth of which it is not easy to over-estimate.

Generous gifts were forthcoming from many, both Christian and non-Christian, who had known and honoured Mr.

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Budden, and it was interesting to see so many non-Christians at the opening services.

Concerning the church itself, little need be said; the photograph is the best description. It is plainly but well built, capable of seating about 400, and situated as it is at the higher end of Almora, it stands as a witness for God for many miles round. The tower is to have a clock in it, and an unnamed friend in England is rendering much help (financial and otherwise) in this matter. The bell and lamps have been given by Indian Christians, Miss Turner has given the pulpit, Miss Meachen and Miss Hewlett two chairs, Mr. and Mrs. Bulloch a stained glass window, the Rev. Dr. Parker (Methodist Episcopal Mission) a font, and Mrs. Venour a pulpit Bible.

The Rev. G. M. Bulloch has been to a large extent, I understand, both architect and builder, and the happy result must be a gratifying reward for the amount of thought and labour which must have been expended in carrying out the work. An interesting fact about the building of the church is that Christian workmen and workwomen have rendered substantial service in its erection, and during the work a weekly service has generally been held with the workpeople, so it is a missionary church from first to last.

May the living church at Almora be as substantial, and as striking in its witnessing, as the material structure which now towers above the town and Hindu temples of Almora.

E. G.

FROM THE SECRETARY OF THE WATCHERS' BAND.

DURING the Conference held at the Mission House on January 11th-12th, of all the L.M.S. missionaries who are now on furlough, it was delightful to hear from one and another about the Watchers' Band. Many of our missionaries testify to help and inspiration which have come to them through, they believe, the prayers of friends in the homeland, and others speak of finding in their deputation work that a new and more earnest spirit has come into many of the churches, and this they think must be largely due to the fellowship of united prayer.

A NEW series of "Messages to the Churches," containing portraits and messages from thirteen ministers and missionaries, will shortly be ready; also a leaflet entitled "The Aim and Object of the Watchers' Band," and a new lobby card showing the subject of prayer for the week. Fuller particulars of these will be given next month.

THE Committee of the Watchers' Band has decided that in future the library shall be free to all members, under certain conditions. Twelve books may be borrowed at a time, but these can only be kept for six months. Borrowers will, of course, as before, pay the carriage of the books, and will make good any lost or spoiled ones. Books may be exchanged as often as is liked. It is hoped that small free-will offerings will be made by the readers towards the purchase of new books. If any secretaries wish for a larger number of books or to keep them for more than six months, they can do so by paying the ordinary fee.

JESSIE M. BALGARNIE.

NEW BRANCHES.

Branch.	*Church.*	*Secretary.*
Batheaston	— ...	Mr. A. E. Porter.
Portishead	Union	Miss E. Selvey.
Barnard Castle... ...	Hall Street ...	Rev. R. H. Townend.
Clitheroe	Jollie Memorial	Mr. C. H. Matthews.
Leek	— ...	Miss Bayley.
Tooting	Defoe Church	Miss M. A. Mackintosh.

A STRIKING PROGRAMME.

DEAR MR. COUSINS,—A downpour of rain which left no doubt about the condition of the roads kept me a prisoner for a whole day at Yuin Hing Tseng in the month of June. Having read all my books and papers, written letters, made up accounts, drawn plans, &c., I began to weary until I struck the idea of making a rough map of the country of King-Shan, filling in the name of every town of any importance. On a recent visit I was somewhat startled and greatly delighted to find that we have Christians in every one of these places and in many of the surrounding villages. In fact, we have thoroughly occupied the entire country. This is chiefly the work of the past five years, and of native Christians. Of course the country is not Christianised, nor is it likely to be for a long time to come, but the possibilities suggested by such rapid growth are very great. Indeed, such a widespread extension of the Kingdom of God in such a brief time puts new brightness into the prospects of the future spread of Christian truth in the whole empire. What we need now, and need very greatly, for these young Christians is instruction, guidance, inspiration from human teachers, and especially from the Spirit of God. Many who formerly joined the Roman Catholic Church are now anxious to be received by us. I was lately told that more than 200 families wish to come over, and the names of more than sixty families were given to me, amongst these people being many who, whether we receive them or not, intend to break finally with Romanism. This is indeed a change from the fierce persecutions of last year and the year before, when the priest announced his intention of driving us out of the country.

Mr. Wei Teh Sheng, our faithful King-Shan evangelist, is just now in our Hankow Hospital. He has been very poorly for some months, and had to come down to save total collapse. He is mending, and hopes to be back in time for Christmas. Our Chinese brethren in King-Shan make that day a holy day, and you will give them credit for

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a large store of enthusiasm and endurance when you read this programme of one of their Christmas celebrations.

PROGRAMME. (Translation.)

1. All Christians must, with a pure and upright heart, prepare themselves by prayer for this service, so that there may be no light and frivolous words, and that we may all with one heart and mind unite in prayer and thanksgiving.

2. Sing a few hymns, short speeches on Old or New Testament subjects, making special reference to the anniversary of Christ's birth.

3. Ten brethren will engage in prayer, ten speeches will be made, and twenty hymns will be sung.

4. After each singing two brethren will engage in prayer, and two will expound the Scriptures.

Subjects for prayer:—

(A) For the opening up of Hunan to the preaching of the Gospel.

(B) For the Emperor and all officials, civil and military, for all in authority, and for all classes of the people.

(C) For English Christians, that they may be greatly influenced to support God's work.

(D) That the Gospel may be greatly blessed in India.

(E) For the pastors, preachers, and converts in New Guinea, that they may be kept steadfast.

(F) For Madagascar, the South Seas, that the work of the London Missionary Society may greatly prosper in those parts.

(G) For all Mohammedans, that they may acknowledge Jesus Christ as their Saviour.

(H) That the home of every Christian may become a real Paradise.

(I) That the Triune God may bind together the hearts of all Christians of all lands, and that together they may feast on the Blessed Sacrament of the love of God in Jesus Christ.

This programme was drawn up by the native preacher and deacons and was strictly adhered to. The chapel was gaily decorated with flags, lamps, and banners, and the meeting, or rather succession of meetings, lasted from dusk of Christmas night until nearly dawn of the next day. We are just preparing again for Christmas, and it is a joy to think that hundreds who last year did not know what the Word meant, are now rejoicing because they have found the Lord. It will be for them a happy Christmas, and we look for the time when the season will mean for the Chinese all that it means to ourselves.

ARTHUR BONSEY.

Hankow, November 26th, 1898.

"FOREIGN missions are the embodied courage of the Church, the touchstone of her faith and hope."

CHRISTLIEB.

ACROSS INDIA AT THE DAWN OF THE 20TH CENTURY. By Lucy E. Guinness. (London: R.T.S., 56, Paternoster Row. 3s. 6d. in paper boards; 5s. cloth.)

THIS is in many ways an admirable missionary book. By imparting information and by appealing to the sources of Christian enthusiasm it fulfils two of the most important functions of missionary literature. Its style is vivid and picturesque, and its tone is optimistic and full of hope for the future. We have seldom seen anything more striking than some of its diagrams and diagramatic pictures. If only the members of our churches and congregations at home could be induced to read the book and to realise the awful significance of the facts and figures so vividly set forth in some of its type-pictures, the problem of the evangelisation of India would be more earnestly attacked. The comparative diagrams bring home to the reader in a very impressive fashion the glaring disproportion between the workers at home and abroad, and the awful spiritual needs of our vast Indian Empire.

The numerous subjects dealt with are handled in a very effective manner. Miss Guinness contrives in comparatively few words to give us a series of graphic pictures of several of the mighty cities of the East. We visit Hindu temples and Mohammedan mosques, and are introduced to a succession of gods and goddesses, fakirs and devotees. We are helped to realise some of the problems of Indian life—child marriage, widowhood, caste, the seclusion of the zenana, and the efforts of the Neo-Hinduism. We get refreshing glimpses of the small array of missionary workers and their work, of the faithful native helpers and of the S. V. M. In this connection we gratefully recognise the numerous appreciative references to the work of the agents of our own Society.

But interesting and valuable as is the information conveyed by the book, in our opinion its touching appeals to the imagination and the heart will serve a higher purpose and awaken a deeper sympathy than any mere facts and figures can ever do. One cannot help feeling when reading it that its message is a personal and individual one. One's sense of responsibility and duty is aroused. We are sorry for the reader whose heart is not moved and whose enthusiasm is not stirred by the appeal of India's millions, which seems to call aloud from the printed page.

It is not easy to criticise such a book. The only slip we have discovered is on page 129 where 2,500 seems to be a mistake for 25,000, and there also seems to be an error in the next statement. The arrangement of the notes—some at the foot of the pages and some at the end of the book—is a little haphazard. But these are trifling blemishes.

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We cannot speak too highly of the appearance of the volume. The paper, type, and printing are excellent, and we have never seen better and more appropriate illustrations in such a book. Nearly 150 beautifully executed pictures, 25 diagrams, and 9 maps are sufficient to make a handsome volume in themselves. One more word we would add. The headings of the pages are a happy inspiration. By this means many a telling fact, question, quotation, or appeal catches the eye and impresses itself on the memory.

A LIFE FOR AFRICA: THE BIOGRAPHY OF DR. A. C. GOOD. By Ellen C. Parsons. (Oliphant, Anderson, and Ferrier. 3s. 6d. Illustrated. 316 pages.)

THIS is the story of a young American missionary to Equatorial West Africa, who died in 1894 after twelve years' service. Of all the noble lives that have been laid down for Africa, this was one of the most strenuous and devoted. Nothing but an iron constitution could have stood for twelve years the incessant strain of worry, exposure, and hardship that Dr. Good endured. It is characteristic of the man that when the Board wrote urging caution and care of himself, he replied: "I shall prepare as carefully as I know how against all emergencies and dangers; *but the emergency against which I shall most carefully provide is failure.*" The descriptions of African life are most vivid, and will be of great interest to all students of primitive customs and religions. Dr. Good made a careful study of the native ideas of God, fables and jungle stories, proverbs, &c., and the results are most valuable. We must find room for one delightful saying. When a child smiles in his sleep the natives say: "He is playing with God." The biographer has done her work well, and the book ought to have a large sale.

PILKINGTON OF UGANDA. By Dr. Harford-Battersby. With Portraits and Maps. 346 pp. (Marshall Bros. 6s.)

ALL who have read the story of Mackay of Uganda should read this sequel to it, which brings the story of the mission down to the beginning of last year. Fortunately a large number of Pilkington's letters have been preserved, and so his biographer is able for the most part to let him speak for himself. Most interesting these letters are, with their account of men "so hungering for the Word of God that selling books was like distributing food in time of famine," and with their record of one of the most remarkable outpourings of the Holy Spirit ever witnessed by the Church. And there is plenty of adventure and excitement for those who like their missionary news well spiced—witness the account of Pilkington's marvellous *bicycle ride* from the coast to Uganda, a distance of about 1,000 miles. The letters are full of sound counsel on many points of missionary policy. We would specially call attention to his wise words on the importance of making the native churches self-supporting, and to his valuable advice on the learning of native languages and on Bible-translation work.

PROBLEMS OF PRACTICAL CHRISTIANITY IN CHINA. By Rev. Ernst Faber, Theo.D. Translated from the German by Rev. F. Ohlingen, and edited by John Stevens, Litt.D., D.D. (Shanghai: Office of the *Celestial Empire*; London: J. Tamblyn.)

THIS is an attempt, first, briefly to state the essential dogmas and principles of Christianity, and then to apply these practically and in detail to the problems of native life in China—domestic, social, commercial, industrial, religious. All sorts of questions, some of prime importance (*e.g.*, ancestral worship, slavery, polygamy), others of less moment (*e.g.*, long fingernails, forms of politeness), are carefully dealt with in some 120 closely printed pages. Young missionaries especially would find the counsel here given of great service.

PARSI, JAINA, AND SIKH. By D. M. Thornton. (Religious Tract Society. 2s. 6d.)

THIS is an essay which won the Maitland Prize at Cambridge in 1897, and is written by one of the leaders of the Student Volunteer Movement. It is gratifying to find men so full of active service winning distinction also in the field of scholarship. The essay gives a careful account of the history and religious beliefs of the three important Indian sects with which it deals, and will be useful to any who are making a study of Indian religions.

THE PENNY MAN AND HIS FRIENDS. By Eleanor F. Fox. Price 1s. 6d. WITH ONE ACCORD; OR, THE PRAYER-BOOK IN THE MISSION-FIELD. By Edith Baring-Gould. 2s.

WE have here two recent publications of the C.M.S., of which the latter will not appeal much to our readers, unless it be for its illustrations, which are among the best we have ever seen, and which alone would make the book worth buying. "The Penny Man" we can heartily recommend as a children's book. The idea of the book is that a number of articles which are being sent out to various medical mission stations in the East agree to meet together on their return and relate their adventures. The story is brightly and humorously told, and the illustrations are numerous and good. If any of our friends are looking out for a book to read aloud at a children's working party, they would find this very suitable.

JOYCE MAXWELL'S MISTAKES. By Lena Tyack. (C. H. Kelly. 6d.)

THIS is another children's missionary book. The chief popular objections to missionary work are wisely answered in the form of a little story in which two girls and their teacher are the *dramatis personæ*. An interesting account is given of the Wesleyan Mission Hospital at Hankow. Those who have to defend the cause of foreign missions will find here "a reason for the faith that is in them."

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since the war. There are clouds on the horizon; changes may any day take place; we rejoice with trembling; yet hope is big in our hearts that better days have come at last. We must avail ourselves of them to push forward the work of God here, not only among the children, but also among the adults.

J. PEILL.

VISIT OF MM. BOEGNER AND GERMOND.

DURING the recent visit to Madagascar of M. Boegner, secretary of the Paris Missionary Society, and M. Germond, his colleague, as a deputation from that Society, stirring gatherings were held both in Fianarantsoa and Antananarivo in connection with the two native Congregational Unions. From a report of the Imerina meeting, furnished by *Ny Fiangonana sy ny Sekoly* (The Church and the School), published by the Friends' Foreign Mission Association, we are able to estimate the stimulating influence which these two French Protestant brethren brought to bear upon the native churches. M. Boegner's address was both earnest and eloquent, and in its concluding periods greatly moved the assembly. Making use of an illustration taken from the book of Ezra, he reminded his hearers that when the new temple was being built there were sounds both of singing and of weeping. The older people, who remembered the First Temple erected by Solomon, wept bitterly as they thought of the glory that had departed; but, whilst they were weeping, many of the younger ones who saw the New Temple rising before their eyes, shouted for joy. And, said M. Boegner, it is very much like that now. Great changes have taken place in Madagascar, and Protestant Christians are, as it were, occupied in erecting a new temple. Some, remembering the privileges and glories of the past, when the Protestant Church was prosperous, and almost the entire population found in the house of prayer, are inclined to be sad at heart; for congregations have diminished in number, and the workers seem no longer to fulfil their tasks. On the other hand, some are full of rejoicing because of the new day that has dawned. We ought, said the speaker, to comfort the hearts of those who weep, and remind them that the promise still stands: "The glory of this latter house shall be greater than the former, saith the Lord of Hosts, and in this place will I give peace, saith the Lord of Hosts" (Hag. ii. 9). Yes, if Malagasy Christians attain to the standard of a "perfect man, to the measure of the stature, and the fulness of Christ," then they shall be built up as "living stones" and as "a spiritual temple," and "the glory of this latter house shall be greater than of the former."

SOUTH SEAS.—The new British Resident at Rarotonga (Lieut.-Col. Gudgeon) is very popular with the natives, on account of his military experiences, and he has earned the respect of our missionaries by his straightforwardness and honourable dealings.

IN responding to some hearty words of welcome at a meeting of the Calcutta Missionary Conference, on the evening of Monday, December 5th, Principal Fairbairn told his hearers that had it not been for the action of that Conference he should never have gone to India at all. When the invitation first reached him from Chicago, he felt that he must decline it; it was only when the Calcutta Conference and subsequently other missionary Conferences urged him to come that he felt he could no longer refuse.

IN reference to the work which missionaries in India are doing, Dr. Fairbairn remarked that he felt its greatness and the greatness of their faith. We quote from the *Indian Witness*: "To stand face to face with the teeming millions, and with all the influences that work against a hearing and against success, without fainting or being discouraged, speaks of the highest heroism; all the more so because much of this work is done in obscurity, and made the harder because of lack of sympathy on the part of those of our own race and faith and country. It seemed to him, he said, that the missionary and his work is more fully appreciated by the people of India than by the Christian people of England in India. There may be immense resources behind a great state; but, in his judgment, the missionary and his work have more influence in reconciling the people of India and the people of England."

"ANOTHER thing had impressed him: the vast variety of missionary effort. Children are taught in schools, youths receive training in colleges, there are institutions in which orphans are cared for, many visit zenanas, widows are provided with homes and taught, etc. To see all the infinite forms in which the missionary work is carried on is very inspiring. The work has to be done in detail. As a lad the passion came to him to be a missionary. But when the final call came to him to take up his life work, it did not come in the form of a summons to engage in the foreign work. He felt relieved that he had not to stand before the crowds of this country. To do this work in the spirit in which it is being done cannot be surpassed by anything in the history of the Church. He referred to the early missionaries; what great statesmen they were who projected the educational work. It was easy to despise it. Men hastily pass judgment on new movements. How can you act upon a system of belief unless in detail, and as a whole. It is a sad thing to be concerned with the breaking up of an old order; a splendid thing to be concerned with the building up of a new."

THE January issue of *Medical Missions at Home and Abroad* gives its annual list of medical missionaries holding British degrees and diplomas. The Church Missionary Society heads the list with 51 medical missionaries; the Free Church of Scotland comes next with 28; then our own Society with 25; the U. P.

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Church of Scotland with 22; the Presbyterian Church of England with 17; the Church of Scotland with 12; the C. I. M. with 12; the S. P. G. with 11; the C. E. Z. M. S. with 10; the Z. B. M. with 7; the Irish Presbyterian Church with 6; the Baptist Missionary Society with 7; the Wesleyan Society with 6; and a number of other societies with smaller numbers—viz., 2 with 5; 3 with 4; 4 with 3; 3 with 2; and 14 with 1 each.

MISSIONARY SIMON, of the Rhenish Society in Sumatra, writes that the falling off of Mohammedan converts (which followed the news of the Turkish massacres in Armenia, and the defeat of Greece) still continues. "The battle is still severe, and will be for some time. But we have a set of Christians here who really accomplish something for their religion, and it follows that these hard times cause much good fruit to ripen. I often notice with wonder how the Lord gives those who are so persecuted from without so many other trials to bear. One of our elders, Johannes, in the last year and a half, has lost his father, mother, father-in-law, son, and some more distant relations. Then came the famine, which tried him sorely; and his relations said to him daily: 'See! if you had remained a Mohammedan, all this would not have happened to you'; and this and similar constant mockery he bears faithfully and loyally. There is another Christian whose little daughter I have buried to-day; she was the eighth child he had lost. The scoffs of the Mohammedans are intolerable, but he remains faithful to the Lord."—*Berichte der Rheinischen Missions-gesellschaft.*

THE Norwegian missionary at Sirabe, in Madagascar, reports that just in the worst time of the recent persecution seventy-nine new members were admitted into the church by baptism, and during the course of the year 416 were baptized. That many fell away in the time of trial is not surprising. "Our native pastors have worked with a zeal which has surpassed anything that could have been expected at a time like this. This is especially true of Pastor Rarifoana. His parish belongs to the district where heathenism had and still has its greatest stronghold. Here also was one of the chief seats of the insurrection, and after the battles and defeat of Sirabe there was some wounded man in every house in this district. But now things are brightening again. About a hundred grown-up men and women have lately announced themselves as candidates for baptism."—*Norsk Missionstidende.*

A HEATHEN on the West Coast of Madagascar spoke thus of the missionaries' work: "This praying is a wonderful thing; for it goes on of itself, when everything else alters. It comes to our doors, it speaks to us, it speaks with us, and gains a power over us. It does not come like the *kabary* of the Government. They come with show and noise and threaten people with punishment, and, as soon as they are out of hearing, all is quiet again. No, the praying comes into our houses, comes in to the hearth, begins to talk to us, not with hard words, but with friendliness and love, and even when we have locked our doors and our eyes, it still speaks with us. It is mild but hard, yet always pure."—*Norsk Missionstidende.*

THE Gossner Mission is again in painful embarrassment. For several months the contributions from the home missionary circles have fallen below its necessities to such an extent that it has been obliged to sacrifice the remaining capital at its disposal. Besides the expense caused by the Indian famine, the chief factor in its new and sad difficulties is to be found in the growth of the mission; new stations, more missionaries, native helpers, schools. "Now we can do no more, unless the often proved love of our friends comes to our help with all its power. About 16,000 converts and candidates for baptism from the Kols and Hindus are entrusted to our care, and an entire new district has opened itself in a surprising way to our brothers' work."—*Der Missions und Heidenbote.*

THE Missions department of the United Brethren (Moravians) writes in its annual report: The unexpected cancelling of our great deficit in 1896, through the generous gift of the late Mr. J. J. Morton, filled our hearts with praise and thankfulness; but already our hearts are humbled by a new and heavy deficit for the year 1897. The ground of this debt lies partly in the decrease of our receipts, partly in necessarily increased expenditure. That the receipts of the past year are almost 129,000 marks less than in 1896 has chiefly for its cause the impression among the friends of missions that the great Morton legacy had placed the Brethren in possession of ample resources. This, however, is far from being the case. The first payment under the legacy only took place in October, 1897, and by the terms of the will it can only be used for founding new stations. It is therefore of no use for the deficit nor for the support of current work. So that instead of extending its work the Moravian Church has to face the painful question whether it will not have to abandon some of its enterprises.—*Der Missions und Heidenbote.*

THE Schleswig-Holstein Missionary Society works in the north-west of the Telugu district in India, near the Jeypur mountains. Its first station was in Salur, a town inhabited only by Hindus and Mohammedans, where the missionaries find the soil very hard and the work only advances slowly. The stress which has been laid on the improvement of education has proved of great importance; for not only does the son of the Rajah of Salur attend the missionary school, but this school has improved so much that the Government school has not been able to compete with it, and has given over its buildings to the use of the mission school. The work in the country is more hopeful than that in the town. There are four out-stations, occupied by teachers who have chiefly been educated in the mission school at Salur. The church numbers 120 souls; the school is attended by 30 Christian and 180 heathen children.—*Allgemeine Missionszeitschrift.*

THE writer of the above article continues as follows:—"The Schleswig-Holstein Mission is about to establish a zenana mission both in Salur and Parvatipur. We have arrived—somewhat late, but not too late—at the knowledge that the work among heathen girls and women has been neglected, and that we must bestir ourselves to make up for this neglect. Why should not heathendom as well as Christendom enjoy a similar service to that of deaconesses? America and England are already far before us in this sphere. Why should Germany remain behind? We are not fond of women speaking in public; but in other ways—in medical help, in house-visitation, in teaching in girls' schools, in the training of native female helpers—there is a rich field for the service of women in the heathen world." Perhaps the unanswerable logic of facts will at last teach our good German brethren that women may use the voice, as fitly as the hands and the brain, in the service of God and humanity.

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PERSONAL NOTES.

CHINA.—With the full approval of the Directors, the Hong Kong District Committee of missionaries have arranged to open up work in the newly acquired Hong Kong hinterland by occupying the valley at the north of the new territory, with Un Leng as the chief centre. Two evangelists are to be maintained, and colporteurs will visit the villages systematically so as to lay sound foundations for mission activity.—After the marriage of Mr. J. B. Grant and Miss M. E. Roberts, a special meeting of welcome was held at Tung An, conducted by the Revs. A. King and J. Stonehouse. There were about 150 persons present, and the attendance of so large a number greatly rejoiced the hearts of Mr. and Mrs. Grant. "Although," says Mr. Grant, "there are some causes for despondency in the work, such meetings give one fresh heart to continue labouring, even if the field be a hard one. Owing to more alarming rumours than usual some of the timid ones have been scared away, but the older Christians have clung to their religion heroically, and witnessed faithfully for the Master."—The Rev. Chas. Inwood has been holding a series of meetings in the Hankow centre. He has addressed, by means of interpreters, large gatherings of Chinese Christians in Hankow, Wuchang, and Haulfang. He has also held meetings with the native workers which have been very profitable and inspiring. Mr. Inwood's meetings with the missionaries have also been largely attended, and most enjoyable and refreshing. In fact, the mission has been a success in the best sense, and the quiet, penetrating influence of Mr. Inwood's addresses will certainly bring forth fruit in many ways for a long time to come.

INDIA.—The unsatisfactory state of the Rev. E. P. Rice's health renders it necessary for him to visit England for a short time. Mrs. Rice will accompany her husband.—His colleagues in South India unite in expressing deep sympathy with the Rev. E. Hawker, B.A., of Coimbatoor, in having for the second time to leave his work, this time finally, through failure of health.—Mr. Jensen arrived at Kachhwa, which he describes as "a delightful place," on December 3rd. One of his first impressions is that Dr. Ashton is doing a wonderful and gracious work. Mr. Jensen visited Calcutta and Benares *en route*, and speaks of the mission compound at Calcutta as "a veritable bee-hive for work, as also is the mission compound at Benares."—The Rev. I. H. and Mrs. Hacker, reached Neyoor on November 30th, "and are already in the midst of hundreds of pressing duties." The natives came out in thousands to meet them, and Mr. and Mrs. Hacker entered the village at the end of a procession nearly a mile long, "full of rejoicing and praise." Mr. Hacker adds: "I found all the members of the mission here in fairly good health, but they all look worn and pale. If I had plenty of money, and could do their work, I would pack them all off to England at once. The quiet heroism of these good people buried away here fills my heart with gladness."

AFRICA.—The Rev. G. Cullen H. Reed, who became well acquainted with the work at Haukey before his appointment to Matabeleland, has come down to help the Rev. J. Mackenzie for a short time, in consequence of the illness of the latter, and his need of rest and change. It is hoped that Mr. Reed will himself benefit by the journey south, as he also has been ill.—The Rev. D. Carnegie has set his heart upon building a substantial "native Centenary Church" at Centenary Mission Station, Matabeleland. Writing to Mr. Thompson, he says: "You may remember we walked over the little valley to see the chosen site, and paced to and fro on the spot for some time, talking about raising funds to build it. When passing the site, as I often do, the pleasant memory of your visit comes back to me. It is my intention not to begin to build till March, 1899, and before then I hope to have the money in hand. The whole building will cost at least £350."—Mr. A. J. Swann, who is now Her Majesty's Consular Judicial Officer at Kota Kota, has written to the Rev. J. May, expressing to our missionaries, and through them to the Directors, his deepest sympathy with them on account of the death of Dr. C. B. Mather, his former colleague.

ANNOUNCEMENTS

ARRIVALS.

REV. H. J. GOFFIN, from KADIRI; REV. R. J. WARD and MISS WARD, from MADRAS, SOUTH INDIA, arrived at Marseilles, per steamer *Egypt*, December 16th.

MISS STEVENS, from MIRZAPUR, NORTH INDIA, arrived in London, December 17th.

REV. G. OWEN, from PEKING, NORTH CHINA, at Marseilles, per steamer *Polynesien*, December 29th.

DEPARTURES.

REV. ARNOLD FOSTER, B.A., MRS. FOSTER, and children, returning to HANKOW, CHINA; MISS SAVILLE, M.D., returning to PEKING, NORTH CHINA; and DR. E. C. PEAKE, appointed to HUNAN, embarked at Tilbury, per steamer *Oceana*, January 12th.

BIRTH.

KNOX.—On December 20th, at 45, Read's Road, Blackpool, the wife of the Rev. John Knox, of a son.

MARRIAGES.

THEOBALD—WEBSTER.—At the Bhowanipur Congregational Church, Calcutta, on November 30th, by the Rev. J. P. Ashton, M.A., assisted by the Rev. T. K. Chatterjea, the Rev. Horace H. Theobald, of the L.M.S., Mangari, Benares District, India, to Alice Buchan, second daughter of Mr. Robert Webster, Heaton Moor, near Stockport.

BITTON—WARE.—On the 23rd December, at the Cathedral, Shanghai, by the Rev. H. C. Hodges, M.A., Rev. W. Nelson Bitton, of the London Mission, Shanghai, to Lucie (daughter of J. Warr, Esq., late of Weedon, Northants), of Netley House, Cavendish Square, London, W.

HAINES—FORD.—On January 4th, at Congregational Church, Sandford, William Pritchett, son of Rev. T. Haines, Belgaum, South India, to Nellie, second daughter of R. B. Ford, Sandford, Crediton.

DEDICATION SERVICE.

On Sunday evening, December 18th, Mr. Ernest C. Peake, M.B., Ch.B., was dedicated to the work of a medical missionary at Morningside Congregational Church, Edinburgh. Mr. C. E. Price, a deacon of the church, presided, and gave an introductory address; the Rev. D. Caird, minister of the church, offered a dedicatory prayer and spoke a few earnest valedictory words; Mr. Peake briefly described how the call of God had come to him and what had led him to offer himself for Hunan, in Central China; and the Rev. G. Cousins, Joint Foreign Secretary of the Society, described the field of labour to which Mr. Peake is appointed. Morningside Church has been exceptionally honoured in the number of its members who, during the last few years, have gone to the mission-field.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Joint Foreign Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

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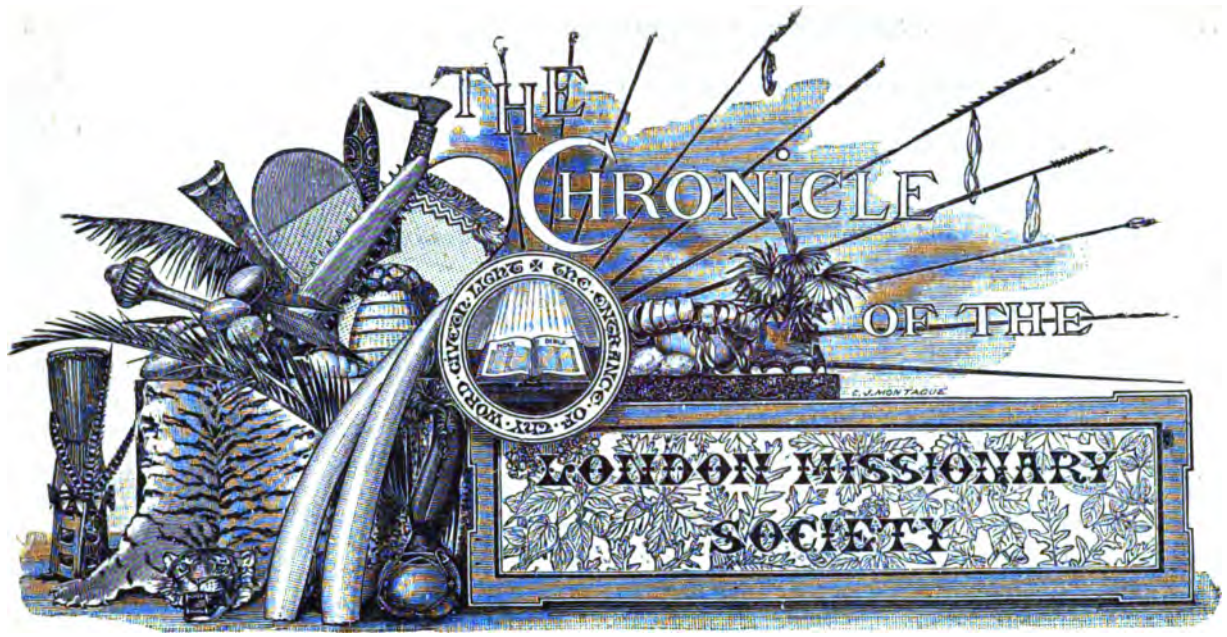

No. 87.—New Series.] MARCH, 1899. [Price One Penny.

CONGREGATIONAL RESPONSIBILITY FOR MISSIONS.

By Samuel Pearson, M.A., Manchester.

THE organisation of means to ends will differ according to circumstances and opportunities, and it is not desirable that there should be uniformity in methods. This is an age of machinery; and churches are tempted to imitate some bit of outward form which has been found to work well, and then they are surprised that it does not accomplish what they hoped. What is really needed is consecration of heart and hand to the Saviour's work, and then new methods would fulfil their proper purpose. We have no panacea for galvanising dead churches, yet very often the life is latent, and only needs a practical suggestion or two to bring it to the surface.

The first thing is for the minister to feel his peculiar and unique responsibility. Unless he stirs himself up constantly, and welcomes appeals which are made to him, it will be very difficult to make much progress with the church over which he has so much influence for good or for evil. There is much to be thankful for when we remember the large number of ministers at home who in their spirit are real missionaries. These must often, however, feel that they need direction so that they may rightly direct the thoughts of others. I have heard of a distinguished preacher who reads a certain amount of out-of the-way missionary literature, and who manages to bring in facts thus gleaned as illustrations to his sermons or as means of interesting the young. In every parcel of Reports there is one marked "Minister's Copy." To some this may appear dry reading, but used as Dr. Dale employed his, it may become a means of intensifying our enthusiasm as well as of enlarging our knowledge. He used it as a method of prayer. The Report is an immense means of grace when it teaches us to pray. The incidental advantage to those of us who are weak in geography is perhaps too evident to be mentioned. It has sometimes occurred to me that we might well organise a few meetings for the purpose of reading the Report, for it is in itself so condensed that it perhaps needs a common perusal in order to its full comprehension.

May I add that I have found the Watchers' Manual to be a most excellent fount of information? If it is referred to week by week, a general knowledge of the operations of the L.M.S. is obtained which is very refreshing. And when the minister is full of information he generally wishes very much to share it with others. This is why he should be very careful—more careful than others—as to his mental pabulum. "Give heed to reading" is Paul's command, and no one can safely

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leave out missionary literature from his course of self-improvement.

Next to this, much importance should be given to personal touch with missionaries themselves. They have a power of kindling which no literature possesses. A casual acquaintance should therefore, if possible, be followed up; letters should be exchanged, and when they arrive they might well be circulated among a selected circle in the congregation. Hospitality to missionaries might with advantage be spread over a wider area, and our people might be privately encouraged to give a cup of tea to a deputation.

Presupposing, then, the minister duly enlightened and increasingly inflamed, how is he to proceed? Here he will be his own best guide. But if he supposes that he will at once carry his whole congregation with him, he will not only be mistaken but greatly discouraged. It is best to take for granted that apathy exists, and it is also well to remember that too much direct preaching on the matter is apt to produce the very opposite result to the one desired. One-stringed instruments are apt to grow monotonous and even irritating.

It is wiser to proceed through the few to the many. Small meetings have a remarkable power if they be united ones. "If two or three of you shall agree"—how remarkable the spiritual law here unfolded. Many have to be left out of our onward movements, and even some deacons. There are spiritual leaders of the church on whom no official hand has been placed, and to these our Lord seems to have entrusted great responsibilities, and to these especially we should look for co-operation and sympathy. And the first and chief thing is to secure their constant prayers. The week-night service should once a month be missionary in its character. Is there a Young People's Bible-class or Christian Endeavour, or both? Foreign and home work might well come under review in the same way. One weakness in the Watchers' Band needs a remedy—namely, the absence of regular meetings. The pledge sits lightly on many of us, and needs to be brought home to our hearts; besides which, in these matters, social is often more intelligent than solitary prayer.

Our Sunday-schools do admirable work for us, but they need to be encouraged by pictorial addresses both on Sundays and week-days. Regularity in these arrangements is very necessary, for what is irregularly attempted is often not done at all. Here the magic lantern has a wide scope. But we must not forget that the elders are only children of a larger growth, and no one enjoyed more than they did the pictures brought from the South Seas by Mr. Crosfield, and from India by Mr. Massey; recently shown in Manchester and elsewhere.

In many congregations we need to cater for a class of children who do not belong to the school. These it has been found possible to gather into juvenile missionary working parties, where scrap-book making, wood-carving, basket-making, and doll-dressing prepare for an annual sale of work, or for a box to be sent out to some known missionary. To prepare for this sale, the ladies of the congregation have to be gathered into separate parties, where brief missionary information could well be imparted.

The deacons can be most helpful about raising the necessary money. Here their business capacity may be of the greatest service, and there is plenty of scope for it; for in some of our churches there is no subscription list. To object to a list on principle is, we feel sure, to misunderstand what our Lord meant as to the right hand and the left. What He was seeking to warn us against was ostentation, and where the *ostentation* or *pride* comes in when 2s. 6d. is given by one person, and ten guineas by another, for missionary work, we cannot quite see. People often want to hide their shame, or they wish to guard against a definite promise for the next year, but one of the last things we are likely to suffer from just now is a tremendous outburst of pride over our magnificent subscriptions. We have much to be thankful for and much to inspire us, and we might well set forth our thankfulness and use our inspiration by means of enlarged subscription lists. But in order to do this much minute care is necessary, and the officers of the church can do a great and much needed service if they will create and sustain a regular list of those who give both small and large amounts. The ideal is to abolish for church members the collection (*vide* Paul), and to get a regular monthly income in connection with the circulation of literature in every Congregational Church.

But these practical things, and a hundred others, will *not* come by praying, but by working hard. We must bring in the whole tithe of money, men, and service, and *then* pray.

WEEKLY PRAYER-MEETING.

THIS meeting is held in the Board Room of the Mission House every Thursday afternoon, from 3 to 4. All friends are welcome.

Any interesting items of information recently to hand from the field are communicated by one of the Secretaries.

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FROM THE HOME SECRETARY.

THERE is, unfortunately, no material change to report in our financial position since last month's notes. It is impossible to predict with any certainty how the year will come out. We may certainly say that it will be a large year for legacies and for expenditure. The Self-denial Envelopes are being widely circulated, and we hope that many new and enlarged subscriptions will be gathered in before the end of March. The responses to the Special Appeal which have reached me up to February 11th amount to £921 7s. 6d., of which £489 14s. 6d. are donations and £431 13s. subscriptions.

IT may not be generally known that we have twenty-three missionaries on our staff for whom no provision needs to be made from the ordinary funds of the Society. Seven of these are entirely self-supporting; the remaining sixteen are maintained by individuals who have thus their own representatives in the field, or by associations or special contributions such as the recent Hunan Fund. We should be thankful for more such workers. Might they not be largely increased in numbers?

A GREAT deal has been said lately about home advocates of our foreign work, who are more numerous than we sometimes imagine. One friend, last year, made nineteen appearances for the L.M.S., apart from ordinary missionary services in his own church. For three nights before Christmas he took out his junior choir carol singing, and gathered about £1 12s. for the Widows and Orphans' Fund. I shall be glad to put local secretaries upon his track, and also to give the names of others like-minded and equally able to help.

THE following hymns have been chosen for the Annual Children's Demonstration in Exeter Hall, on Saturday afternoon, May 6th:—"A message to the nations," page 144 in Centenary Hymnal; "The soldiers of the Lord," pages 52 and 53 ditto; "Father of all mercies," words, page 69 Centenary Hymnal, tune, Eudoxia No. 689 in Congregational Hymnal; and "Far, far away in heathen darkness dwelling," No. 446 in Sankey's Sacred Songs and Solos. It will be a great help to the brightness of that happy meeting if members of Sunday-schools, Children's Bands and others, who hope to be present, will make themselves familiar with these hymns as early as possible. The programmes, with selected passages of Scripture for recitation, will be ready by the middle of March.

ARTHUR N. JOHNSON.

PROCEEDINGS OF THE BOARD.

Board Meeting, February 14th, 1899.—Mr. F. H. HAWKINS, LL.B., in the Chair. Number of Directors present, 63.

The Rev. George Cousins reported that tidings had come from Sydney by telegram of the death of the Rev. S. Ella, formerly a missionary in the South Seas, at the age of seventy-five. Mr. Cousins introduced to the Board Miss Dutt, daughter of one of the Society's agents in Almora, who has recently qualified for the L.R.C.P. & S. degree in Edinburgh, and is about to return to Almora for mission work; the Rev. J. Knowles, who has just severed his connection with the Travancore Mission after eighteen years' service at Trevandrum, Quilon, and Pareychaley; and Dr. Sewell S. McFarlane, who is about to return to Chi Chou, and who has gained for himself a very warm place in many hearts during his deputation work in this country and in Australasia.—Mr. Knowles urged the Board to press on vigorously with the work in India. He believed that in North Travancore converts might be increased by thousands every year if the hands of the missionaries were vigorously upheld and strengthened. — Dr. McFarlane remarked that he had attended about 500 meetings in this country and in Australasia, and had greatly enjoyed the work. It was, he said, no sacrifice to go out to the mission-field, and he felt great joy in returning to his work. During his first ten years' service he did not have a day's illness.

On the proposition of the Rev. A. N. Johnson, M.A., seconded by the Chairman, and supported by the Rev. R. Bruce, D.D., and Mr. G. W. Dodds, the following resolution was passed by the Directors rising from their seats:—"The Directors, while sorrowing for the great loss that they have sustained in the death of their beloved friend and colleague the Rev. Charles A. Berry, D.D., would humbly record their thankfulness to God for the years of bright and devoted service which he was enabled to render, not only to the London Missionary Society, but to so many other agencies and helpers in the Kingdom of Christ. They will long and gratefully remember his wise and manly counsel, his genial and brotherly intercourse, his ardent zeal and self-denying labours for the salvation of the heathen, which were so conspicuously displayed in connection with the Society's Forward Movement. They earnestly pray that God will comfort and sustain those who are most sorely bereaved; and they would respectfully tender to Mrs. Berry and her family their sincere and heartfelt sympathy. They would also remember in their intercessions the church and congregation from whose ministry their brother has been called to the higher service of heaven."

Offers of service were accepted from Mr. E. S. Dukes, M.B.(Lond.), M.R.C.S.; and Miss Alice F. Macgowan (daughter of the Rev. J. Macgowan, of Amoy), who was appointed to help Dr. Fahmy in his medical work at Chiang Chiu. Mr. V. A. Barradale (son of the Rev. J. S. Barradale, who died at Tientsin in 1878), of Mansfield College, was appointed to succeed the Rev. W. J. Morris, at Canton. In connection with this appointment, the Rev. F. Lansdown, representing the church at Leicester from which Mr. Barradale's father went out to the mission-field, remarked that they had in their possession the last letter written by the Rev. J. S. Barradale, in which he expressed the prayer that his son, who was then quite a little child, might be led to follow in his steps as a missionary.

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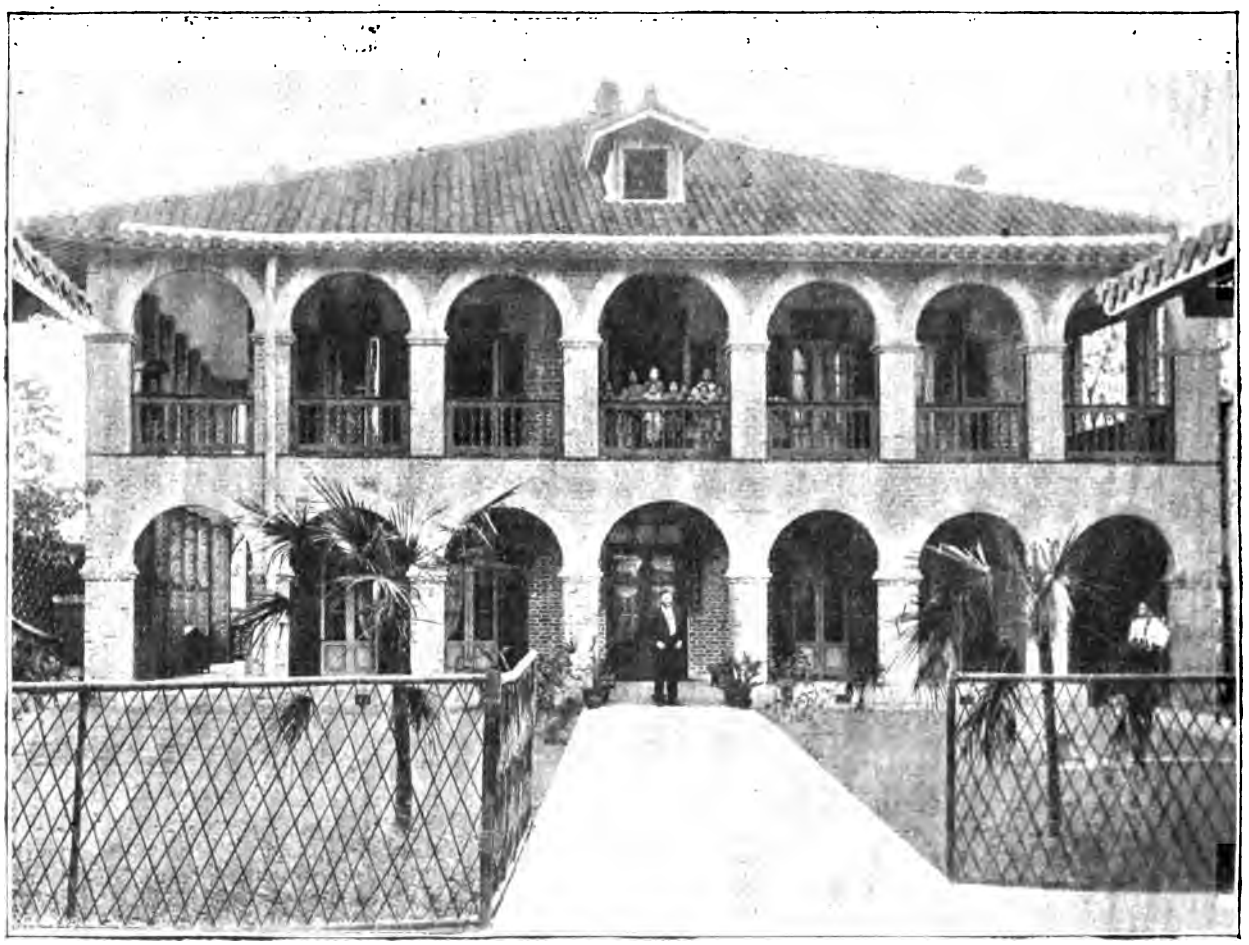
THE LOUISA OWEN MEMORIAL HOUSE, CHUNG KING.

BUT a short time ago Chung King seemed even more cut off than before from the rest of the world. The gorges and rapids of the Upper Yang-tse, always difficult and dangerous, were rendered almost impassable by an enormous landslip, bringing down a mountain-side into the river, and almost completely blocking the channel for a long distance. But violent catastrophes are not so powerful as gentler influences, and the constant flow of the great river, fed from the central mountains, has cleared away the obstruction, and has given us an illustration of the destruction of principalities and powers and whatever opposes the resistless march of the coming King.

It was significant of the times to read in the *Engineer* of the arrival of the first steamer at Chung King, of a public address of welcome to its owner, Mr. Little, and of a religious service on board promoted by the missionaries of the L.M.S.

Significant also is the strengthening of the Mission in Chung King at the very time when the great Western province, Sz-chuen, is opening out to the world, and we are glad to reproduce a photograph of the Louisa Owen Memorial House, which has been given to the L.M.S. by a friend in memory of one whose name is fragrant in Central China.

Chung King has not had a good reputation in the matter of health; but there is reason to think that this has been due not altogether to climate, but also—and, perhaps, more—to the unsanitary, crowded native houses in which the missionaries have been obliged to live; and we may hope that, with better houses in more airy positions, health will not suffer so much as heretofore.



THE LOUISA OWEN MEMORIAL, CHUNG KING.—(*The gift of Mr. Stephen Massey to the Society.*)

The house stands in one of the highest parts of the city, looking out over its crowded dwellings and steep streets of stairs ("never-ending stairs," as Byron wrote of Malta), and across the Yang-tse to where on the wooded hills opposite are the Sanatorium given to the L.M.S. by another friend, and the Boarding School for Foreign Children established by Mrs. Davidson, of the Friends' Mission, both these places being also new.

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Though the L.M.S. houses are far from the Yang-tse, they are near to the "Small River," which flows into it at Chung King. A drop of one or two hundred feet from the city wall near our compound, and ladies and children may be in a boat; a comfort to us at home when we read of lying rumours and sudden tumults, the machinations of the adversary.

A memorial brass fixed in the house bears the following inscription:—"This house is built in grateful memory of Louisa Grace Sugden Owen, who, after ministering the Gospel of God, and healing the sick at Hankow, came here on the same loving service, and fell asleep September 11th, 1895."

OUR MISSIONARY DISTRICTS.

AMOY AND CHIANG-CHIU.

By Rev. Frank P. Joseland.

AMOY was one of the five treaty ports opened to commerce at the close of the war between England and China in 1842. Its name is significant of the results of that war, meaning, as it does, "the lower door," and at a time when the policy of the "open door" has become a political watchword, it is interesting to know that nowhere in China has mission work had greater success than in the "Hinterland," access to which has been obtained through the wide open gate at Amoy. Since I have been at home for my first furlough I have often had to correct an impression that our work in Amoy began and ended there, by emphasising the fact that it is after all but a door into a district nearly as large as England. From the town of Amoy to the farthest station at the western border of the province, opened just two years ago, is about 230 English miles; from the most northerly station under our control to the most southerly one in the charge of a sister mission is nearly 200 miles, so that it is no small area we have to deal with. Two other missionary societies share with us the joys and sorrows of work for our Divine Master—the English Presbyterians and the American Reformed Dutch branch of the American Presbyterians, and, strange though it may seem to folks at home, we work together in harmony and good fellowship!

Owing to the method adopted in the Fukien province, of dividing the whole field among the various societies at work so as to avoid friction, as well as to cover all the ground, and so give every district and city and village the same opportunity of hearing the Gospel, the missionaries in Amoy have mapped out the field among the three societies working there, and, so far, have loyally kept to such divisions. The American Presbyterians have the whole of the west; the English Presbyterians have part of the east and south; and the London Mission has most of the north and east. By the use of dotted lines on the map the present situation is shown at a glance. The Americans were first in the field in 1842, but the L.M.S. followed in 1844, when the two brothers Stronach came up from Singapore, where they had been at work among the many Chinese living there. The memory of these godly men is fragrant among the older Chinese converts even to this day.

The special features of our Amoy Mission are—continuous and systematic evangelisation of the country districts as well as the towns; ready acceptance by the native converts of the principles of self-support and a native ministry; hearty co-operation of all our churches in aggressive work as shown by the establishment twenty-seven years ago of "the Congregational Union of Amoy," and the starting seven years ago of a Native Missionary Society, in both of which societies every church has a share. We have also been the pioneers in the crusades against foot-binding and the destruction of baby girls. We have had an anti-foot-binding society for twenty-six years, and owing to its persistent efforts there are probably more Christian women and girls with natural feet in our part of the province than in any other part of China. And to some extent, in consequence of the indirect influence of Christianity, there are certainly fewer baby girls cast away and destroyed than was the case fifty years ago.

In Educational work I cannot say we are as advanced as we, perhaps, ought to be; but that is more our misfortune than our fault. During the last twenty years no less than four missionaries have left the Mission for various reasons, and, as a result, some of our educational schemes have been postponed until recently. We have a good theological hall for the training of a native ministry; a fair school for boys from the ages of ten to sixteen, chiefly as boarders; a good many preparatory schools in connection with our country churches; and schools for the teaching of the English language and Western science are now springing up, and more will be needed as China gets developed. For all this varied educational work a man is imperatively wanted to take full charge of it and to develop it, if our Amoy Mission is to bear its fair share in the growing responsibilities of leading the Chinese to accept Christ as the Saviour of their country. We have had a girls' boarding-school in Amoy for many years, and, latterly, small schools for girls in Chiang-Chiu and Huian; but we have much leeway to make up before the daughters of our native Christians receive even that elementary education that is their due.

A word about the country reached from the "door" of Amoy may not be amiss, as some people seem to fancy China is one great flat plain. I venture to call the Fokien province, the "Wales" or "Scotland" of China, so diversified is it as to natural scenery. Mountains several thousand feet high are found all over the province with fertile valleys in between, well watered by good rivers. In most parts the soil is rich, yielding good crops of rice, barley, wheat, sugar-cane, sweet potatoes, tobacco, as well as great varieties of vegetables. Fruit trees abound—oranges, limes, bananas, plantains, pineapples, persimmons, pumeloes, mangoes,

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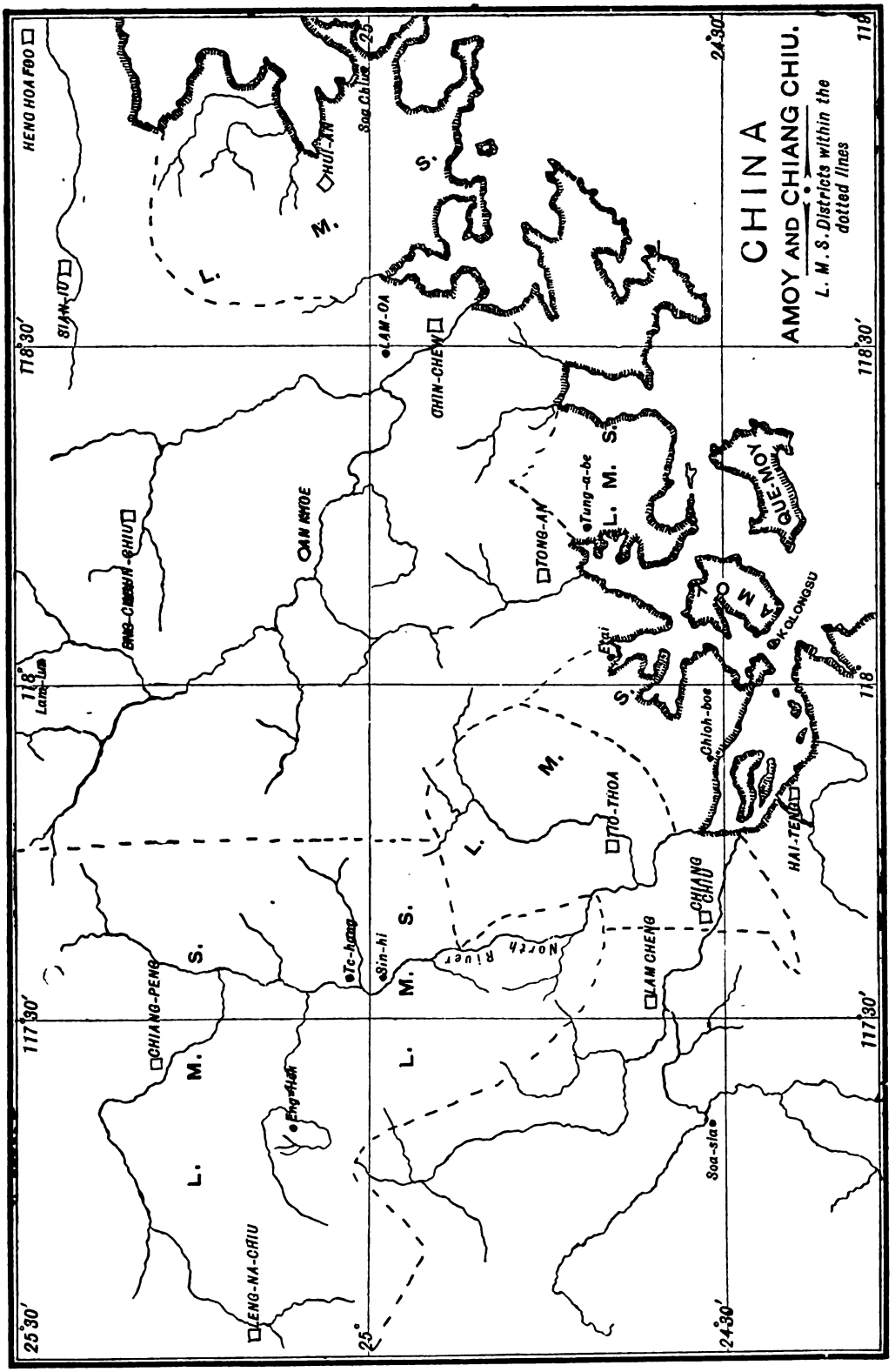

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loquats, carambolas, and many other kinds with local names that have no counterpart in English. Forests of pine and fir are found on the hills; the wide-spreading banyan and the elegant bamboo on the plains among the towns and villages. Coal and iron are met with as well as many other precious metals, but this store of Heaven-provided gifts is only very partially worked owing to the firm hold that superstition has upon the people. Tea, paper, lumber, articles made from bamboo, are the principal products, though, alas, less tea is grown each year, its place being taken by the poppy—for opium.

So far, the City of Chiang-Chiu, some twenty-five miles west of Amoy on the Dragon River, is the only other place where members of our L.M.S. reside, though members of the two other missions live in no less than six inland towns. Here we have a splendid hospital, opened ten years ago—an agency that has done more to break down prejudice and prepare the way for the Gospel than anything else. The district in the immediate neighbourhood of Chiang-Chiu is worked by the American Mission as well as ourselves—they taking the west and we the east. Our natural line of development, however, lies to the north, in the district known as the North River, and in our yet newer region over the watershed beyond into the large prefecture of Ting-Chiu-Fu. This is truly virgin soil, and, by the magnificent labours of a band of native workers under our ablest ordained pastor, is already prepared, and, indeed, waiting anxiously, for the foreign missionaries to superintend and develop it.

The vision some of us have is eventually to join hands across the centre of China with our brother missionaries at Hankow—they working southwards through Hunan, and we working northwards through Kiang-Si. Who shall hinder us from so glorious a vision, even if we, who are inspired by it, never live to see it? What joy it is to know that our native brethren are influenced by the same desire to begin and carry on so arduous a task.

In conclusion, a few lines of statistics may be helpful. The figures given are for 1897, as those for 1898 are not yet to hand. Baptized men and women in full membership, 2,285; children, 1,030; adherents, 2,500; ordained pastors, 9; preachers and evangelists, 55; separate churches, 45—14 of these are entirely self-supporting, all the rest partially so—other preaching stations, 31. Schools, some 40 of all kinds, with more than 500 scholars—boys and girls. Money raised by the native Christians, for all purposes, in one year, over $6,000·00. To work this most extensive mission, we have six male missionaries (five ministerial and one medical), and twelve ladies (five wives, five unmarried ladies, and two lady doctors). Without doubt, more MEN are urgently needed, not only to look after the manifold forms of activity already in working, but also to reach forward into the "regions beyond" waiting for our efficient occupation. May the great Head of the Church so inspire all true members thereof with His own pity and love for souls, that the coming century may see so deep and broad an interest in Foreign Missionary work, that all the difficulties and straitened circumstances that beset so many fields may vanish, never to return!

FROM THE SECRETARY OF THE WATCHERS' BAND.

A CONFERENCE of Watchers' Band Secretaries for Lancashire and its adjacent counties will be held at Liverpool, on Monday, April 17th. It is hoped that the 186 secretaries who are, so to speak, within hail of that city, will either attend personally or send a substitute. The arrangements are not yet completed as regards the speakers and the subjects for discussion; but the real object of this Conference is to try to widen and intensify the spirit of prayer, first in our own lives as secretaries, and then in the Bands which we represent. May I ask Watchers to pray for this meeting, that it may have great and far-reaching results?

WE shall probably meet at some central place at 11.30 or 12 noon. At 3 o'clock there will be a public meeting for testimony and prayer, at which six London Missionary Society missionaries, from different countries, will each speak for ten minutes on the help and usefulness of the Watchers' Band. At 7 p.m. the annual missionary meeting of the Liverpool Auxiliary will be held, for which a grand programme is arranged. If the Watchers' Band secretaries from a distance can stay on for this, I feel sure they will find it a fitting ending to what I think will prove a helpful and memorable day.

I AM grateful to the secretaries who have already kindly returned their branch renewal forms. To have them thus early is an immense help to us, as the rush of work towards the end of March is almost overwhelming. Several parcels of forms have not been delivered owing to the fact that secretaries have changed their addresses without giving intimation of the same to headquarters.

THE leaflet (No. 3) entitled "The Aim of the Watchers' Band" may be had for free distribution upon application. The second series of "Messages to the Churches" is now ready, price 8d. per dozen, or at a reduced rate for larger quantities. The new lobby revolving card, showing the subject of prayer for each week, is likely to be of great use. The price is 3d. (postage 2½d. extra.)

THERE has been a wonderful increase in the applications for library books during the last few weeks. We shall be glad to supply any branch with twelve books, free of charge. These may be kept for six months at a time, or may be changed when liked.

NEW BRANCHES.

Branch.	*Church.*	*Secretary.*
Chingford ...	James Spicer Memorial	Miss E. Maine.
New Brompton	—	Mr. J. Reese Jones.
Montrose ...	Baltic Street	Mr. J. Dunn.
Sheffield ...	Baldwin Street	Mr. C. Jackson.
Southsea ...	Victoria Road	Mrs. C. Penney.
Bristol	Whitefield Memorial (revived)	Miss M. Williams.
Barnsley ...	Wombwell	Miss J. L. Mackay.

JESSIE M. BALGARNIE.

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"WHAT AILETH?"

DELITSZCH says that in the perfectly beautiful little Hebrew lyric which we number as the 114th Psalm, "the deeds of God at the time of the Exodus are brought together to form a picture in miniature which is as majestic as it is charming." And the same authority holds that this intensely dramatic lyric represents the "commotion of nature before God the Redeemer out of Egypt." The tremendous effects demand a transcendent cause. The ailing fleeing sea, the retreating river, and the unseated hills are the results of the presence of the Lord—the Great First Cause.

It is a spiritual interpretation, a golden chain of thought, whose linked length one may trace through the Scriptures as in the picture of sun-darkened Calvary, and in the prophecy of that "far off divine event" of the redemption of the creation from vanity. Moreover, it is the religious view of the relationship between nature, history, and God, which holds the field wherever the faith of the living God has taken root. It suffuses Wordsworth's "Evening Voluntaries."

> "An intermingling of Heaven's pomp is spread
> On grounds which British shepherds tread!"

It crashes in at the close of Browning's "Instans Tyrannus."

> From marge to marge
> The whole sky, grew his targe,
> With the sun's self for visible boss,
> While an Arm ran across
> Which the earth heaved beneath like a breast
> Where the wretch was safe prest!
> Do you see? Just my vengeance complete.
> The man sprang to his feet,
> Stood erect, caught at God's skirts, and prayed!
> —So, *I* was afraid.

Now Matthew Henry—who, to be sure, is not a critical commentator—gives a missionary turn to the question at the head of this paper, which our critical revisers make so immeasurably more thrilling—aye, stunning—by rendering in the present, not the past, tense. His evangelical application is to the Gospel history and in search of answer to the inquiry, what ailed the Tempter and his minions at the presence of the Redeemer? It is a suggestive line. What aileth Herod that he is troubled at the rumour of the birth of Jesus? Why so hurriedly does he call his counsellors? Why that protestation of his royal eagerness to worship? Lies the head that wears a crown so uneasy that sleep will not visit the perfumed chambers of Herod the Great, when it is ascertained where is He that is born King of the Jews? What aileth Herod that his throne has become like ice on summer seas? Again, when Jesus has entered into the synagogue at Capernaum, what aileth the man who cries out, in confused self-consciousness, "Art Thou come to destroy us?" Why this trembling public terror? Why are the devils whining, not defiant? Further, what ails that bigoted band of Nazarene cowards who, when they had dragged Jesus up to the brow of the hill, do not cast Him down headlong, but allow Him, in the majestic might of meekness, to pass through their midst? Why do they rage and imagine a vain thing? Once more, what ails those officers of the chief priests who were despatched on Tabernacle-festival week to capture Jesus that they fail? What ails that they have missed Him? What fear has infected them, or spell enchained? And yet once more, in Gethsemane, what ails those who have come into the garden with lanterns and torches and weapons that, when they have identified their victim, they go backward and fall to the ground? What is the matter with them that they have become like a rabble—rallied and ranged in rank again by the question of the man they want, "Whom seek ye?"? What manner of man is this who, by a question, a whisper, a discourse, or a reply, silences, disarms hostility, and dumbfounds reason? What ails men in the presence of the Lord? It is the commotion of human nature at the presence of God the Redeemer.

Our Puritan Milton, blind singer of "Paradise Lost," whose sightless orbs were visited by celestial rays, gives in the ode on Christ's nativity perfect poetical and ideal expression to the historical triumphs of Christianity. Milton says that the oracles grew dumb. The deities ceased to divine. The pale-eyed priest issued no longer from the prophetic cell inspired. The brutish gods hasted away. What ailed them all? What has overtaken them? Milton says that they felt from Juda's land the dreaded Infant's hand. They durst no longer stay. "Our Babe" can sway them. It is historic truth in poetic form. The rise of Christianity *was* the ruin of heathenism. The dawning centuries of Christianity were the twilight of the gods. What ails them? Everything ails them. *They* could not minister to a mind diseased, nor pluck from the heart a rooted sorrow. But He could. Disease fled at His touch, and the gates of Death rolled back at His prayer.

But what aileth us that we speak and think of all this as though it were ancient story? It is modern Church history. It is a contemporary story. It is the divine

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romance of missions. What time is to God we cannot understand. But He accommodates Himself to our limitations and says that to Him a thousand years are as one day. Our closing century equals a tenth of one such day on the dial-plate of the timepiece of the maker of the world, who is God the Redeemer. And for the Pantheon of the world it has been a century of deepening twilight. For the Pagan temples of mankind it has been an era of passing, dwindling, decaying power. What ailed the stocks and stones—the idols of the South Sea Islanders? Why are they fallen from their wonted seats? Whither are they fled? Wherefore are their temples deserted, their shrines haunted—but not with worshippers? What ailed the terrible goddess Peelé that she did not let loose her thunderbolts on chieftainess Kapiolani, who climbed the hill and flung the consecrated berries into the boiling lava, and by such open defiance won Christ's cause in the island? What ailed?

"One from the Sunrise
Dawned on His people,
And slowly before Him
Vanished, shadow-like,
Gods and goddesses."

What aileth thee, O thou China, with thy Confucian temple in every town? Thy classic books fall from the hands of thy youth, who begin to dream other dreams and see other visions. Why art thou sick—from the sole of the foot to the crown of the head—and afraid to speak with thy enemies that thunder at and within thy gates? How art thou fallen! and how thy *pride* stalked before thy fall! What ails thee, O India, peopled with many gods? Why are thy deities become modern Dagons—broken gods, hopelessly splintered, sundered past all soldering? What ails thy rock-temples, where thou usedst to boast, "Who shall bring me down to the ground?"? Why is thine eyrie brought down? And what ails thee, O Buddha, light of Asia? Is it not that thou art paling thine ineffectual fires before Him who is the Light of the World?—that thou seest that

"Not by Eastern windows only cometh in the Light,
But Westward—look, the land is bright."

It is the nature-religions trembling at the presence of the Lord of the Religion of Revelation. It is the repetition in the countries of the modern world of the commotion which trembled in the astonished lands of Egypt, of Palestine, of the Roman Empire, at the might, majesty, and mercy of God the Redeemer. "What aileth thee? Fear not." *Sursum corda.*

Buckhurst Hill, Essex. JOHN R. LEGGE.

A VISIT TO THE SAMOAN OUT-STATIONS.

BY THE REV. JOHN MARRIOTT.

WE left Apia in the *John Williams* on June 17th, some thirty-five passengers on board, among whom was the Rev. J. J. K. Hutchin, of Rarotonga, who was journeying in the *John Williams* on account of his health. This is our annual visit to the islands, on which are working some twenty-eight of our Samoan teachers. I propose to tell of the work on a few of these islands. We had on board Mr. Finke and four skilled workmen, who were going in the interests of science to Funafuti, in order to continue the boring through the coral reef, which was commenced by Professor David and his party. On Wednesday, June 24th, we dropped anchor in the beautiful harbour of Funafuti. The people, as usual, gave us a very hearty reception. They had been without a pastor during the year, but the old man Ivane, a retired pastor, had done a very good year's work on the island, and the people had made him a present of £9 10s. A good present to give to one of their own people. We had our service in the afternoon, when all the population of the island were present, 250 people. Mr. Hutchin, and the native deputation, and I gave addresses. The people were well dressed, and were hearty in their singing and listening to our addresses. I should like our English friends to see our people in their beautiful churches. They, I am sure, would conclude that good work has been done by our Samoan pastors. The faces of the people are Christian faces. They indicate that in the hearts of the people are the graces of the Spirit, that they love our Lord Jesus Christ in sincerity and truth. I had with me a very interesting couple to leave with the people. Peni has just finished an eight years' course in Malua, and has distinguished himself during these years by mental as well as spiritual acquirement. He was born on one of the Ellice Islands, and was sent when a boy to Malua for education. Vaiee, his wife, is the daughter of one of the best of our Samoan pastors. She has been well trained in Papauta, where she took many prizes. I offered this couple to the people, and asked if they were willing to receive them, and promise to support them and protect them. Every hand in the place went up promising to do all this. Peni and Vaiee were very gratified at their reception. The next day we examined the schools in our six standards, and we found that Ivane had done splendid work during the year. We are very anxious that the boys and girls should be well trained, and are greatly disappointed at a teacher who is careless of his school work. We examine the boys and girls in reading, dictation, arithmetic, Scripture history, and geography. The senior scholars do a little Church history as well. The old teacher's scholars did well, and many of them got prizes.

The leaders of the people speak most touchingly of the kindness of Professor David and his wife during the year

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they spent with this people. I do not know the Professor, but he and his wife must be kind and gracious people to have won such affection from the people. Would that more of such people would visit our islands; they would greatly help forward our work, and they would see the best side of our labours. Professor David was here to superintend the work of boring through the reef so as to ascertain the nature of the foundation on which hese coral islands are built. Their bore went 900 feet deep, and then they left the island in the *John Williams*. Mr. Finke and his party were taken this year to continue the work.

A QUIET SPOT IN SAMOA.

One of the workmen had been of Professor David's party. I was interested to see that he was taking a church bell for the purpose of presenting to the people. I had with me a case of damaged Bibles to be sold for two shillings instead of six shillings, their usual price. What a rush there was for these Bibles. They were sold in a few minutes when it got known that I had got with me these cheap Bibles. It was most gratifying to see the eagerness manifested by the people to get a copy of a Bible, and the blank disappointment in the faces of those who were too late to get a copy. It took three days to land the members of the scientific expedition and their stuff. During these days I saw a good deal of the people and heard a good deal of our work, and left feeling very grateful to God for the good work He has enabled our teachers to do on Funafuti.

Vaitupu.—We arrived here at 7.30 on Sunday morning, June 10th. We were present at all the services of this very pleasant day. The population is 525, of which number 167 are church members. Their contribution to the L.M.S. was £30. Uele, the teacher, had his report carefully prepared, so that I could very soon ascertain the state of the island from this well-written report. On the whole it was a very interesting statement of good work done by Uele and his wife during the year. The bell was rung for the morning service, and all the people were soon assembled in their capacious church. The singing was hearty, and the people were all well dressed. Mr. Hutchin and I gave addresses at the morning service, which were well listened to. The Sunday-school was then held, at which all the young people were present, with many of the elder people. The pastors teach the International Lessons, comments on which are

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given in our Samoan bi-monthly paper called the *Samoan Torch*. We then had the afternoon service, at which all the people were again present. The native deputation and I then gave addresses to the people, urging them to hold fast to the Word of God and the teaching of Jesus and all the doctrines which gather around the Cross of Christ, and to be faithful in their service to Christ even unto death, that they may receive from His hands the crown of life. In the evening we had the Christian Endeavour service, which was as the gate of heaven to some of us who were present. This Society for C.E. I found on my visit was doing a great deal to deepen the work of God in the hearts of the people, as well as to increase the sale of our Bible, for every member must have his or her Bible, and each one is expected to read a portion of God's Word every day. There is a Society of C.E. in many of the islands, and it is easily seen in the flourishing condition of the work on that island. I went to bed that night after a hard day's work, deeply impressed with the good work being done by our energetic teacher Uele, and grateful to God for what I had seen during the day. Hence I was greatly surprised the next morning to have a letter from the king, ordering me to remove the teacher. Evidently the teacher had crossed the king, at which he was very angry. Whatever I said he stuck to his point that I must remove Uele. We called a meeting of head-men, who were surprised that the king had raised this. The great majority would not yield to the request of the king, and there was much wrangling. Ultimately, to my chagrin and disappointment, I had to remove him. The teacher has been too energetic, and has crossed the prejudices of the king. He has lacked the *suaviter in modo*, and has not been gentle towards all and forbearing. This, I know, is the great fault of some of our Samoan teachers, and some have to suffer great humiliation for it, as Uele has had to do in Vaitupu. I took him on in the *John Williams*, intending to use him in the Gilbert Islands. But notwithstanding this disappointment, I could not but thank God and take courage at what God has enabled our teachers to do on the island of Vaitupu.

A few hours after leaving Vaitupu we landed at Nukufetau. Here the *John Williams* could anchor in safety, as in Funafuti. I found the work in good condition, due to our energetic and able pastor, Laupepa. He takes a pride in his school, and the results of the examination proved that he is a successful teacher. I was highly gratified at the way his scholars acquitted themselves in the five subjects the senior boys and girls are examined in We had a fine meeting in the afternoon, when I gave prizes to the successful boys and girls in the examination. One of the first teachers here was a Rarotongan pastor. The manse, the church building, and the school were built by Elekana, this able pastor. They are all splendid buildings, and stand well the test of time. Mr. Hutchin had been quietly observing these monuments of Elekana's industry, and when he gave his address in the afternoon, which I translated for the people, he told them all about Elekana, who is now an old man on the island of Manihiki. He told them that after he left Nukupetau under a cloud he had quickly emerged from the cloud and became a deacon of the church of his island home; that one of his sons had died a martyr's death in New Guinea, and that when the old man had heard of his son's death he offered himself to go and preach Christ to the murderers of his son. The older people were most interested to hear of the man who some thirty years ago had erected for them these three fine buildings on their island. In the evening we had a most interesting Christian Endeavour service. The population of this island is 290, church members 90, catechumens 41, the boys and girls at school number 110, contributions to L.M.S. £14 8s., stipend to teacher £13 7s.

The three islands I have written about are in the Ellice Group, which is under English protection, and is regularly visited by a Deputy Commissioner. There are eight islands in the group, with a total population of 3,400 people. The church roll on this group numbers 1,052 people. Each island has a good church building and a good manse. The boys and girls in the schools number 1,242. Their contributions to the L.M.S. amount to £60 9s. 2d.; stipends to pastors, £63 12s. I will describe one more island in this group where the work is not so far forward, and which has the largest population.

Nanumea has a population of 711 people. The island simply swarms with people. The children crowd the teacher's house and crowd the beach to welcome the deputation as he lands here in the ship's boat. The island is small, and the food supply is of a very meagre character. They get little more than cocanuts and fish, and the fruit of the pandanus. Since they received Christianity the population has very much increased. The people in heathen days used to keep the population down lest the food supply should not be sufficient. Now, under the influence of Christian sentiment, the words of the prophet have been verified that the city should be "full of boys and girls playing in the streets." It will be a serious question ere long for the English Government to remove this surplus population to greener pastures and a more fruitful soil. This is one of our backward islands, about which we have been greatly concerned. Last year Mr. Goward took a very promising young pastor and his wife to take up the work. He was eight years in Malua, and since he left Malua he has been several years the pastor of an important village, and has rendered good help to Mr. Hunt and Mr. Beveridge in teaching the young men of the District Boarding School in Matautu. He followed in Nanumea an old man who was somewhat lax in discipline and influence He found only a few out of this large population on Sundays at the services. On making inquiries he found that some 300 of the people had returned to the worship of spirits and to other heathen ceremonies.

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A CHRISTIAN SAMOAN MOTHER AND CHILD.

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He wrote to all the Christian Endeavour Societies on the other islands to pray for his work in Nanumea, and especially for these 300 people who had lapsed into heathenism. He organised a band of deacons and church members to visit these lapsed ones and talk to them, and invite them to the Sunday services. They took this work up heartily, and it has been attended with God's blessing; the people who attend services are increasing in numbers He believes that soon all the people will be present at the Sunday services.

After the examination, I sent word to the king that I would like to see every person in Nanumea at the service, so the big church was crowded with some 700 people. I spoke very earnestly to this crowd of people, beseeching them to let no man take their crown, and to hold fast to the words of life in which they have been taught.

Jeremia is beginning a Christian Endeavour Society, which I hope and pray may be as useful as it has been on several other islands for building up the Church and strengthening the people in their most holy faith.

We then left for the Gilbert Islands, five of which are under the care of Samoan teachers, and have 7,020 adherents of the L.M.S., with a church roll of 1,547, and 610 catechumens, and 16 teachers.

The first island we called at was Onoatoa, with 1,540 L.M.S. adherents. We have four teachers here. Mr. Goward, in his report last year on this island, says that he saw "many signs of good work and advancement." I certainly can confirm that statement. Onoatoa has been in a backward condition for many years, and has given us much anxiety, and led us to pray earnestly for it; hence it was very delightful to see such a decided change for the better. Our pastors are giving a good deal of time and successful labour to the schools. It was most encouraging to see how well the boys and girls did at the examinations. The pastors are putting up good churches. Mr. Hutchin and I were very impressed with a beautiful church put up by Pastor Talamoni at a village called Tanaiga. It has not cost the people a penny, and yet everything was neatly and skilfully built. They have only cocoanut and pandanus trees, and yet the woodwork of the pulpit and roof and Venetian windows was cleverly done by our able teacher and his people. Apelu, too, is putting up a good church building at his village. They dig up and hew into shape lofty pieces of coral blocks from the lagoon, to become pillars to hold up the roof. I visited, with Mr. Hutchin, nearly every village of the island, and gave addresses to the people on Christian life and duty. There was a joyful interest manifested by the people, especially the young people, in our visit which I have not seen before among these somewhat apathetic people in spiritual matters. We were twenty-five hours ashore, and had a very busy time in examining schools, holding services, and having long talks to our teachers on the island, encouraging them in their work, and urging them to still further efforts to work while it is day, so that they may win the "Well done!" of the faithful servant when the Master calls us into His presence.

We then left Onoatoa for the island of Peru. Here things are much more backward than on Onoatoa. There has been little successful school work during the year. Many evil influences combine to prevent the success of our teachers in their school work. There is a clever Roman Catholic priest here, who has no end of resources to get our people. The English Deputy Commissioner, Mr. Telfer Campbell, has decided to remove to a settlement by themselves all cases of ulcer. Many of the people get this trouble from the scanty and unwholesome food they get. The people are terrified at this separation from their families and friends, and hence look for medicine which will cure this trouble. The priest has this medicine, but will give it to nobody except he will become a convert. In this way he gets into our villages and produce the greatest confusion. There are several other influences which have tended to discourage our teachers during the year. They were eagerly expecting me, and they had very many questions to put to me about many things, to all of which I gave patient answers. I was glad that I had a good supply of provisions with me, for the people are getting very stingy in supplying the teachers with food. But while there is much to discourage, there is also much to encourage, the teachers. The majority of our people stand firm to the Word of God, and give no heed to the seducing voice of the Roman Catholic priest. They crowd our services on Sunday and on week days when they are held; our pastors also have their young children to teach in their own homes. I visited during my fifty hours' stay on the island four of the villages, and had service with the people in each village. The young people sang very sweetly such hymns as, "I've found, oh, such a Friend," "There's a land that is fairer than day," "I'm but a stranger here," "Rise, my soul, and stretch thy wings." The people, too, seemed most interested in my addresses. How one does wish one could speak the Gilbert Island language and not to have to depend on an interpreter. The people of ten of our islands can understand Samoan, so that we can speak *directly* to them. Not one of us as yet has learned to speak the Gilbert Island language—the language spoken by the remaining six islands. We get the Bible, hymn-books, &c., from the Hawaiian Evangelical Society and from the American Bible Society. Now that Mr. and Mrs. Goward are appointed to take up this work, they will be able to get the language well, and thus supply this lack on our side. We have 1,797 L.M.S. adherents on the island of Peru, with a church roll of 303, and 128 catechumens.

We then left Peru, and arrived at Nikunau. This is our darkest and largest island. There are 2,036 L.M.S. adherents. We have five Samoan pastors here. Very many untoward events tend to seriously cripple our teachers in their work, the most serious of which is a small

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number of Roman Catholics who happen to have high official positions in the island. The pastors are very much discouraged. Their stipends are miserably small, but of this they do not complain, but they do complain of the stinginess of the people in giving them food. But still there are many things to encourage. Every one of these villages has a very good church building, which is crowded at Sunday and week-day services. The pastors have the young children to teach. I wish they would exert themselves more to teach them. The people are well supplied with Bibles and hymn-books, and most of them are well able to read them and join in our services. I would earnestly request the Christian Endeavour societies belonging to our Society to pray for these islands of Peru and Nikunau.

We arrived at Tamana at 7 a.m., July 14th. Here there was everything to encourage. The pastor and his good wife were well. The people gave us a warm reception. We were soon in the fine stone church building where the examination was to be held. Mr. Hutchin and myself and my native helpers were soon at work on each division of the school, and worked away for some four hours. We had the most encouraging results. If a scholar gets 60 per cent. we give him or her a small prize, 70 per cent. and over a larger prize. We had some 700 people present at the afternoon service, in the presence of whom we distributed a great many prizes to their children. The pastor here has a very able wife, who is the daughter of one of our most successful pioneer Gilbert Island teachers. She knows the language well, for she spoke it as a child. My observation this voyage is that we have some splendid women as pastors' wives, who render fine service to their husbands in their grand work. As Mrs. Marriott is in England I had not her valuable help as I had during my voyage in 1895. This led me to talk more to the wives of the pastors and to inquire into their work and influence, which is of the very best kind. The people of Tamana have given £26 15s. to the Society this year as their contribution, which I consider very good indeed for such a poor island.

We then set sail for Arorae, where we have 908 adherents and no Roman Catholics. I found the teachers and their wives well and the work flourishing. We have a very able teacher here, named Lilogo, well assisted by Tipane. They have a school after the model of Malua, in the centre of the island, where splendid work is being done in educating the boys and girls of the island. We had the best results of all from the examination of the school on Arorae. I left Lilogo here only three years ago, and the schools were as backward as on the darkest of our islands, and we get now the very best results. I put most difficult questions to the higher divisions, but they were quite able to answer them. I also kept down the marks, as I was anxious about my prizes, for I had few remaining. But with all my care I had to empty my prize case, for there was such a crowd that got over 60 and 70 per cent. of marks. We had a meeting in the splendid church at Lilogo's village. There were some 800 people present. They sang very well the hymn, "Tell it out among the heathen," &c., as well as other favourite hymns. They have two very superior church buildings and manses on this island, the wood-work for which they got from an old hulk of a wrecked barque which got stranded on the island. Their contribution to the L.M.S. was £28. Lilogo has commenced a Christian Endeavour Society, which has 170 members. Both teachers declare that the influence of this society has been of a marked kind in reviving the spiritual life of the people.

We then set sail for the Tokelau Group. It took us eight days to steam this 800 miles, as we had the wind and a strong current ahead.

Atafu.—We were landed by the ship's boat on Saturday afternoon, July 23rd. The people were all in the bush preparing for Sunday, but we soon got the boys and girls together and had our school examination. As Tavita had completed ten years of service we took him on board to take him and his wife to Samoa for rest and change. We landed Ioane and his wife to take their places. We had the privilege of spending Sunday here. We had delightful services during the day which greatly pleased us. After the service Mr. Hutchin, Tavita, and I went to see the aged king of Atafu. There was but a step, it seemed to us, between him and death, but the old man knows in whom he has believed, and looks forward with joyful hope to his being with Jesus when life is over. He talked about the Peruvian slave-ship that robbed the island in his younger days of its inhabitants, and took them away so that they never more saw their island home. He talked also of the dark days of heathenism. The room in which the old man lay seemed to us as the gate of heaven. We read of the better home to him, and prayed with him. He had two requests to make—one, that Tavita should be allowed to return to Atafu; and the other was that he might be buried in the church enclosure on land which he had given to the Lord on which the church building should be built. I cordially agreed to this latter request, as Mr. Goward had done last year. We left him feeling greatly impressed with our visit. Solomona, at the afternoon service, gave a very impressive sermon. After that service I met the Christian Endeavour Society, and urged upon them the duty of doing direct work for Christ with a view to lessening the sin of licentiousness which is only too prevalent on the island, as the records in the church book revealed. Tavita then came in and gave a very beautiful and touching farewell address which greatly moved the people.

The next island we called at was Fakaofo. Strange to say we had another Sunday here. Fakaofo follow the Samoan Sunday, and Atafu the Sydney Sunday. I received a warm welcome from my numerous friends at Fakaofo. We were all very favourably impressed with the good work which has been done here by the present teacher and his

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good wife, as well as by those who preceded him. The chief feature about Fakaofo is the Christian Endeavour Society. Panapa has a special gift for conducting these services. We had it after sunset, for the members have bought some beautiful lamps, so that it may be held in the evening. It was a most interesting service. Prayers, hymns, passages of Scripture were short and all to the point. The whole was a rich spiritual feast. No wonder that the pastor considers that these services help every part of his work. Panapa told me that he had sold as many as fifty Bibles in the year when he commenced the Christian Endeavour Society, for each member wished to possess his book so that he could read his daily portion. The total population of the three islets of the Tokelau Group is 733. One of them, Olosega, has only seventy-five people all told. Their payments to pastors amount to £30 15s. 6d. Their total of contributions to the L.M.S. is £36 17s. 6d. The church roll is 233, and candidates 49.

After spending a few hours at Olosega, we set sail for Apia, and arrived on July 28th, after a forty-one days' passage, the ship having covered 2,615 miles on the journey. My average hours ashore were twenty-seven, reckoning the three days' stay at Funafuti landing the cargo of the Scientific Expedition.

On reviewing the work of the voyage, I have three distinctly favourable impressions:—1. The educational work has made distinct advance since I was there three years ago. This is my fourth visit to the N.W. out-stations, and I consider that there has been gradual advance all the time in the work of education in most of the islands. 2. There has been advance also in spiritual knowledge and experience. It is true that the gifts of the people to the L.M.S. are smaller, but this may easily be accounted for, inasmuch as the people have to pay rather a high tax to the British Government. Their only way of getting money is by selling their cocoanuts, and this supply is limited on these small islands. The greater number of islands are well supplied with Bibles and other books. I certainly consider that the Christian Endeavour Society has done much to promote the study of the Bible and to cultivate a revived spiritual life, which manifests itself in many ways. 3. The usefulness of our Mission ship for work of this kind. Captain Hore rendered me most useful help in getting together teachers' supplies for each island, including all the books needed. The boats and the ship were at my service for all work that I needed to carry out my visitation. He was also very kind to the natives who travelled with me. The laws he has made and had printed and posted up on the ship for the guidance of native passengers do much to promote order and a good understanding on board.

THE ALMORA LEPERS.

MY DEAR MR. COUSINS,—I have received considerable help from friends in England during the past year for the Leper Asylum, to whom I wish to tender my thanks through the CHRONICLE, and lovingly plead with to continue that help through the coming year. I have usually to make up £300 from private subscriptions to supplement the endowment, and the grant from the Mission to Lepers, in order to meet the total yearly outlay of £600 on the Asylum, which has usually about 110 inmates throughout the year. It may interest these friends to hear something of a few of the candidates who came up for baptism on Christmas Day.

Haiki has been about nine months in the Asylum, and before she came she had never heard the name of Jesus. She had done a lot of idol worshipping, which she had found all in vain to bring to her either peace of heart or relief to her stricken body. After hearing, at the services in the Asylum, of Jesus as a Saviour, she says: "My heart seemed to leap within me." She is now longing to know all she can about Him whose name has lifted her heart and filled it with a wonderful joy. She has been learning for only a few months, and I must say surprises me with the remarkable replies she can give to questions about faith and salvation. I have not before found in any of the inmates seeking baptism such clear views of sin and salvation through our Lord Jesus Christ. She is so bright and happy too, notwithstanding her sufferings. She has been a widow for a long time and knows of no relation on earth. She had a little brother, who ran away when he and she were both young, and she heard that he had latterly become a soldier, but now knows nothing of his whereabouts. "Here I have no home," she says; "heaven is my home."

Ujiālā, is a bright-eyed, pleasant-faced lassie, of nineteen years, was married as usual in her early girlhood, and her husband is still alive; but he put her away owing to the disease, and left her to find a livelihood where and how she could. Hers seems a pitiful case, thus on the threshold of life, to have all life's hopes crushed, nothing to look forward to here but slow distressing decay. Through eagerly listening to what others of the inmates had to tell her of the life to come, and of Jesus the Way, the Truth, and the Life, she has become inspired with a hope that cheers her. When I asked her why she wanted to be baptized, she said: "I want to be a follower of Jesus, who forgives and helps."

Gangua is a middle-aged man from Palari, about twenty miles north of Almora, where he was a cultivator. There he used to worship Devi Gul, a silver-faced goddess of great repute in the village. All his offerings and worship proved fruitless in giving hope or help. During the ten months of his residence in the Asylum he has been regular in attendance at the services, and has given earnest heed to the things he has learnt. Realising his sinfulness and need of salvation, and that Jesus is able to save, he has come to Him to receive His blessing. He has also been doing his best to

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prove the reality of his faith by making it known to others. He has been principally instrumental in bringing forward poor deaf Surua as another candidate for baptism. Sitting by his side, and shouting into his ear, he patiently taught him the Lord's Prayer and texts of Scripture, which he had previously learnt himself, and which have caused the light to shine into Surua's soul. Surua is a young man, twenty-one years of age, and has been suffering from the disease for ten years, and it has terribly battered his young body. But, like so many of our inmates, he is wonderfully cheerful. This is one of the aspects of the Institution which calls forth the surprise of most of our visitors. Two Sundays ago, Dr. Rogers and Mr. Walker, of the Bacteriological Laboratory, at Muktesar, paid us a visit, and at the chapel door, as they were going away, said to me: "It is very pleasing to see how cheerful and comfortable the inmates are." They had come quite unexpectedly upon a group of the lepers sitting at the threshing-floor singing hymns, just before coming in to Sunday afternoon service in the chapel.

It costs just about £5, at the present rate of exchange, to make a poor leper happy and comfortable for a whole year, with shelter, food, clothing, and medical attendance. Truly not a ruinous sum, and surely well spent in trying to follow in the steps of the Master, a part of whose commission to the disciples was, "Cleanse the leper."

There is nothing more pathetic, I think, than to hear these poor people praying, in their simple-heartedness, for God to fill with His riches the hearts of those dear friends who love them so much as to provide this home for them. And those who give to the Lord in this will assuredly receive back into their souls tenfold more than they give.—With many hearty good wishes for abundant blessing during the year on which we are entering, yours very sincerely, G. M. BULLOCH.

Almora, North India, January 3rd, 1899.

THE informal meeting of the Young Women's Missionary Band, to which Mrs. Dawson proposed to invite the members in February, was unavoidably postponed, and will probably be united with the half-yearly meeting in April.

ONE of the A.B.C.F.M. missionaries from North China says that a very encouraging feature in the present outlook is the fact that the spirit of martyrdom is abroad in China. He adds: "Some of these progressive officials might easily have availed themselves of foreign protection, and escaped what they knew was certain death; but they were heroes, and the world ought to honour their memory as that of men who went down in the noble cause of truth and progress. They died obscurely, with their bodies disgracefully mutilated like those of murderers and criminals of the worst type: but the time will come, I hope before long, when these men will be recognised, and their memory honoured as the truest heroes in their country's history."

PHOTOGRAPHS FROM CHIANG-CHIU.

Amoy, October 25th, 1898.

MY DEAR MR. COUSINS,—Herewith a group of Chiang-chiu views, lately taken by me, when up there during September last. I hope you and all our kind friends at the Mission House are in the best of health. I am well, and so busy that I scarcely know sometimes how to get in even the absolutely necessary work. The weather is now getting cooler and so we are all for activity. With very kind regards, I am, yours sincerely, OLIVE MILLER.

DESCRIPTION OF VIEWS.

(1) By Mr. Wasson—is a view of the two mission houses. The nearer one the Fahmys lived in, the further is inhabited by Mr. Wasson. These houses are very near the Chiang-chiu river, and about twenty minutes' walk from our larger church.

(2) The street in front of the church, which somewhat further on passes under the East Gate into the city. Various memorial arches decorate the road.

(3) The buildings to the right are the house and kitchen of the lady missionaries, to the left of the spectator is the building now used as a kindergarten by Miss Carling, behind are the church and pastor's house, &c.

(4) Shows our other L.M.S. church, a nice building by the riverside, and in a good position for work, being just beside a busy market.

(5) Shows in the centre Louie Clifton, the Chiang-chiu Bible-woman, who has worked a long time now for us, having begun her work under Mrs. Parker. She is a very hard worker and most devoted, but she is getting old, so her daughter-in-law, on her left, does some of her work for her very ably. A Christian woman stands on her right.

(6) The London Mission Chiang-chiu Church (the larger one), the building to the left of the spectator, at present is used for a boys' school, but is shortly to be opened as a book-store and reading-room, designed to meet the present need and desire among the Chinese for more education, especially Western.

(7) Shows the handsome building just put up for and used as the Anglo-Chinese College; here sixty-two pupils read, many of them men of the upper classes, otherwise so exceedingly difficult to reach, here they are daily under Christian influence and teaching.

(8) Shows the busy river scene and the stone bridge just beside the church.

(9, 10, 11) Give a little idea of Dr. Fahmy's hospital among the rice fields, but no idea of the order and cleanliness which prevails within, nor of the numbers that have received benefit there.

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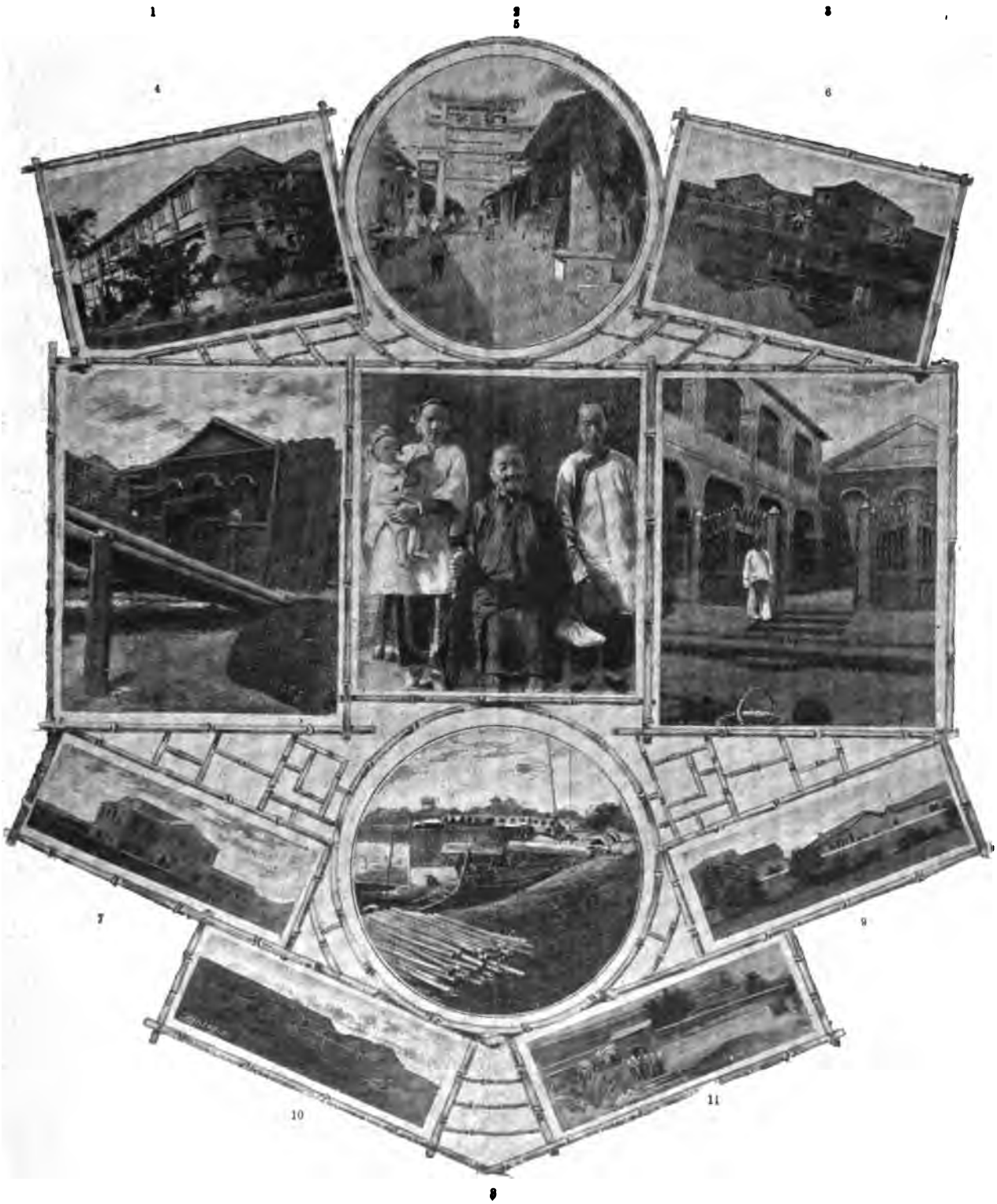

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CHRISTMAS WITH THE DUSKY DOVES.

A WEEK of Christmas festivities having been decided upon for our large little family, we had to turn our attention towards the necessary preparation for such a big entertainment; however, many hands and love lighten labour, and soon all was in readiness. The evening of December 13th found us retiring early hoping for a good night's rest to prepare for busy days to follow; but soon the rumbling of bullock-cart wheels disturbed the stillness of the night, mingled with merry voices of children coming in from some of our schools, who determined on having a full week's enjoyment by arriving at 1 a.m. on the first day.

At 5 a.m. came more carts, with the remainder of our family. Nine a.m. found all the children—seventy-two of them—met with us and our pastor Joseph on the verandah for a general thanksgiving service.

Next came a most interesting unpacking of boxes that morning received from our Mission House in London. What a display of pretty and useful presents greeted those eager eyes as parcel after parcel was unfolded by one and another—for, of course, all hands had to assist in this pleasing work.

As soon as all had finished their noon-day meal they started off in bandies—each made happy by the gift of a chuckram and a new pocket handkerchief—to visit the museum and public gardens. The menagerie of wild beasts and exquisite birds amid such pleasant surroundings gave great pleasure to everyone. All returned home excitedly happy with the events of the day, and, as soon as their evening meal and prayers were over, contentedly retired for the night.

Five a.m. next morning, the 15th, found them all astir like early birds warbling forth in song their thanksgiving for another new day. A little ater the bigger boys had a lesson in gardening for an hour; their amateur efforts causing great amusement to the younger ones. From 9 to 10.30 a.m. we had our morning service again, when the pastor gave a most suitable address, which deeply interested all the children. Afterwards, all our little ones rescued from the leper hospitals were permitted to visit their parents and friends in that sad spot, accompanied by Bible-women and pastor. Many were the touching interviews between these sorely-afflicted sufferers and these their dear untainted little ones, who were indeed heaven's own sunbeams in that living tomb of corruption.

All the rest of our children were allowed to visit their various friends and relatives until 5 p.m., when all were home again anxiously awaiting for "shadows of the evening to fall across the sky," for then a great treat was in store—wonderful pictures from the magic lantern, which never fail to charm young and old alike here. The minutes quickly sped while revelling in this fairyland—all too soon for the bairnies, and amid many requests for more, just one more, at 9.30 p.m , we had to speed all off to prayers and blanket fair, where all soon slumbered.

Early hours of the 16th were again full of praise and merriment until 9 a.m., when we met for service. This was one of more than ordinary interest, which another of our pastors and several Christians had come to share. First, a short address from Pastor Kesira helped all alike, then one from my husband, specially for the children, on the sacred rite of baptism, followed by the baptism of twenty-two of them, all of whom seemed to enjoy the special distinction. Earnestly did we pray these might really become His in spirit and in truth and all the beauty of holiness, then will they become messengers of salvation to their country people now sitting amid the dense darkness of cruel superstition and idolatrous ignorance. God grant this. Next our pastor

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Joseph gave a suitable address to some of my women, who, in 1897, were released from gaol in honour of our Queen's Diamond Jubilee. For more than four years these women have been learning of Him who can save to the uttermost *all* who come unto Him. It has been a great joy to watch these erring souls climb upwards; the struggle has not been easy, as many stumbles and slips have testified, but beyond a doubt all of them are "rising to nobler, better life on stepping-stones of their dead selves," and glad, indeed, were our hearts when this morning my husband received two of them into Christian communion, bidding them go on acquiring new graces and perfection in His strength and all-sufficiency. Next, we shared together the Holy Communion in remembrance of Him who died for us. Rich in blessing were the moments thus spent. All the children wished to remain and did so, solemnly looking on with reverence and deep interest, never tiring all through the long service, which went on until noon. The afternoon was given up to games and frolic. One kind friend had erected a good strong swing, and sent several boxes of marbles, which never failed to amuse; indeed, one rarely ever saw the swing without occupants. Evening, we again had magic lantern, delighting everyone immensely; and so ended the third day.

Saturday morning was spent as usual with service and games, followed by a big outing at 2 p.m. A procession of bullock bandies took all down to the sea-beach three miles away. Surely that was the merriest, happiest day ever possible; so thought all our brownies without a doubt. After romping and rolling as frolicsome as the wild waves themselves for a few hours, all were glad enough to welcome a quieter time for refreshments, and enjoyed to the full coffee and buns, bread and plantains, sitting in a circle on the clean white sand of the seashore. After giving thanks and singing several of our lyrics came more gambols, then off in the bandies.

Seven a.m., Sunday morning, found them all worshipping in our L.M.S. Church with the usual Sunday morning congregation. During the day we had a prayer-meeting with the older ones; then some of those who were able to write did so to interested friends at home, telling what a happy time all were having. Quiet conversation and evening service closed another day of great joy to all of us.

Next followed Monday, the biggest day of all the festive week, when each were to receive their Christmas presents; all hands were busy enough preparing them for each recipient. Four p.m. found all ready, eagerly waiting, each one looking so nice in new jackets, skirts, and cloths. Hearty, indeed, were their songs of praise at the close of this interesting function; their happy voices touched every heart. The shadows of evening were then drawing near; but the darkness had added joys in store. A kind friend had generously provided a most brilliant display of fireworks which charmed everyone both big and little, and won rounds of applause.

Next morning all awoke as fresh as larks, quite ready to make the most of their closing week. After service each one was reviewed and afresh rigged out with sufficient clothing for awhile. Then followed a little conversation with each one, endearing us more to one another. After this, games were again the order of the day, until evening, when some of our bigger boys left by boat, all looking so well and delighted with their past happy week.

Wednesday was our final day of festivities. All had a gay time with native crackers, &c., and games as usual, from which all managed to extract a good share of fun until afternoon, when the last of our school children departed in bandies, and all the rest prepared to settle down to our ordinary home life, all so happy with pleasant memories and new possessions.

Christmas, 1898. BESSIE OSBORNE.

AN ŒCUMENICAL MISSIONARY CONFERENCE.

AN Œcumenical Conference of Foreign Missions will be held in the city of New York during the last eleven days of April, 1900. It will be similar to the General Missionary Conference held in London in 1888, at which there were present 1,759 delegates from every section of the globe, and almost every country. It was a representative gathering of missionaries, clergymen, and laymen, from every calling in life. Among those present, generally thoroughly interested in the stimulating and illuminating influence of the Conference, were many of the leading men of Great Britain, including the Earls of Aberdeen, Harrowby, and Northbrook, Lords Kinnaird, Polwarth, and Radstock, with some sixteen members of Parliament, eleven bishops of the Church of England, eleven archdeacons, deans and canons, twenty generals of the British Army, Admiral Rodd of the Navy, besides many other men of equal reputation in public life and letters.

A meeting of business men was held in New York on January 11th, at which the plans for the Conference were outlined, and at which expression of their interest and support was given by leading laymen. The signers to the call for this meeting included the following: Darwin R. James, John H. Converse, W. E. Dodge, Lucien C. Warner, William L. Brower, Seth Low, Oliver Otis Howard, Enoch L. Fancher, Everett P. Wheeler, D. Willis James, Mornay Williams, Frank H. Fields.

Dr. Judson Smith, of Boston, Secretary of the American Board, and Chairman of the General Committee on the Œcumenical Conference, said: "The Conference next year will represent every phase of the work of some 200 boards and societies throughout the world, and while the morning sessions and sectional meetings in the afternoon will be devoted rather to the discussion of the practical conduct of mission work, especially on the economic side, the public meetings in the afternoons and evenings will give a grand panoramic view of the peaceful conquest of the world in the name and spirit of Christ."

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FROM BRAHM TO CHRIST, or the Progress of an Eastern Pilgrim. By William Robinson. William Andrews & Co., 5, Farringdon Avenue, E C. 2s. 6d.

THIS is a very striking poem of about 2,600 lines. It embodies a true story of a Hindu fakir or ascetic, told by himself to the author on many occasions and at long intervals extending over nearly twelve years.

This singular man began life as an earnest devotee of Shiva, trusting for salvation to superstitious ceremonies and religious works. Instructed by his pious guru, he set off on a pilgrimage to the sacred city of Benares. The journey and all that was seen on the way—the classes of people whom he met or overtook, and the sight of Kasi in the distance—are described. Then the city itself is pictured in a most graphic style, and all that he saw there, and the ceremonies in which he took part in order to obtain salvation. This picture is one of the gems of the poem.

Then comes an account of the turning point of his life. While he is still at Benares he witnesses the secret worship of the Linga. This so revolts him that he flees away in horror and loathing. The shock to his mind and soul seems to have been so intense that he falls ill, and is carried to a hospital, where he first hears about Christ. This breaks his caste, and he is excommunicated. His heart is softened and prepared for what follows by an adventure in which he saves the life of a little child from a panther. Then he meets with the Saviour, and a sudden change comes over him. This incident concludes the first part of the poem, which is enlivened with a variety of interesting and sometimes even amusing details of travel in India. The closing stanzas of Part I. form two very beautiful hymns, the one being Christ's words of comfort and strength to the weary seeker after God, and the other the convert's recognition of the sweet rest he finds in the Redeemer.

Part II. describes the further wanderings of our hero in his endeavour to obtain more of the light of Christian truth. He joins companionship with a Christian man, Aldred, and together they seek a blind old missionary, who helps them much with his words of heavenly wisdom. His church, his work, and his worship are described. This part ends with two more beautiful hymns.

Part III. opens with our Christian ascetic and his friend Aldred commencing mission work together. Having himself found the Saviour, our hero's one great aim in life is to impart his knowledge to others. In this he finds intense joy, and seems to have visions of heaven after the manner of the Apocalypse. Apart from the interest of its very unique story, the book is brightened throughout by the number of delightful hymns of striking freshness and sweetness.

AGATHA'S UNKNOWN WAY. By Pansy (Mrs. Alden). Edinburgh and London: Oliphant, Anderson, & Ferrier. 1s.

WE have here a lively American story in which the experiences of a missionary's daughter are set forth. Her parents are in India. She, at twenty, has come home expecting to find all America "athrob with missionary enthusiasm." Her disillusionment, the satirical description of "those blessed missionary women" assembled at Fountain Square Church, the talk about self-denial, the strange *contretemps* by which she found herself unconsciously turning an immense gathering of The Physical Culture Club into a deeply moved missionary meeting, while another lady, of the same name, who had come prepared with Greek costume, clubs, bells, and all requirements to give an exhibition of poses and graceful motion, is taken to address a handful of elderly women and a few white-haired men who have come together to hear a missionary, and the happy ending by which "foreign" and "home" missions alike are gainers—are not all these set forth in Pansy's racy bit of fiction?

VALIANT FOR THE TRUTH. The Autobiography of the late Mr. J. M. Weylland. Edited by G. Holden Pike. With an Introduction by the Rev. P. B. Power, M.A. London: S. W. Partridge & Co., 9, Paternoster Row; or the London City Mission, 3, Bridewell Place, E.C. Price, post free, 2s. 3d.

THIS is an intensely interesting story. In any walk of life Mr. Weylland would have shown himself a strong and striking figure. As a City Missionary, with his heart aglow with love to Christ, with faith in his fellow-men, with unfaltering confidence in the power of the Gospel to uplift and save them, and with a wonderful admixture of geniality, self-control, tact, and energy, he exerted a unique influence for good. The book fairly teems with incidents. From cover to cover it throbs with life—life that is often rough, sorrowful, sinful, but yet not lacking in redeeming features, and certainly not beyond the power of Christ's softening, consoling, and redeeming grace. Indirectly, too, it bears eloquent testimony to the efficiency and value of the London City Mission. The missionary spirit of the book is unmistakable.

ALMANAC OF MISSIONS, 1899. Issued by the American Board. Boston, Mass., U.S.A.: Congregational House. Price 10 cents.

THIS little annual is admirable, and by means of its statistical tables and its summary of Protestant Foreign Missions serves a very useful purpose to the friends of missions generally, besides giving interesting information respecting the Board's own work.

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THE Industrial Missions Aid Society, whose headquarters are at 10, Paternoster Row, London, E.C., and whose object is to find employment for native converts, is commencing to establish mission industries in connection with existing missionary effort. Ahmednagar, in the Presidency of Bombay, is the place chosen for the immediate establishment of a carpet factory, the first of a series proposed to be started in different parts of India. The missionary of a well-known society, stationed for some years in the town, pointed out to one of the Directors of the Industrial Missions Aid Society who visited India last year the opportunity Ahmednagar presented for the establishment of a mission industry, and invited the Society to commence operations there at once, promising the hearty co-operation of the Mission, also undertaking, if a carpet factory were started, to supply about a hundred trained hands at once from amongst the youths, who are taught carpet-making in the technical school of the Mission. It is hoped that the advent of the Industrial Mission Aid Society's factory will be a great boon to the Mission, as there has hitherto been no opening for the hands trained in the school owing to there being no carpet factory in the neighbourhood. The services of a practical man, who has been in training as a missionary at Harley College, has been engaged, and he is now on his way to India to superintend the work of the factory.

WE are rejoiced to learn from the current number of the *Missionary Herald* that our Irish Presbyterian brethren are greatly cheered by the progress of their work in Manchuria. One missionary reports 469 baptisms during a tour round his western district. Another tells of 67. In all Manchuria there are now 10,000 church members, and the same number of catechumens.

DR. STEWART, the principal of Lovedale, Cape Colony, has accepted the call to be the Moderator of the General Assembly of the Free Church of Scotland. Two or three years ago Principal Miller, of the Madras Christian College, filled the same chair. The Free Church knows how to honour its missionaries.

Work and Workers (Wesleyan Missionary Society) pleads earnestly for a resuscitation of the missionary prayer meeting. Rightly led, no meeting is more calculated to quicken or to sustain the life of a church. What a pity it is that ministers shrink from the effort to make the missionary meeting a living thing!

BY the decease at a ripe old age of Mr. William Thomas Berger, who died at Cannes, on the 9th of January, the China Inland Mission has lost a staunch friend who, from that Mission's earliest days, has been its nursing father and helper.

LAST year the Society for the Diffusion of Christian and General Knowledge among the Chinese, to meet the sales in Shanghai, and the stocking of new depôts in the various provinces, printed 181,249 copies of various publications, or over 37,000,000 pages. The ground covered by the publications was varied, but the distinctly Christian character of most of them is apparent on reading the list.

THE Basle Missionary Society has been able to cope with the serious deficit of £12,692 which was weighing upon it last year. Collections have been made in all parts of the world for this result, and the missionary stations of the Society have been not the least important contributors. For the first time, it would appear, the converts of this Society have been asked to give, and they have responded with enthusiasm. In the sums sent to Basle from China and India, from Cameroon and the Gold Coast, there is an encouragement and a lesson the significance of which cannot be overstated.—*Le Missionnaire.*

IT is interesting to note that the *Evangelisches Missionsmagazin*, the organ of the Basle Missionary Society, in giving an account of the insurrection last year in Sierra Leone, in which the shocking massacre of American missionaries took place, declares that the hut-tax was a mere pretext, and that the real cause of the insurrection was the irritation felt by a native chieftain of drunken habits because he was prevented by the British authorities from enriching himself by the slave-trade.

IN a letter from Madagascar, dated December 16th, M. Escande announces that, in an interview with General Gallieni, he obtained the surrender of the last church in the Betsileo, which was still in the hands of the Catholics. If the rain did not prevent him, he intended to go in person to take possession of it. "Then all the churches in the Betsileo will have been restored to us." There are still some to be restored in Imerina, but the number has been much reduced.—*Journal des Missions Evangéliques.*

THE French missionaries have organised a union for prayer, with regular meetings, between the missionaries of the English and Norwegian societies and themselves.—*Journal des Missions Evangéliques.*

AT Maphutseng, in the Lessouto, there was a famous medicine-man, named Mpchemo, whom people came from a long distance to consult. Lately, he was greatly moved by a picture of Christ on the cross, and the image of the Crucified One pursued him wherever he went. One Sunday I was preaching on the parable of the wedding-feast. As the congregation went out the evangelist said to him: "Well, Mpchemo, when will you answer the invitation of the Lord which you have heard to-day?" "Excuse me, I have business over there," replied the medicine-man, hastily moving away. An hour afterwards he was again with the evangelist. "I have to give it up! that image haunts me; after I left you it came back to me with such force that I dared not return home." Since then he attends the catechumens' class, and I like to see his great eyes fixed on me; he is the most attentive of my hearers.—*Journal des Missions Evangéliques.*

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CHINA.—The Rev. Jonathan Lees, of Tientsin, has published a second edition (completing 17,000 copies) of his "Chinese Church Hymnal." The original edition was produced in 1891, and the unexpectedly rapid sale of that edition had led to its being for a long time out of print. A generous and deserved welcome has been given to this book, and most encouraging testimonies have been received by its compiler as to its usefulness. It has been adopted for use in the worship of several of the largest churches, and has been found acceptable in Mandarin-speaking districts, far distant from that for which it was prepared. About twenty of the hymns were composed by Mr. Lees. —The Rev. J. Sadler and Miss Carling expected to leave Amoy for home on February 1st.

INDIA.—Mrs. Theobald has sent us the following interesting account of the welcome accorded to the Rev. H. H. Theobald and herself, on their arrival at Mangari, after their marriage:—"As soon as Mr. Theobald left Mangari to go down to Calcutta, the native Christians, and a few of the Hindus also, set to work to prepare for our home-coming, and we were forbidden to show our faces in Mangari till December 20th. This was easily managed, as we went into camp for a fortnight, after our short honeymoon, and very much I enjoyed the new experiences of mission work connected with camp life. In the meantime our native friends in Mangari were very busy, and our curiosity was greatly roused when rumours of a triumphal arch and 'Europe' band (as it is called in India) reached our quiet dwelling! There is little fear of wet weather spoiling a gala day at this time of the year, and the eager, happy faces that awaited our arrival on the little station platform were in keeping with the glorious sunshine. As soon as we stepped out of the train handfuls of yellow flowers were thrown over us, and the 'Europe' band did its utmost to play a lively tune. One cannot expect very grand results from four instruments, but the big drum did valiant duty for those that were missing. Our little bamboo cart was a sight to behold, and could well have been taken as a model by promoters of bicycle parades at home. The people hurried over the fields so as to reach the bungalow before us, and we drove in state by the road and under the archway. Both it and the bungalow were beautifully decorated with evergreens and festoons of yellow flowers, and a large coloured banner, with 'Welcome,' in bold letters, hung from the former, while the words, 'God bless the happy pair,' had been tastefully arranged over the verandah door. On reaching the house the band again struck up, more flowers were thrown over us, and, best of all, a sweet old hymn sung in Hindi. We were then placed in two chairs, and, after garlands of white flowers had been hung round our necks and a gun fired (both native customs), we were presented with a 'dali,' containing about twelve kinds of fruit and nuts, a Bible, and inkstand. After a few words from my husband and some native music, we were allowed to partake of breakfast, which was not the least pleasing item on the programme after our journey and all the excitement. In the afternoon a meeting of the Christian Endeavour Society was held, and in the evening we were entertained by a grand display of fireworks. The compound was lit up with 250 small native lamps, several fire balloons were sent off, and over 500 people from neighbouring villages flocked to see the illuminations. From time to time the whole compound was lit up with bright-coloured torchlight, and during such moments, of course, we had to submit to the gaze of a goodly number of upturned faces in our direction. It was, indeed, a gladsome day, and one we shall never forget."—The Mirzapur Mission Sunday-school has devoted a collection towards the relief of distress at Molepolole. "It has," says Miss Hewlett, "done them good to be interested in another country. They still keenly remember the days of our own famine, and the generous help which came from all parts of the world." The amount is Rs. 14 4a. 3p.

AFRICA.—An accident has befallen the Rev. A. J. Wookey, by which he dislocated his left ankle, and he has had to go to Kimberley for surgical treatment.—The Rev. J. May, secretary of the Tanganyika District Committee writes: "Will you kindly convey the thanks of our District Committee to the L. M. S. party at Keswick, 1898, who very kindly sent us a postcard of greeting, and affixed their names."

SOUTH SEAS.—The Rev. J. Marriott left Samoa, to take his long-deferred furlough, on November 3rd. On his way to Sydney he paid a flying visit to the north-west out-stations, and accompanied eleven native teachers and their wives to New Guinea. His colleagues on the Samoan District Committee expressed, by resolution, their deep sense of the valued services rendered to the Mission by Mr. Marriott during his twenty years' service as tutor of the Malua Institution. The Samoans too, hold him in regard and affection. Amongst the wives of the students Mrs. Marriott's influence was widely felt for good. —Deep sympathy is felt for the Rev. and Mrs. Bevan Wookey, on account of the serious breakdown of the former, in consequence of which he has been compelled to leave Samoa and has been taken to Australia for medical treatment. Mrs. Bevan Wookey is bearing up bravely in her great trouble.

NEW GUINEA.—Early in December a terrible hurricane visited Kwato. The Rev. C. W. Abel reports that whole villages were "blown away," and thousands of trees were uprooted. Twenty luggers and cutters were wrecked in the neighbourhood, and amongst the victims were Captain Godet, who formerly navigated the *Olive Branch*, and Mr. C. E. Kennedy, late of the Anglican Mission. Mr. F. W. Walker, formerly of our Mission, had a very narrow escape.

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Notice to the CHRONICLE'S *"Own Correspondents."—The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the* CHRONICLE. *Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.*

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

DR. WILLS' EXPERIENCES.

AN interesting fact transpires in one of Dr. E. F. Wills' letters to his friends—viz., that in the course of his long missionary career in China Dr. Griffith John has baptized more than 4,000 converts. Dr. Wills is very interested in his own work at Hsiao Kan. He says: "Every day we have prayer in the hospital, and I read my verse in my turn, and ask one of the Christians to pray. The patients in this way learn Bible truths, and that is the great thing here. One does not need to stew down the last magazine; it is just the bare necessities of the Gospel that we can preach, so it seems, and the fruits are pretty abundant all around." Dr. Wills says that any little kindness shown seems to reach the people a great deal more than it would do English people. Whether or not it is because he is a doctor, he makes friends with the people, and never has any but very pleasant relations with them. On one occasion he attended a feast before a funeral, "which," he says, "I enjoyed very much—ten courses, all of which I liked. Unfortunately the school-teacher must needs think that I was hungry just before, and in the schoolhouse gave me a bowl of treacle, with eight boiled eggs in it."

INDIA.

"ALMOST CHRISTIAN."

IN November a young Sudra woman, who had been an in-patient in the hospital at Jammulamadugu, was baptized. "She came in to hospital," says Dr. T. V. Campbell, "with a careworn and sad look on her face. Yesterday (December 28th) her face was beaming when she came to take leave. Many more of the patients have been much impressed, and have gone home almost Christian." During 1898 there were more than 450 in-patients in the hospital. A large proportion of these were surgical cases, some of them very serious ones. Patients came from very distant villages—some even hundreds of miles (chiefly for eye operations).

RECOMMENCING WORK.

MR. BROUGH, of Coimbatoor, South India, writes: "During this year I have been paying special attention to Perundalur, where we once had work. It was given up, I understand, some five or six years ago. All classes of the community have received us most cordially. I do not know that I have ever received more kindness from Hindus than from the people of Perundalur. Our catechist, Mr. Jesudasen, has much influence among some of the chief men, and our evangelists, Messrs. B. Unmeyudian, Raphael, and Nehemiah have been holding special meetings among the villagers, while many Christians in Coimbatoor have been praying specially for the work of the Gospel in this district. By these means the way had been prepared for recommencing our work in this important village. When I told the chairman of the village union, the chief man in the village, that I wished to carry on Christian work in Perundalur, he, though a Hindu, expressed his pleasure, and promised to help in any way he could. First, I said, we required a house for our catechist, and asked him if he could get me one. He at once offered us one in the best part of the caste village. It belonged to the late revenue inspector, who had recently purchased it for Rs. 100, and the union chairman offered it to us at the same price. He afterwards said that I could have it for Rs. 80, and that if the owner would not accept that sum he would make up the difference from his own purse. The building is well built, with tiled roof. We could not erect such a building for Rs. 200. In the very centre of the village is a piece of Government land. When I told the union chairman and other leading Hindus who were present that I required a piece of land for a school building, and mentioned this particular block as being most suitable, they expressed their pleasure that we should have it, and promised to assist in acquiring it from Government. We next went to the Panchama quarter, and told them what we purposed doing. They were greatly delighted, and promised to help us in every way they could. We spoke to them of Christ, and, after singing and prayer, returned to the house of the union chairman, who had prepared refreshments for me, as well as for the evangelists. As I had walked about three miles to their village, and had to return in the heat of the day, our Hindu friend sent me back to my camp in his own spring bandy. There are ten families ready to place themselves under instruction with a view to baptism.

"At Koundapadi we were also received most kindly, and one of the chief men offered to place his house at our disposal for a catechist until we could erect a house of our own. His house is the best one in the village, and in

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turning out he will be put to a good deal of inconvenience."

ANSWERED PRAYERS.

MISS HEWLETT writes that she was glad to find herself back on Indian soil. "The cawing of crows at daybreak was music in my ears, though usually a sound which is anything but musical; and, when I reached Mirzapur, it was delightful to meet once more all the women and girls whom we had saved from starvation. I have been delighted with the progress made among the women and girls. Amongst the orphans it is very plain that a great spiritual work has been going on during the year. There is that undefinable something about them which only comes from hearts set on right things. There are many big girls of about fourteen years old, and these are really a delightful set of girls. Our good matron is such a fine woman—a grand disciplinarian and a motherly body—and her influence is wholly for good. From the beginning of the year we have been praying for, and definitely expecting, twenty women to confess their faith by baptism; or, in the case of those baptized in childhood, by coming forward for church membership; or for some with heathen husbands to openly take a stand in their homes. We have prayed for twenty to come forward during the year. When I arrived from England in November we had only four of the number; but now, before the year is out, God has given us the whole. They are not all baptized yet, owing to Mr. Hutton having been away in Dudhi, and to other things; but they have all openly confessed by word of mouth. This has been a great triumph of faith and prayer, especially valuable for our Christian women; and now, in the coming year, we must attempt and expect greater things. There *is* an awakening and arousing going on in the native church here. I am expecting and praying for a special revival—an outpouring of the Holy Spirit on our Christian Church. It seems as if this must come before the town can be roused. In March our yearly conference for the native Christians will take place, when Mr. Janvier, of Allahabad, will conduct some special services. He has great power in holding missions among the native Christians. We are hoping much from his addresses." Miss Hewlett adds that there is one girl, Eliza, about seventeen years of age, in the Orphanage, who is beginning to teach, and who has a most earnest missionary spirit. She is constantly to be found talking with non-Christians, and Miss Hewlett thinks that much of the good work going on in the Orphanage is owing to the quiet influence and plain, open speaking on religious matters by Eliza.

IT is reported that great depression prevails in Zionist circles on account of the alleged instructions of the Sultan, whose co-operation is essential to success, forbidding the entrance of any more Jews into Palestine.—*The Missionary World.*

ECHOES FROM THE HOME CHURCHES.

THE Annual Missionary Meeting in connection with the Young People's Guild, Park Chapel, Camden Town, was held on January 23rd. At the commencement of the session a competition, consisting of eight classes, had been organised, with two prizes in each class. Many articles were sent in, and sold, realising more than ten pounds to be handed to the L.M.S. A most interesting feature in the evening's proceedings was the presentation of an album by Mrs. Burroughes, on behalf of the church and congregation, to Mr. and Mrs. Pryce Jones, who have been working in Farafangana. The album contained upwards of 140 autographs, with many original contributions in the way of water-colour drawings, poetry, and prose, besides photos, favourite Scripture portions, and quotations; the rule being that contributors should pay a subscription at the rate of one shilling per page. This has resulted in an additional sum of £4 10s. The pastor (Rev. J. G. Binney) cordially welcomed Mr. and Mrs. Pryce Jones, who both responded in impressive addresses, testifying to the joys of missionary life, and of the wonders they had seen wrought in the lives of the Malagasy by the power of the Gospel.

ANNOUNCEMENTS.

ARRIVAL.

REV. J. KNOWLES, from PARAYCHALEY, SOUTH INDIA, on January 29th, per steamer *Arabia, vid* MARSEILLES.

DEPARTURES.

MRS. HAINES, returning to BELGAUM, REV. W. P. HAINES and MRS. HAINES, appointed to VIZAGAPATAM, and REV. A. T. FOSTER, appointed to PARAYCHALEY, SOUTH INDIA, embarked per steamer *Golconda*, January 27th.

REV. J. W. HILLS, MRS. HILLS, and two children, returning to SAMOA, and MISS KATIE LAWES, proceeding to SYDNEY, embarked per steamer *Omrah*, February 3rd.

MR. H. BROWN, proceeding to KURUMAN, embarked at Southampton, per steamer *Dunottar Castle*, February 4th.

MARRIAGE

WASSON—NURSE.—On December 17th, at the Union Church, Hong Kong, the Rev. J. S. Wasson, of Chiang Chiu, Amoy, to Mildred Irene, eldest daughter of Mr. W. J. Nurse, Ivybank, Stock, Essex.

DEATH.

ELLA.—On Sunday, February 12th, at Sydney, the Rev. S. Ella, late of the Loyalty Islands, South Seas, of apoplexy, in his 75th year. [By cablegram.]

ORDINATION.

An interesting service was held at the Laisterdyke Independent Church, Bradford, on December 7th, at which MR. A. T. FOSTER, of Hackney College, was ordained on his appointment to Travancore, South India. The Rev. M. P. Davies, B.A., B.D., presided. The opening prayer was offered by the Rev. Joseph Martin, and portions of Scripture read by Rev. W. A. Elliott. The usual questions were asked by the Rev. T. S. Ross; the charge was delivered by Professor Armitage, and the ordination prayer was offered by the Rev. Dr. Duff. The field of labour was described by the Rev. R. Wardlaw Thompson, Foreign Secretary of the London Missionary Society.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Joint Foreign Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

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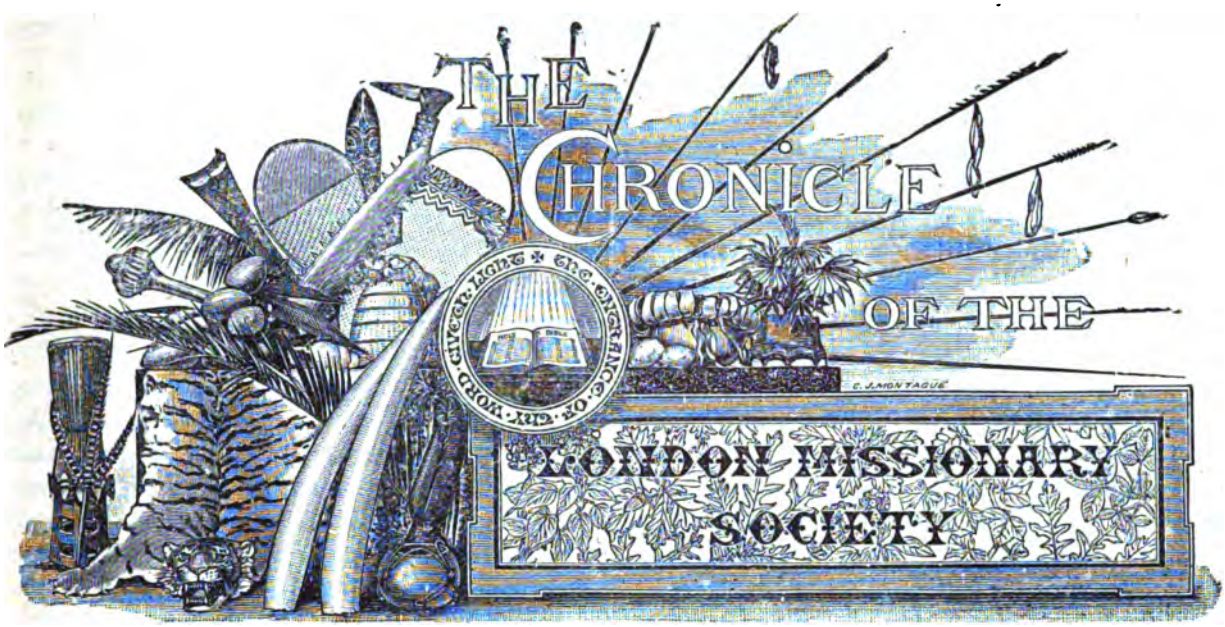

No. 88.—New Series.] APRIL, 1899. [Price One Penny.

WHAT CAN BE DONE FOR MISSIONS BY YOUNG MEN.

By Talbot E. B. Wilson, Sheffield.

"I HAVE written unto you *young men* because ye are strong." The achievements possible to young men are immense. They have strength, energy, ardour, aspiration, power, will, and they are sanguine. Being but on the threshold of full manhood, they have not as a rule realised how slowly movements generally advance, how chilling is the effect of lukewarmness, or how ready the cynic ever is to criticise and depreciate enthusiasm. Their vision is usually clear and unsullied, and they can in a measure view the work of evangelising the world as our Saviour viewed it from the Mount of Ascension, when He said: "All power is given unto Me in heaven and in earth; go ye, therefore, and make disciples of all nations . . lo, I am with you alway."

One is tempted in a paper like this to write only of one's ideals, but, at the risk of being deemed intensely practical, this article is written from the point of view of what has actually been accomplished by young men, in the hope that it may aid the Christian idealist to turn his or her theories and ideals into practice. Let us ever remember that "where there is a will, there is a way." Having our Lord's last command ringing in our ears we cannot but point out what is possible for the young men of our churches to accomplish, if they will be true to their Lord and Master.

We, in Sheffield, feel greatly honoured that to us has been allotted the privilege of showing some ways in which young men can help the missionary cause. To the London Young Men's Missionary Band belongs the credit of teaching us what a young men's missionary band is. Having learnt their method of work, it was comparatively simple, with the ready sympathy and help of friends, to start our Sheffield Band in October, 1889. Its objects are:—

"First.—To band Christian young men together for the cultivation of a well-informed, sympathetic, truly spiritual, and enthusiastic interest in the great missionary enterprise.

"Secondly.—To induce those thus banded together to seek out and undertake work for making others, especially the young, interested in the same, and thus raise up a local and home agency for strengthening the hands of those who labour and 'bear the heat and burden of the day' abroad.

"Thirdly.—To instil into the young especially, the noble self-sacrifice of our missionaries, with the hope that some may be led to devote their lives to work in the Foreign Field."

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We believe in education, especially of the young, in missionary matters, and thus arousing interest.

We started by giving *quarterly Sunday-school addresses* in the Sheffield Auxiliary; as our number of helpers grew we have been able gradually to extend this work to three counties and six auxiliaries, until we have now the privilege and pleasure of addressing over sixty schools, Bible-classes, and Pleasant Sunday Afternoons (most of them quarterly), and thus have the opportunity of laying the regular and special claims of the Society before thousands of young people and children.* We look on this as the most successful part of our work, and we shall strive for its further growth until we are able to join hands with Leeds and Bradford on the north, Hull and Lincoln on the east, Nottingham and Derby on the south, and Manchester on the west.

By subdividing the work we are able to arrange and carry through lantern-lectures, services of song, &c., &c., supply speakers and preachers for missionary meetings, &c., and thus do all we can to start or help on others engaged in extending missionary interest.

On the initiative of our Band, a most useful "Class for the Study of Foreign Missions" has been formed, when, once a month, historical, biographical, or other papers are read and discussed.

We have a small reference library at our central church, which is available for members of both the Young Women's and Young Men's Bands.

To a large extent we supply our churches and schools with their missionary periodicals, &c., the profits from which are handed over to the L.M.S.

As far as possible we find it advisable to avoid multiplying meetings, and so we try to get existing young people's societies to include missionary topics in their syllabuses. We also join with the Young Women's Missionary Band (who, in passing, we may say are doing a splendid and much-needed work) in our principal gatherings, and so secure good attendances for the missionary or special speaker. Thus we hold our united annual meeting in March, and in our missionary week (which is always preceded by a united prayer-meeting on the Saturday evening, initiated by our Band) the two Bands hold a public conversazione. Then, again, in the summer we have a combined reunion, going to some place of interest.

We find it desirable to have a general committee, composed, if possible, of two representatives from each church in the Sheffield Auxiliary, one to represent the church and the other the school. And so we have at each church and school a friend with whom we can communicate, and who will undertake missionary work in each place. Such a committee being too large to attend to details, we have also an executive committee.

It is, we find, somewhat difficult to obtain a membership beyond the band of *active* workers. We are, however, trying to deal with this question somewhat on the lines of the Young People's Societies of Christian Endeavour, and our membership is divided into three classes: (*a*) active; (*b*) associate; (*c*) honorary. Each *active member* must be a member of "The Watchers' Band," and must adopt one or more of the following methods of missionary work:—

"Giving missionary lectures.
"Taking part in the monthly missionary prayer and information meeting.
"Giving, or assisting at, lantern lectures, &c.
"Giving missionary addresses in schools, to young men's and adult classes; also at the meetings of Christian Endeavour and other societies.
"Canvassing for and circulating missionary literature.
"Enlisting new members.
"Supporting missionary effort in his own church and district.
"Personal preparation for work in the foreign field.
"Or in any other way promoting missionary work."

An *associate member* must adopt one or more of the above ways for carrying on and forwarding missionary work, but he need not be a member of the Watchers' Band, though it is hoped he soon will be.

Any person in sympathy with the objects of the Band, but who is not able to undertake active work, may be admitted as an *honorary member* on payment of a subscription.

This short article will help to give some idea of the work which is being done by young men in a large city, with but little leisure. We believe that similar work might be done fully as well by the young men of our churches in other districts.

* For a copy of speakers' plan, or any further information, apply to T. E. B. Wilson, Eastbank House, Sheffield.

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We want to see the whole country linked together by a network of active missionary bands, and we feel sure this is possible.

We appeal to *all* young men, *not only* to those whose hearts are stirred up and whose spirits are made willing, and who are looking out for some aggressive work for our common Master. Will *all* ask themselves the question, "Is Christian work having a fair share of the strength of my manhood?" We know that the result will be an awakening of the spiritual life of our churches, and that many will come forward as enthusiasts for Christ, ready to give foreign mission work its rightful proportion of their time and study. Here is a grand opening; come and join hands with us. Realise your strength, and rise up determined that you will do all in your power to help our grand old Society to overcome all its difficulties and fulfil its share in the evangelisation of the world even in this generation.

SCHOOL FOR SONS OF MISSIONARIES.

THE following Examination successes have been obtained by boys of the Blackheath School for Sons of Missionaries during the past year:—

London University Matriculation, January, 1899.—First Division: A. G. Helm (South Africa), E. Rowlands (Madagascar), J. A. Hadfield (South Seas). Second Division: J. M. Marriott (South Seas). The three last-named were only sixteen years of age.

London Chamber of Commerce Junior Examination, July, 1898.—J. E. Stephenson (India), distinguished in Arithmetic and Elementary Drawing; L. J. Williamson (India), distinguished in Elementary Drawing.

Medical Preliminary Examination, June, 1898.—H. W. Pratt (West Indies).

Cambridge University Junior Local, December, 1898.—Second Class Honours: R. Knowles (India), E. L. Rowlands (Madagascar). Third Class Honours: A. B. Griffiths (India), W. G. Elliston (China), A. E. Huckett (Madagascar), A. W. James (India), G. G. James (India). Passed (under sixteen years of age): T. E. Pearce (China), R. E. F. Peill (Madagascar), C. S. Turner (China), A. G. Peake (Madagascar), F. W. Huckett (Madagascar).

Cambridge University Preliminary Local, December, 1898.—First Class Honours: W. F. Rowlands (Madagascar), distinguished in English and Latin; F. G. Wookey (South Africa), distinguished in Scripture, English, and Euclid. Second Class Honours: H. J. H. Sibree (Madagascar). Passed (under fourteen years of age): T. B. Dixon (China), distinguished in English; H. W. Stephenson (India), W. S. Dann (India), E. S. Elliston (China), H. P. Hacker (India), W. R. Boyd (India), H. G. Thomas (India), R. O. Price (India), A. C. Price (India), A. A. Claxton (China), E. W. Spurgeon (India), A. J. Pike (India), J. P. Griffiths (India). Passed (above fourteen years of age): W. B. Stephenson (India), R. A. Roberts (India).

NOTES FROM HEADQUARTERS.

THE recent tidings from New Guinea have been of a very encouraging kind. Mr. Chalmers, who has in many respects the most trying district in the Mission, in consequence of the constant exposure to weather and to peril which its supervision involves, and in consequence also of the extraordinarily scattered and mixed character of much of the population he has to provide for, has been greatly cheered by the signs of a widely spread spiritual movement, and by the ingathering of a considerable number of converts. The contributions received from some of the little communities on islands in the Torres Straits have of late been remarkably generous, and now there are distinct evidences that rich blessing is attending the faithful labours of the native workers amongst them. On the Island of Kiwai, also, at the mouth of the Fly River, where Mr. Chalmers has his residence, there has been a very general awakening, and a large number have been gathered in as candidates for baptism and as members of the church.

SIMULTANEOUSLY with this good news comes intelligence of a very different kind from the other end of the New Guinea Mission. Mr. Abel has been endeavouring to provide for the spiritual needs of the white men at Samarai, and has been successful in inducing a number of them to gather for worship on Sunday evening. The recently appointed Anglican Bishop of New Guinea considers, however, that this ministry is altogether insufficient; he is, therefore, making an effort to establish himself at Samarai. The Anglican Mission is on the north-east coast of the peninsula, and could have no connection whatever with Samarai, which is close to our own station at Kwato, but for the fact that it is the port of entry to New Guinea to which their mission schooner goes to meet vessels from Australia. The Bishop is exceedingly anxious to have an Anglican service, apparently with ritual of an advanced type, and has intimated that though in consideration of the work Mr. Abel has been doing he would not object to his using the Episcopal Church which he wishes to erect for service on Sundays when the officiating priest cannot be present, he of course could not allow him to read the Absolution, nor could he allow any other member of the Mission the privilege which he is willing to offer to Mr. Abel. Considering the very limited population of white men at Samarai, and the fact that they are of a class who do not on account of any personal principles specially desire the ministrations of the episcopal clergymen rather than those of the missionary who has been trying to show kindness to them, and make known Christ, it seems a grievous pity that this attempt at intrusion and religious rivalry should be made.

THE need of a well-educated native ministry is becoming yearly of greater importance in the mission-field, and nowhere is it more keenly felt than in India. The Society has two classes of training institutions in South India; two of these—at Gooty and Salem—are intended to provide catechists and teachers, whose work will be in the vernacular and mainly in villages; the other institution, the oldest of the three, is at Bangalore. It is intended to train men capable of taking leading places as pastors of native churches and evangelists in responsible charge of portions of mission districts. In this institution instruction is given almost exclusively in English, and the students who are admitted to it are expected to pass an entrance examination equal to the matriculation examination in the Madras University. Unfortunately, such is the poverty of the large majority of the Christian people in South India that it is found exceedingly difficult to get them to leave their sons at school until they have attained to such a

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standard as this, their aid being required to increase the family earnings. Our missionaries there have appealed to the Board for the modest grant of Rs. 500—about £35—annually, to enable them to provide small scholarships for the maintenance at the High Schools belonging to the Mission of promising youths of known Christian character until they have become qualified to pass the entrance examination of the Bangalore Seminary. The Directors recognise the importance of the proposal thus made, and the great desirability of making such provision, but the Society's income is already so much less than its expenditure that they have been most reluctantly obliged to decline this very modest request. Friends of the native church who feel the importance of having a well-trained ministry could not render a better service to the Mission than by making provision for one or more of the scholarships required. £5 per annum would be ample to maintain a youth in such a course of training. We shall be thankful if the money required can be provided by special contributions.

THE appeal, made more than once, for a medical missionary for the Central Africa Mission has not yet met with any response. Are there not amongst the readers of the CHRONICLE young Christian medical men who are not yet settled in their life's work, and to whom the pressing need of this important Mission might well come as a call from Christ to go out to the front of the battle as His ministers to the suffering?

FROM THE HOME SECRETARY.

AT the time of writing, about a fortnight before the end of the year, there is nothing fresh to report in our financial position. We can only wait with hopefulness the many heavy posts which the close of March always brings. We trust that when all is gathered in we shall find that the response to the Directors' Special Appeal has amounted to a considerable sum beyond what has been reported so far. Up to the 14th of March, we have heard of £1,014 8s., of which £582 15s. are donations, and £431 13s. subscriptions.

A FRIEND who has just completed a contribution of £25 to the Centenary Fund writes that, finding himself none the poorer for the special effort, he has resolved to make a further special contribution of a similar amount by annual instalments of £8 6s. 8d. He hopes that he may thus provoke someone else to something similar. I fancy he is not alone in his experience, and feel sure that many friends are continuing their special Centenary gifts.

I AM thankful to report another missionary is being supported by a special gift. This will make the number for whom no provision is made from ordinary funds twenty-four. Inquiries also are being made by others who are thinking of helping in this direction.

THE paragraph on this subject last month has moved a correspondent to repeat a suggestion which he made some three years ago, and which I gladly give here, praying that it may prove fruitful. He suggests that the Watchers' Band should be requested to pray that persons with means might be led to devote themselves to missionary work. "It is," he says, "a great pity that our prayers should not incite the rich to give themselves as well as their money. Our Watchers' Band needs above everything that it should have definite objects of prayer put before it, the answers to which it should look for, and come together to give praise to God when received. Think of the advantage in calling a Watchers' Prayer-meeting for a definite object! Think of the interest aroused when the answer is received!"

THE attendances of Directors at the meetings of the Board and the various Committees have just been issued to the electing bodies. It will be interesting to record here that the total number of attendances made amounts, during twelve months, to three thousand.

ARTHUR N. JOHNSON.

FROM THE SECRETARY OF THE WATCHERS' BAND.

I SHOULD like to thank the many secretaries who have returned their renewal forms so promptly, and for their kindness in carrying out all the little necessary details of the work. So far I have been able to write at once to thank each secretary personally, but if in the rush of work during the next few weeks I am unable to continue this, I trust the secretaries will forgive a tardy reply.

THE arrangements for the Conference in Liverpool, in conjunction with the annual meetings of that auxiliary, are now complete, and I hope that all the W.B. secretaries in Lancashire, Yorkshire and Cheshire will have received full particulars. The following is the programme:—

MONDAY, APRIL 17TH.

7.30 p.m.—The annual meeting of the Liverpool Auxiliary in Great George Street Chapel. Chairman: The Lord Mayor.

TUESDAY, APRIL 18TH.

11 o'clock.—Prayer-meeting (Great George Street Chapel).

12 o'clock.—Conference of secretaries, presided over by the Rev. A. N. Johnson, M.A. Papers will be read by Mrs. Frances Hallowes, of Cliff College, on "Knowledge and Believing Prayer"; and by the Rev. W. A. Elliott, General W.B. Secretary for Bradford District, on "Some Practical Hints for W.B. Secretaries."

3 o'clock.—Public meeting. Chairman: Rev. Stanley Rogers. All the six members of the deputation will each speak for a few minutes on "The Need and Efficacy of Prayer in Connection with Mission Work."

6.30.—United missionary communion service.

8 o'clock.—Annual sermon by Rev. J. H. Jowett, M.A., of Birmingham.

THE annual meeting of the Watchers' Band will be held on Wednesday, May 10th, at 3 p.m., in the City Temple. The Chairman of the Congregational Union, Rev. H. Arnold Thomas, M.A., will preside. Full particulars will be given next month.

SOME branches find it works well to hold regular meetings, and I occasionally receive little programmes of subjects for these meetings. The following list of papers arranged by the Stoney Lane Branch, Birmingham, for its fortnightly gatherings this winter may be of interest:—"A Welshman's Influence on China"; "The Miracles of the South Seas"; "Irreligion in the Holy Land"; "Mary Moffat's Influence in South Africa"; "India's Women: How are they Reached?" "What the Baptists Have Done on the Congo"; "The Riches of Hudson Taylor's Faith"; "The Martyrs of Madagascar"; "The Wonders of Japan."

NEW BRANCHES.

Branch.	*Church.*	*Secretary.*
Littlehampton...	... ...	Mr. John Pile.
St. Helen's ...	Gerard's Bridge ...	Miss Thompson.
Hull	Hessle Road	Mrs. J. Jones.
Bristol	David Thomas (revived)	Miss Harrison.
Sunderland ...	Sorley Street	Miss J. Wheen.
Sheffield District	Brimmington Moor ...	Mr. John Parker.
Nottingham ...	Congregational Institute	Mr. James Lawson.
Stroud	Old Chapel	Miss L. Baylis.

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PROCEEDINGS OF THE BOARD.

Board Meeting, February 28th, 1899.—Rev. W. Bolton, M.A. (for a short time), and Mr. F. H. Hawkins, LL.B., in the Chair. Number of Directors present, 71.

The Foreign Secretary introduced Mr. Walter S. Buzacott nephew of the late Rev. Aaron Buzacott, of Rarotonga) and Mrs. Buzacott, of Sydney, who, he said, are exceedingly well known in all Congregational and missionary circles on the other side of the world. The name of Buzacott had been a household word in connection with the South Sea Missions. Mrs. Buzacott, as Miss Hardie, was one of the most active and valuable workers in connection with the New South Wales Ladies' Auxiliary of the Society, of which she was secretary for a number of years. In introducing the Rev. Roger and Mrs. Price, who are about to return to Kuruman, Mr. Thompson referred to Mr. Price's unique knowledge of the Sechuana language, and to his services as chief reviser of the Sechuana Scriptures.—Mr. Buzacott replied that in this visit to the Mission House he had realised a wish of many years. On his way to America he visited Samoa, and drove out to see the Papauta Girls' School, the welcome by the pupils of which he described as a unique and charming scene.—The Rev. Roger Price remarked that past experiences in South Africa had not been more discouraging to the Directors than they had been to the missionaries themselves, but he believed that the new political conditions were not without hope for the future.—Special prayer was offered by the Rev. A. M. Carter, B A.

The Memorandum and Articles of Association of "The London Missionary Society Corporation," framed under the Companies Acts 1862 to 1893 to facilitate the acquisition and holding of lands, buildings, &c., were adopted, subject to the approval of the Board of Trade.

It was decided to ask the Rev. R. Wardlaw Thompson to write an account of his tour in the *John Williams*, to be issued as the New Year's Offering book for 1900.

Arrangements for the publication of the Standard History of the Society (written by the Rev. R. Lovett, M.A.) on May 3rd by the Oxford University Press, were approved. (*See Wrapper.*)

The Directors heartily thanked the ladies who have rendered valuable help in the addressing of appeals, &c., issued from the Mission House.

Board Meeting, March 14th, 1899.—Mr. F. H. Hawkins, LL.B., in the Chair. Number of Directors present, 65.

The Rev. R. Wardlaw Thompson introduced Miss Carling, of Chiang Chiu; the Rev. J. Sadler, of Amoy; the Rev. J. Marriott, of Samoa; and the Rev. H. F. W. and Mrs. Lester, of Bellary. Mr. Thompson congratulated Miss Carling upon having been able to serve the full term of seven years' work in China. Although she had not had good health all through, she had kept to her work faithfully and efficiently, and had been blessed in her labours among the women in that intensely interesting Mission at Chiang Chiu. Mr. Sadler had been one of the most enthusiastic and devoted of the Society's evangelistic itinerating missionaries throughout a great region, and had not spared his strength or his feelings during his long years of service. For Christ's sake Mr. and Mrs. Sadler had endured separation for many years. Mr. Sadler had given himself to a great many matters connected with the expansion of life in China, especially to the development of literature of a Christian character. Mr. Marriott had for a number of years been the senior tutor at the important Seminary at Malua, and Mr. Thompson expressed to him and his colleagues the very deep sympathy of the Directors in the crisis through which Samoa is now passing. Mr. Lester had been distinguished throughout his first term of service at Bellary for the zeal and fervour with which he had thrown himself into the itinerating and evangelistic work of the Mission.—Mr. Sadler, in reply, spoke of the Ting Chiu Native Missionary Society, which was founded seven years ago as a branch of the Society's Forward Movement. Some of the highest points of the missionary spirit were touched by the movement, and they were looking forward to the time when this voluntary work should be strengthened and perfected by some help from the Directors. A married medical missionary would find a magnificent field, the full extent of which from Amoy was three hundred miles, covering seven counties and embracing several languages. Another form of effort which had given great joy was the training of the first native female doctors and nurses. The first two women doctors were about to complete their course of seven years' training. A strong public opinion on the subject had been created, and self-supporting Chinese women were going into this department of work. Not long ago women in China did not know that they had souls, and now they were taking part with their Western sisters in this excellent work. The spirit of reform was so strong that it could be affirmed that all the best men throughout China were earnestly moving in that direction. Some had already shed their blood as martyrs for the reformation which they felt the country needed. Mr. Sadler also spoke of the progress of the Anglo-Chinese College, and to the power exercised by lady missionaries. The Chinese, he said, were self-developing, and could be left to man stations, hundreds of miles from Amoy.—Mr. Marriott remarked that he had been connected with the Society for twenty years, and had been associated with Malua Seminary all through that period. There were at present 130 students at Malua, fifty of whom were married; and connected with the Institution was a tract of land, about 400 acres in extent, by the cultivation of which the needs of the students were provided for. In the Tokelau, Ellice, and Gilbert Groups (known as the N.-W. out-stations) the Mission had some 11,000 adherents, and during his visits to those islands he (Mr. Marriott) had been greatly impressed by the success of the Malua teachers residing in the North-West. There were about 3,000 boys and girls in the schools, and the pupils reached a very high standard. There were 2,800 church members. Mr. Marriott congratulated the lady members of the Board upon their selection of the well-trained and consecrated women they had sent to Samoa. One of the oldest pastors said to him when leaving: "It is the crown of our mission work." The Samoan Church had passed through many crises quite as serious as the present crisis, and had been all the better for the trials. With the late King Malietoa he would say: "Christ is the Lord of the Church, and will see that no harm befalls His Church."—Mr. Lester and Miss Carling also briefly addressed the Board, and special prayer on behalf of the missionaries present was offered by the Rev. G. Gladstone.

The Board accepted with regret and sympathy the resignation, on account of ill-health, of the Rev. W. Macfadyen Scott, who was recently appointed to Coimbatoor, and who hoped to sail for India in the autumn.

An offer of service from Miss Jessie Matthews (daughter of the Rev. T. T. Matthews, of Madagascar) was accepted with much gratification.

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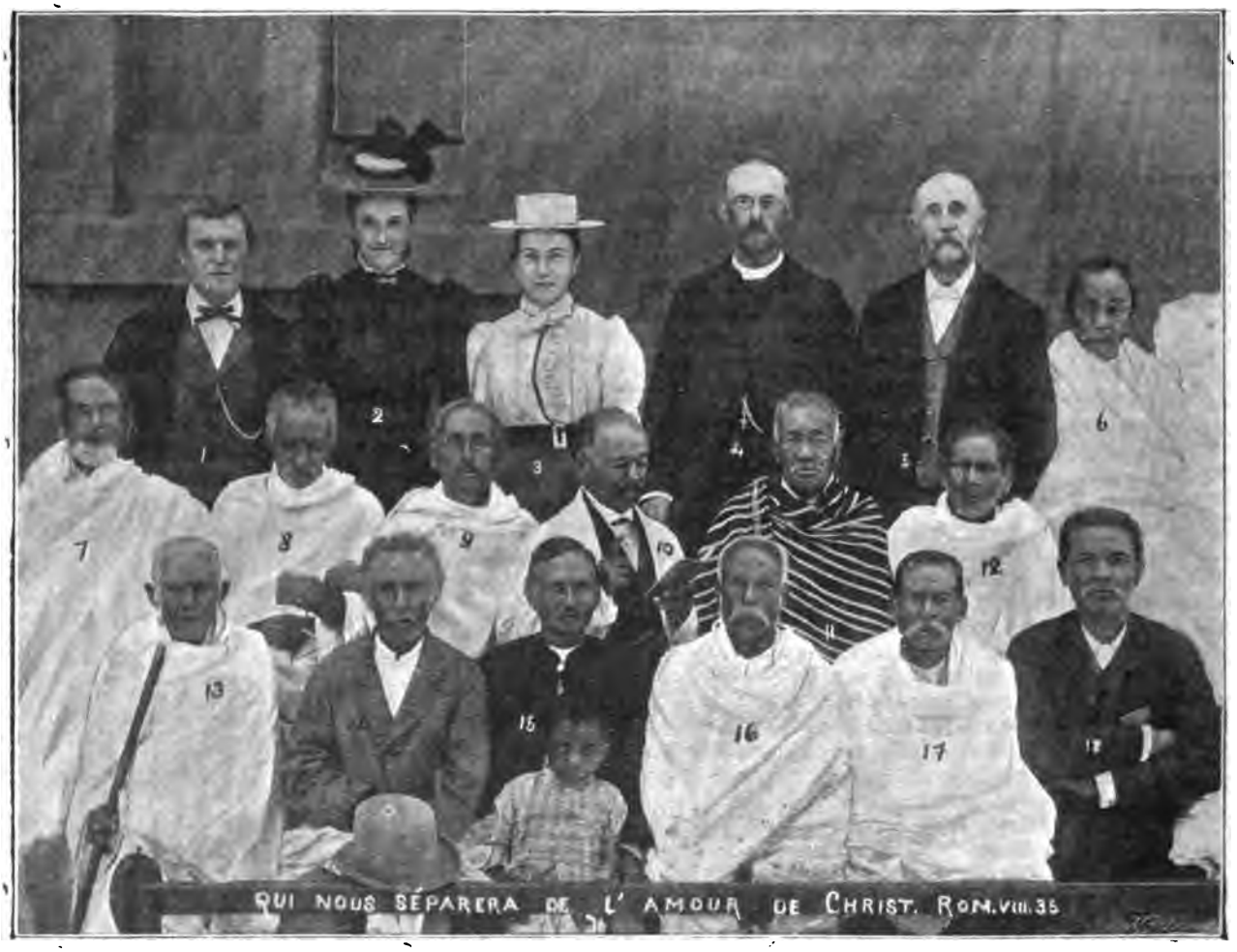
PROGRESS IN MADAGASCAR.

QUIET but real progress is chronicled month by month in the letters that reach us from Madagascar. This is the case both in Imerina, the central province, and in the Betsileo country. For the improvement in the entire situation that has taken place we would devoutly praise God. We must thankfully acknowledge, too, that the altered policy of the French administration is slowly bearing fruit. Religious liberty bids fair to become a reality, not a mere promise; and, as the natives gradually discover that the days of terrorism are past, they are returning to the churches in which for a long time they feared to be seen. Not in crowds, as in the olden time, however. No; the "chaff" is being separated from the "wheat." Many who formerly assembled for worship no longer do so, for the simple reason that the motive that once influenced them—a desire to stand well with the Hova rulers—possesses no further force. Those who worship now do so because they find worship helpful. A few extracts from recent letters will enable our readers to estimate the correctness of these general statements:—



SECOND GROUP OF SURVIVORS OF THE MALAGASY PERSECUTIONS.

"A specially interesting service was held on December 7th, at Amparibe Church, Tananarive. It was a meeting of the survivors of those fierce persecutions, carried on for twenty-five years by the well-known Ranavalona I., and which ended at the death of the queen in 1861. I send

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you photographs of some of those present which may prove interesting to readers of the CHRONICLE.

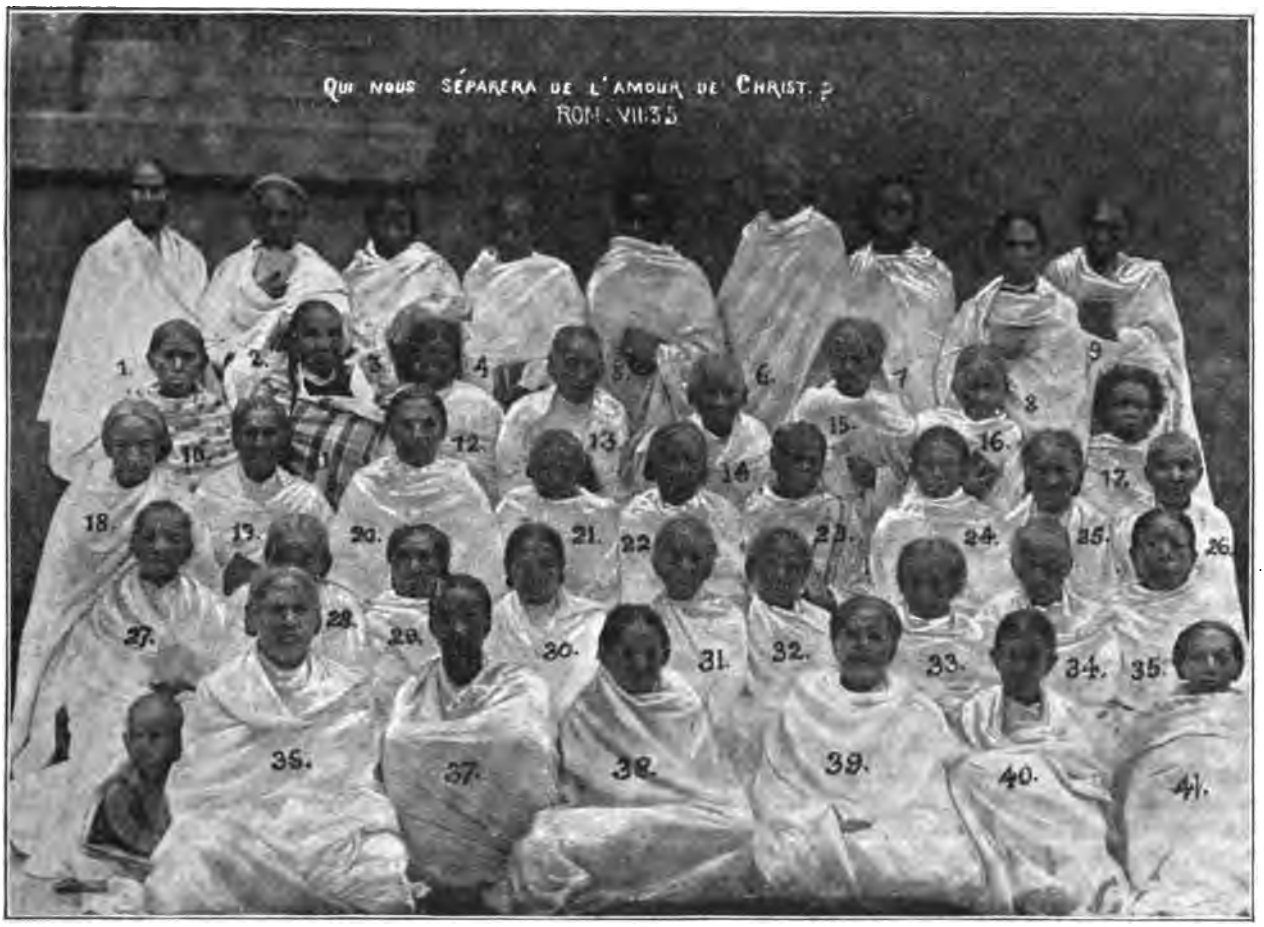
"We had with us our friends Messieurs Boegner and Germond, the special deputation from the Paris Missionary Society; the former describing the meeting as the most interesting of the numerous meetings he had hitherto attended in Madagascar. 'At most of the services,' said Monsieur Boegner, 'we have been expected to instruct and encourage our audiences, but at *this* meeting I myself have been instructed and also strengthened in that holy faith for which these friends "suffered the loss of all things."'

"In the centre of the group of Christian women is Rahaja (No. 14), who arose when Andriambelo (our native pastor at Amparibe) requested any who had formerly drunk the tangena poison ordeal to stand up.

"Rainitsara (No. 10), in the other group, holding up his right hand, was sold into slavery for daring to disobey the queen's word and profess Christ. Andriambelo (No. 6) also, standing on my left hand, whose romantic escapes during the days of persecution are already known. The portrait of this now venerable Malagasy pastor appeared in the *Evangelical Magazine* about thirty-five years ago, when Andriambelo was of middle age.

"Most of the other Malagasy Christians in the groups were formerly kept in heavy chains like those exhibited several years ago at Exeter Hall by the late Mr. Ellis.

"'Tell our friends,' said Andriambelo, 'that although we all still rejoice in having suffered persecutions for Christ's



RELATIVES OF MARTYRS.

sake, we make no boast of our history, nor assert that "*we only* are the children of Abraham," &c. For to Him alone, who delivered us out of all our distresses, be the glory.'

"They boast not, it is true, although we are rather inclined to do so—at any rate, to feel elated at such a company from 'the noble army of martyrs' still dwelling among us. Of these we may truly say, they 'had trial of mockings and scourgings, yea, moreover of bonds and imprisonments, of whom the world was not worthy.'

"And, now, what a change—French and Swiss, English

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and Norwegian missionaries, all able to labour in Madagascar to advance the Kingdom of Christ.

"But I will send further news of the work by a later mail.

"Standing next to Andriambelo (6) and myself (5), in the photograph, are M. Boegner, (4), Mdlle. Derias (3), (L.M.S.) Mrs. Stribling (2), and M. Germond (1), from Basutoland. "E. H. STRIBLING."

"For some six years past the oldest congregation at Ambohimanga (Amboara) has been building a new church; but, on account of the political changes of the past three or four years, and the rebellion and persecution, the building was for long at a standstill, and the people became much disheartened. But their good missionary, Rev. J. Peill, together with Mrs. Peill, having obtained generous help from their own relatives and friends in England, encouraged them to go on; and, in November last, the building was at length completed and opened for Divine worship. Opportunity was taken of the presence of MM. Boegner and Germond, of the Paris Society, in the capital to combine a visit from these two friends with the church opening, and very successful and encouraging services were held on the occasion.

"On Sunday morning, November 20th, we heard that, as soon as it was light—that is, at about five o'clock—the church was already filled! and before seven o'clock the people sent on to ask if we were not coming soon. We promised to do so as soon as we had breakfasted, and accordingly, at about eight o'clock, we went on to the building, which we found quite packed with a large congregation. The greater part of the population of Ambohimanga (now much less than formerly) must have been present, and the building, with its bright and cheerful colouring inside, and its well-carved pulpit and platform, looked very nice and attractive.

"After statements had been made as to the history of the church, and of the money expended upon it, appropriate Scriptures and dedicatory prayers were offered; and the Rev. J. Sibree, who was the first resident L.M.S. missionary in charge of Ambohimanga, as well as architect of the building, preached from the words in 2 Chron. vi. 18: 'But will God in very deed dwell with men upon the earth? Behold, heaven, even the heaven of heavens, cannot contain Thee,' &c. After further praise and prayer, M. le Pasteur Boegner, Director of the Paris Society, spoke in French, and was admirably translated by Razafimahefa, a young Malagasy, who has stayed in France for some months. M. Boegner's address was chiefly contrasting the first and the second Jewish temples, and enforcing the duty of building up the spiritual house. Besides the Malagasy hymns, a French *cantique* was very well sung by the singers, who had been carefully trained by Mrs. Peill.

"In the afternoon the building was again well filled—not crowded, as at the morning service, but every seat occupied. (It should be noticed that the two other town congregations, as well as several of the neighbouring villages, closed their own churches for the whole day, so that they might meet with their friends at Amboara, and join in the opening services.) At the afternoon service, M. le Pasteur Germond spoke in French, and was translated by the same native friend; and he much interested the people by describing many incidents from his forty years' experiences as a missionary in Basutoland. M. Germond was followed by one of the Antananarivo pastors, Ramanitra, who gave an earnest and excellent sermon from the words: 'Rejoice evermore; pray without ceasing.' And so, at half-past four, concluded one of the most interesting and encouraging days in the history of the Ambohimanga Christian congregations. As already noted, the people have had much to discourage them for a long time past, and many have fallen away, from an idea that Protestant worship is not acceptable to the French authorities. But these opening services, and especially the presence and help of two French Protestant pastors, have given fresh heart to the native Christians, and will, we hope, do much to restore confidence in the reality of the religious freedom now allowed.

"The building is, although less than the one which it replaces, a large one—too large, indeed, for present needs. It is substantially built externally, and, to a great extent, internally also, of burnt brick and stone, and was designed by myself. Some idea of it may be obtained from the photograph on the following page, which was taken on the morning following the opening, and shows the great western doorway, as well as a group of the Europeans engaged in the opening services, and also the native pastor, deacons, and others of the congregation.

"JAMES SIBREE."

"Many readers of the CHRONICLE will remember that about two years ago the L.M.S. missionaries in Madagascar were much disheartened by the taking from them by the French Government of the large and commodious college building, with its two mission residences and spacious lecture hall, as well as the Normal School House. These were paid for, it is true, but the taking of these two important mission buildings was a serious blow to the work of the Society in the Madagascar capital. But although our *building* was lost to us, we did not discontinue our *work*. As soon as our departure became inevitable, arrangements were immediately made to carry on the college teaching of the ministerial students in the Faravohitra Memorial Church, the vestry and the space under the large end gallery becoming our temporary class-rooms; our library and most of our apparatus and teaching appliances were scattered all over the town, wherever, indeed, we could get house-room for them, but we did as well as we could for nearly two years in the Memorial Church. (The secular

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department was removed to the Ampamarinana Memorial Church and its schoolroom, and has since been permanently separated from the college, becoming the nucleus of a very large and successful High School under Rev. J. Sharman.) For some months we almost despaired of having any new building, but the visit of the Rev. R. Wardlaw Thompson and Mr. Evan Spicer, towards the close of 1897, gave us fresh heart, and we were then encouraged to commence the erection of a new building for our college work. For this I prepared drawings, and in the month of February, 1898, the new building was commenced. The Government had promised to give us a new site, but nothing that was offered

AT THE CHURCH DOORWAY, AMBOHIMANGA.

appeared suitable; and eventually we purchased a small piece of ground adjoining the Faravohitra Church, and partly on this, and partly on the original church ground, the new building has been erected.

"Of course, we never thought of having such a large and conspicuous building as the former one was, and which, moreover, could not now be erected at much less than three times the cost of the old college. We have contented ourselves with a small and modest structure of two storeys, containing two class-rooms on the ground floor, and a small lecture hall and small class room above. This, however, will well suffice for our needs, and will be very convenient for our work. Opportunity was taken at the same time to put the whole property into a good state of repair; for the making of a new road along the west side of our ground had left ugly cuttings and rough banks. A good stone retaining wall has, therefore, been built all along the road-side, a good double stone gateway and flight of steps has been constructed for access to church and college, a low open ornamental brick wall has been built on the summit of the retaining wall, brick gutters formed to carry off quickly the water which falls so plentifully in heavy storms, and a caretaker's cottage has also been built for the protection of the whole property. A very unsightly compound has thus been converted into an ornamental one, which is now a credit to the Society and to one of the principal routes through the city.

"The new college is substantially built of burnt brick and stone externally, and is roofed with tiles. Entering through the porch we find a good-sized class-room on either hand, that to the left being larger, and also used as the committee-room of the Imerina District Committee. Here are arranged the libraries of the Mission and of the college, comprising a large number of standard books in Biblical and theological

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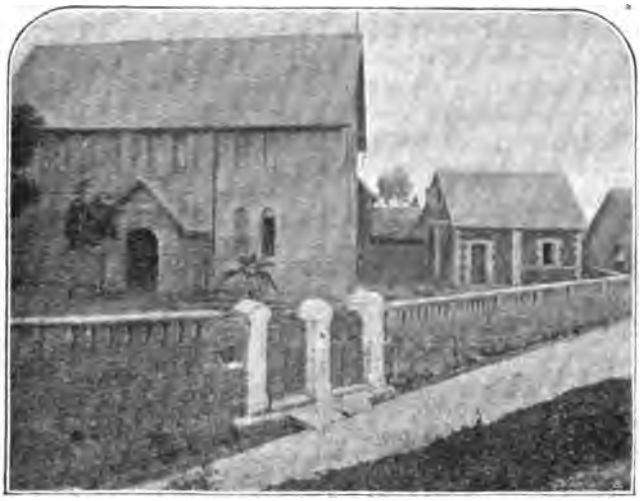
literature, as well as scientific works, and also almost all the books published in Malagasy, including all the editions of the Bible and Testament in that language, and also those of the native hymn-book. On the right hand is another



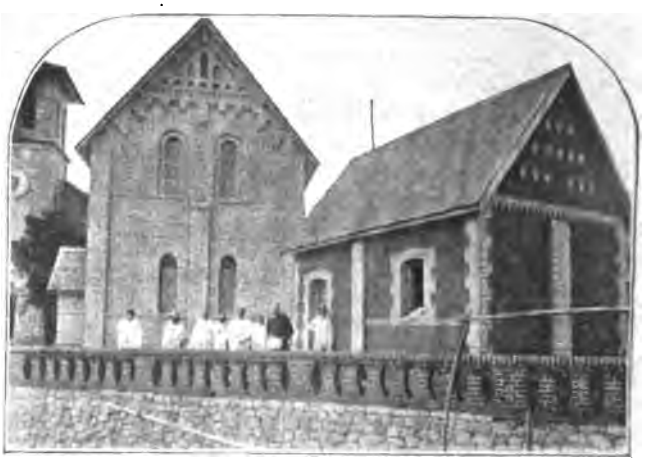
THEOLOGICAL CLASS-ROOMS.

class-room, specially for the students. Passing up a broad staircase, we came to a small lecture hall, which would accommodate meetings of a hundred and fifty people; and at the south end is a class-room which can be opened to the hall by folding-doors. Around the hall and elsewhere are a number of French maps, as well as many of Holzell's capital pictures illustrating remarkable scenery as well as the most famous buildings of the world—temples, mosques, cathedrals, &c. Here is also placed a collection of examples of the most characteristic rocks and fossils of Madagascar, and also specimens of the eggs of sixty or seventy species of Malagasy birds, as well as a few of their nests, and sub-fossil bones of the extinct hippopotamus and gigantic birds of Madagascar (*Æpyornis*). [We owe these collections, as well as an herbarium, to the kindness of the Rev. R. Baron, F.L.S., F.G.S.] It will be seen, therefore, that we have many appliances to aid in instructing and stimulating the minds of our students, while we have also excellent microscopes, telescopes, diagrams, drawings, and cabinets of mineralogy and botany. It is certainly a great joy to the tutors and students to find themselves once more in a commodious building surrounded by all available helps in our work. This new college has cost a little over £500, while about £140 has also been expended on the improvements in the ground—retaining and boundary walls, new gateway, cottage, &c., &c.

"Although the building was not quite finished, the January Committee was held in it; and on Tuesday, January 17th, the students reassembled after the Christmas vacation, and a very hearty service of thanksgiving was held in the small lecture hall. After prayer and praise and Scripture lessons, an interesting address was given by the Rev. W. E. Cousins, M.A., who has, from the commencement of the college, taken great interest in its work, and helped it in many ways, and still takes classes in theology and Biblical study. I then gave a short address, congratulating ourselves on the happy circumstances of the day, describing the steps which had led to our getting a new building, and the time I had to devote to it during the past year, briefly sketching the history of the college, which now entered into the fourth building occupied by its classes since its commencement in 1869, and recalling the names of my predecessors and co-workers, beginning with late Rev. R. Toy and the Rev. G. Cousins down to Rev. J. Sharman, B.D., as well as those of our native helpers. The only drawback in the happiness of the day was the absence of our good native tutor, Pastor Radaniela, who was then in the Norwegian Hospital, undergoing operations for cataract.

"The lists of marks gained by the students during the examinations held last October and December were then read, and prizes were handed to those who had done well in these. Mrs. Sibree also read the marks obtained by the wives of the students in their recent examinations, and gave prizes of material and dresses, &c., to those who had done the best. These young women are her special care, and many of them much need teaching.

"A short address in French from M. le Pasteur Boegner, Director of the Paris Missionary Society, and translated by Rabary, one of the native tutors, brought this very pleasant opening meeting to a close. We hope to have still another



THEOLOGICAL CLASS-ROOMS (ANOTHER VIEW).

thanksgiving service, specially for evangelists and pastors who are old students and are mostly at distant places in the country when our next Congregational Union Meetings are held in April, when they will be again in the capital.

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"The photographs accompanying this paper, and kindly taken by Mr. S. Ashwell, will give a good idea of the new College and its surroundings. "James Sibree."

"The church at Amparibe, which is one of the largest in Tananarive, has for some time been in need of a new pastor. Andriambelo, the highly-esteemed pastor, who has held the office for nearly forty years, has been for some time in declining health, and the church has realised the necessity for an energetic assistant in the pastorate.

"After long and careful search, they have at last happily secured the services of Rainitiaray, a very able and energetic evangelist, for several years in Mr. Peill's district at Ambohimanga.

"The ordination services were commenced on January 8th by a very appropriate address from Rev. J. Peill, of Ambohimanga; and on the following Sunday Mr. T. Lord and Rev. J. Pearse, with Rainimanga, the well-known and popular preacher of Ambohipotsy, gave useful and stirring addresses to the church and pastor.

"The services closed with a well-attended and most interesting meeting in the Amparibe Church on January 16th, at which Rev. E. H. Stribling, the missionary in charge, presided. An able charge to the new pastor was given by Rev. W. E. Cousins, M.A.; and, after explaining the importance of the service, the ordination questions were asked by Rev. James Sibree, F.R.G.S., to which Rainitiaray very briefly responded. Mr. H. E. Clark, of the Friends' Association, offered the ordination prayer, at the close of which Mr. Stribling, with Andriambelo and three of the deacons, shook hands with the new pastor and welcomed him in the name of the church. An earnest address was then given to the church by Rev. B. Briggs; and Rainimanga, of Ambohipotsy, with Ratsiarovana (P.M.S.), thanked Andriambelo and Rainimanga (of Amparibe) for their services as pastors, especially Andriambelo, who is renowned throughout Madagascar as one of those who suffered so much during the former times of persecution.

"After the two pastors had briefly replied, the services were brought to a close by presents to Rainitiaray of a Bible and hymn-book from the church, with several Malagasy commentaries, and a good supply of stationery from Messrs. Stribling and Stowell Ashwell.

"The present influential position of this city church (with 500 members) is largely owing to the energetic labours of Revs. W. E. Cousins, the late W. Pool, and R. Baron, F.G.S. The schoolrooms were erected by Rev. J. A. Houlder, assisted by the now venerable native pastor, Andriambelo. Mr. T. Lord and Rev. T. T. Matthews have also rendered good service during Mr. Baron's absence in England.

"The prospects at Amparibe are decidedly encouraging, and it is very ardently hoped that with the present advance of the 'mother church' many of the fifty-seven branch churches in the Amparibe Mission district may be led to arise and go forward. "E. H. Stribling."

EASTER DAY IN LABRADOR.

[It is a touching custom in the Moravian Church to gather in the burying-ground on the festival morning of our Lord's Resurrection-day, there to sing amidst the graves of the departed their beautiful Easter Litany.]

'Twas Easter-time, and o'er earth's wintry face
The pleasant smile of blossoming spring was breaking,
As if upon the day when Jesus rose
Nature from sleep of death must needs be waking.

But on that Easter-day were ice-bound shores
Which no glad signs of risen life were showing;
Where snow lay thick upon the rocky soil,
And skies were dark, and bitter winds were blowing.

And they who to that dreary Arctic clime
Had brought from far the Word of Life eternal
Might well have asked, "Can this be Easter-time,
That season in our native land so vernal?"

No text for Easter sermon could they find
In seed new-sprung to life from earth's dark prison,
To teach their simple flock the glorious truth
Of resurrection in a Saviour risen.

But hark! is that a hymn of Easter joy
A little company of saints are singing?
Yes! on the coast of dreary Labrador
The praises of the Lord of Life are ringing:

In burying-ground where rise no soft green mounds,
No flowers the loved ones' resting-place adorning,
Where moss-lined graves, formed of the broken rock,
Harbour the dead till Resurrection morning.

Listen to their glad song of thanks and praise:
"To Him who is the Life, the Resurrection,
Be glory in His waiting Church on earth,
In that around His throne in full perfection.

"The God of Peace, who from the dead brought back
The ransomed flock's great Shepherd, our Lord Jesus,
Shall, through blood-bought and covenanted grace,
Our bodies quicken, from the grave release us."

What recked they of that graveyard's ice-bound earth,
Of wintry Easter, death and darkness reigning,
Their faith thus anchored in the Lord of Life,
A fadeless hope their steadfast hearts sustaining?

What spring of nature's life in summer time
So eloquent of hope beyond death's portal,
As, sung in winter's darkness 'midst the tombs,
The Easter Litany of life immortal?

Alice Jane Muirhead.

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DELENA.

By Rev. R. Wardlaw Thompson.

THE Mission House at Delena is seen from afar as a white speck in the midst of the deep green of a lofty tree-covered promontory which forms the eastern side of the entrance to the Hall Sound. Yule Island, on which the Roman Catholics have the head-quarters of their New Guinea Mission, forms the western side of the Sound. The New Guinea Government is poor, so poor that it cannot afford to erect beacons, either on the edge of the reefs, or as guiding marks on shore, for the convenience of vessels. The fact is, that with the exception of the Government steamer, *Merrie England*, and the *John Williams*, there is no sea-going vessel of any considerable size engaged in the navigation of the coast. The *John Williams* has, therefore, to take her chance of approaching the shore. If the weather is fine, there is no difficulty in recognising the opening in the reef, but if it is thick or stormy the attempt to pass through it without any beacon to steer by is decidedly risky, and after dark it is impossible. The knowledge of this caused us to lose a day of the time at our disposal for visiting Delena, for when we started from Port Moresby for the purpose one morning, the weather became so stormy that Captain Hore felt that it would not be safe to run the risk of attempting to enter the passage in the reef at Hall Sound. So we remained at our anchorage until the next day. Fortunately then the weather was bright and we had no difficulty.

NEW GUINEA MOTHERS.

Mr. Dauncey believes in the Gospel of hard manual work as a means of preserving health. He was the chief assistant in building his own house, and he has turned his attention since then to the ground around the house with such effect that he has transformed it into a beautiful garden, fruitful and attractive. The Mission House looks very pretty and picturesque as one approaches it from the beach, up a path bordered by hibiscus and other shrubs, gay with brilliant flowers, and to a verandah along which a very large-leafed variety of the grenadilla grows in rampant luxuriance, while a small but very beautiful variety of the *bougainvillea* and a handsome bignonia display a wealth of lovely bloom. Picturesque as the house looks in such surroundings, it is soon evident that it is by no means a palace. The timber of which it is constructed is already decaying rapidly under the influence of the climate. There are but three rooms and an open space in the centre which forms a connection between the back and front verandahs, and which makes a cooler sitting-room than any other part of the house. Moreover, picturesqueness is not all that is wanted for comfort, and one hears uncomfortable stories of dangerous snakes which find their way in from a hill at the back and are discovered on the tops of the doors; of poisonous centipedes which drop from the roof on the face of the sleeper, or which lurk in Mrs. Dauncey's work-basket. Pythons are not uncommon, and we are told of a hen which, shortly before our visit, was sitting on a nest of eggs in a large box behind the house, and one fine morning, no sound being heard from the box, it was discovered that

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a python had entered and swallowed the hen during the night, and was curled up comfortably on the nest sleeping off the effects of its meal.

Almost the only other houses at Delena are those of the native teacher, a South Sea islander from Rimatara, and fourteen cottages provided for the students whom Mr. Dauncey is training for work in the district. There were thirteen students in residence when we were there. One of the most interesting hours of our brief visit was spent in a meeting with these young men, and with the native teachers who are working under Mr. Dauncey's direction.

The Mission district of which Delena is the centre includes Kabadi, one of the earliest centres of work on the mainland of New Guinea, Naara, Maiva, and Kivori. We were very sorry not to be able to visit the group of Samoan teachers and stations in the Kabadi district, because the work is more advanced there than further west. Perhaps it was well for our personal comfort that we did not go to Kabadi, lest we should have been killed with kindness. We paid a short visit to the Maiva district, and got a hint there of the kind of hospitality we might have had to struggle through if we had visited the Samoans at Kabadi. We landed at Roraiva, in Maiva, immediately after breakfast, and found the neat house of the teacher close to the beach. At once the loving cup was presented in the shape of green cocoanuts. Those who only know the milk of the cocoanut from the indigestible delights of "three shies a penny" have not the faintest conception of what a green cocoanut is like. The panting traveller comes in on a broiling day and seats himself under the shade of the verandah. At once the friendly native husks a green nut with the aid of a pointed stick, slices off the top with a knife, and presents the cup of clear, deliciously cool, slightly sweetened water. If half a lime is at hand and is squeezed in, then is the drink nectar, wonderfully refreshing, wholesome, and, of course, non-intoxicating. The Deputation to New Guinea and the South Seas kept no record of the number of cocoanuts they drank, but they were encouraged by the assurance of a very high official in New Guinea that when travelling he regarded forty nuts a day as a fair allowance! While we were enjoying our cocoanuts in the house of our friend Akaiakore, his good wife intimated that she expected us to stay until some slight refreshment was prepared for us. As our time was very limited we were obliged to decline her kind offer, but promised that if we had time on our return to our boat we should gratefully accept her hospitality. We walked about a mile from this house to that of another teacher, and the same embarrassing kindness was pressed upon us. Again we temporised, as before, and went on our way. We then visited three villages, at the furthest of which we came to a third teacher's house. We returned to find that the wife of teacher number two had roasted the whole side of a young pig, and had cooked yams, taro, and bananas enough for a large company. In addition she had brewed a large pot of tea. There was no help for it, we had to sit down and have a light lunch. Fortunately, the requirements of politeness in such cases are met by asking your host kindly to send the food you cannot consume

BANANA PLANTATION, JOKEA.

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on the premises home for you. We therefore asked that this might be done, wondering all the time how we should manage at the next place. Surely enough we found a similar repast spread for us by Mrs. Akaiakore. A roast fowl took the place of the roast pig. This also had to be sent down to the boat, and our South Sea Island sailors made short work of it all when the provision baskets reached the *John Williams*.

The villages in Maiva are not large, because they are occupied only by single clans of people nearly related to each other. But there are a large number of villages within easy reach, connected together by well-kept paths. The land around is occupied by the neatly-fenced and well-cultivated plantations of the natives. The houses differ from those further east. They are not much raised from the ground, apparently not more than three or four feet, and the thatched roof is brought right down over the poles which form the sides, until it almost touches the ground, giving them the appearance of huge beehives. There is a raised platform in front of each house, sheltered by the overhanging roof, on which the members of the family seem to sit when they are at home. We were struck with the taste of the people in planting crotons and other ornamental shrubs in front of their houses.

NATIVE TEACHER'S HOUSE, MAIVA.

The work in the Maiva district is still in a very elementary stage. Most of the people are still heathen, and are only beginning to learn something of the elementary truths of Christianity. Unfortunately, Maiva is one of the districts in which the Roman Catholics are making a very determined effort to gain a footing. The teachers naïvely submitted to us the question of the expediency of following something like the plan which they said was adopted by the Roman Catholic priests. According to their description, it was the practice of the priest to go through the village on Sunday morning with a basket containing a supply of tobacco. He promised a piece of tobacco to every man who attended service, and in consequence his ministrations were greatly esteemed by a considerable number of the heathen. Our good friends felt that they could not adequately contend against such competition as this unless we could see our way to provide them with similar means of tempting the people to their services! Unfortunately, our visit was not expected, so that most of the people were away at their plantations, and we had no opportunity of gathering them for any kind of meeting. Those we saw impressed us as finely built and rather attractive-looking, and certainly their surroundings show that they are not lacking in capacity.

While we were at Delena we paid a visit to Yule Island, for, though the rivalry between the two Missions is great, and their views and methods are utterly dissimilar, we were pleased to find that a spirit of personal friendliness prevailed on both sides. The establishment on Yule Island rejoiced in the possession of cows. Mrs. Dauncey being in very indifferent health, they were in the habit of sending over bottles of fresh milk for her use almost every day, and occasionally friendly visits were exchanged. Archbishop Navarre, the head of the Mission, gave us a very hearty welcome, and pressed us to remain and share the hospitality of the Fathers at their mid-day meal. This, unfortunately, we were unable to do. They took us over their whole establishment, and very freely answered questions about their work. The Mission consists of upwards of sixty priests and nuns, a large number of whom are on the mainland, but come back to Yule Island as their headquarters and for change. We were sorry to learn that sickness and death were very busy among them. I confess I was much disappointed by the general aspect of the Mission. As a rule, Roman Catholic mission stations are conspicuous

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examples of attention to the physical surroundings of life on a very plain but substantial scale, and usually there are large schools and orphanages at headquarters for children of both sexes. We found that at Yule Island the common characteristics of such Roman Catholic stations as I have seen elsewhere were conspicuously absent. There is a good deal of plant for various useful purposes, such as a printing press, steam saw mill, blacksmiths and carpenters' tools, &c.; but there was an air of untidiness and neglect which was remarkable. The house of the Sisters was the only part of the establishment which did not bear this stamp. Everything in it was conspicuously neat and attractive-looking, and the ladies whom we saw gave the impression of being cultured and refined and devoted religious women. There is no school on the island, and apparently they have no schools at their out-stations. The attempt is being made at Thursday Island to train a few native youths as priests, but the Fathers frankly confessed that with the present ideas of the New Guineans it was almost hopeless to expect any of them to adopt a celibate life and remain pure. I came away from the island feeling sad that between us and men and women apparently so truly kind and devoted and simple-minded, calling upon the name of the same Lord, and labouring for the extension of His Kingdom, there should be so little in common, and so much to separate us from each other.

DELENA FROM THE SEA.

Messrs. Oliphant, Anderson, & Ferrier announce for publication shortly two important books on Christian Missions. The first is by Dr. Elmslie, Medical Missionary in Livingstonia, entitled "Among the Wild Ngoni." Lord Overtoun will contribute an introduction, and the volume will contain sixteen illustrations, from original photographs, of missionary scenes and portraits. The other is the second volume of Dr. Dennis's "Christian Missions and Social Progress," the first volume of which was published in 1897, and has reached a second edition. It was originally intended that the book should be complete in two volumes, but the material has proved so abundant that it will be extended to three. Volume II. will contain numerous illustrations from original photographs, and is almost ready.

PERSONAL NOTES.

India.—The missionaries at Calcutta are hoping by united action, and by securing the sympathy of the new Bishop of Calcutta, to bring the claims of Christ more prominently before public attention in India, and hope to make some progress in awakening Christian men in India to a higher sense of their duties and privileges while in India in Government service or in other positions.—The Rev. J. G. Hawker has removed to Bangalore to take up the Rev. E. P. Rice's secretarial and other duties while the latter comes to England for a short health trip.—"It was," writes the Rev. W. J. Lawrence from Bangalore, "comparatively an easy matter to pick up again the end of our work that was dropped so suddenly and unwillingly two years ago. We found a very hearty welcome among our colleagues, and among our native friends, both Christian and heathen. The place itself seemed even more beautiful than we had thought it when we left—the blue sky, the plentiful foliage, and the abundant water everywhere to be seen, made it appear, as it is, one of the most picturesque stations in South India." Mr. Lawrence adds that among the native Christian adherents of the Mission only one has died of plague, but he was one who could ill be spared—a good, faithful man. The safety of these Christian adherents has been matter for great thankfulness and gratitude. Of course, the effect of the plague upon the work of the Mission has been, apparently, disastrous. "Mr. Cairns has been doing yeoman service in looking after the Christians and evangelists in the district. He has spared no inconvenience or labour in disinfecting houses and schools; and, thanks very largely to him, our workers have been kept in health and safety."

New Guinea.—Rather a novel experiment is to be tried next June by Dr. George Brown, of the Australasian Wesleyan Missionary Society. He is, we learn from the Rev. A. E. Hunt, arranging for a huge pleasure trip to the Missions in New Guinea, New Britain, the Solomon Islands, &c., and has made arrangements to charter a 3,000-ton steamer for the cruise, which will last about two months. They propose to visit Port Moresby, Yule Island, Kapakapa, Samarai, Bartle Bay, Dobia, Trobuands, New Britain, Duke of York Island, and the Solomon Islands, and thence to Sydney. Over 100 passengers are expected, and the fares for the trip are to be—first class, £30; and second class, £20. Dr. George Brown will accompany the party.

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OUR NEW TRAINING INSTITUTION.

By Miss Amy Harband, of Madras.

THOSE of you who belong to the Watchers' Band will know that there are three lady missionaries in connection with the London Mission working here in Madras. We have our Boarding and High School for Christian Girls, and six schools for Hindu girls. In the latter between five and six hundred girls every day hear of the love of Jesus. Then many Bible-women and zenana teachers are at work, going daily into many homes, teaching the Scriptures and seeking to lead many to love and serve the one true God. A Bible-woman may speak at one time to many women—often thirty or forty will come together to listen; but the zenana teacher generally gives her lesson to one pupil, though a few friends or neighbours often gather round to listen to and admire the one who is being taught.

In order to fit our Bible-women and zenana teachers more thoroughly for their work, a Training Institution was opened in 1897. My colleague, Miss Brown, had long been desirous of seeing this branch of work started, and owing to her efforts in this direction, in 1891 a lady was sent to Madras for the purpose of beginning the work. Through unforeseen circumstances, however, nothing could be done for several years, but now, though small, a start has been made, and we believe the good that will result will be very great.

During the first year the students met in my study, but in March of last year we were able to begin to use the new room, which you can see in the picture. I must tell you it is a centenary gift, for the Directors granted the money required for its building out of the Centenary Fund. When another centenary comes round I have no doubt this one room will have spread out on all sides, and will be much altered in appearance. It is a room 28 ft. by 15 ft., and the walls inside are white, relieved by maps and nice pictures illustrating Bible history. Of course there are desks and forms, and a large easel and native-made blackboard, which would, I am sure, amuse many scholars and teachers in your English training institutions.

You will like to know something of the work the students do. All their work is arranged with a view to what they will afterwards do when they leave us. There are the daily lessons on the Life of Christ and in Old Testament history, Bible studies on helpful topics, lessons on various subjects connected with Christianity, Christian evidences, lessons on the Books of the Bible, singing, &c., for the Bible-women. Those who wish to be trained for zenana teachers will go through a secular course in addition to the above studies. Then there is a great deal of practical work. The students give model and criticism lessons in their classes, address evangelistic meetings, and visit in the homes of the native women, and in this way gain much help.

Christian character is the chief thing we look for when a woman applies for admission; for we know that only those who have realised for themselves God's forgiving love and tender mercy can teach others; and here I want to ask you all to pray that God will raise up many from among the native Christian women of India who will be willing to give themselves to the work of going to their heathen sisters to tell of His love and power to save.

Since all the women who are likely at present to offer themselves for training are poor, and, indeed, in many cases dependent on our Mission, we have to provide scholarships for them while in the Institution. The amount of such scholarship has been fixed at four rupees (about 5s.) per mensem. So far, very few scholarships have been provided for; but I am sure there are many friends who will be

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glad to help in this way when they know that help is needed.

In many cases the women of India are among the hindrances to the spread of Christianity, and every effort put forth to reach them is of great value. So we gather the little girls into our schools, and visit the women in their homes, and we must do all we can to make the workers efficient. We realise that God Himself is the great Teacher, and only those trained in His school can be true teachers of others; but we, too, have our part to fulfil, and we must make the best use of the gifts He has given, so that all our powers of mind and body may be of the greatest possible use in His service.

Again I ask you to pray for this Institution, for the past and present students, and those who teach them, and for all the work done in this city and throughout India among the women and girls who do not yet know they have

MISS HARBAND AND HER NATIVE HELPERS.

a loving Father waiting to bless and save them. It is good to know we can all work in the one great cause, that of winning the world for Jesus—you in the homelands, and we here, all toiling in the harvest field; and soon we shall all rejoice together over sheaves garnered for our Master Christ Jesus.

PIONEER WORK AMONG YENSAN WOMEN.

By Miss C. M. Kerr.

YENSAN! The word brings back the first depressing sight of a vast grey plain, almost treeless, and for many months of the year perfectly grassless. City and village houses, all destitute of whitewash, were grey as the sand of the plain from which they came. The eight hundred villages and three walled cities, which constituted the *parish* of the clerical missionary and his colleague, the writer, were full of heathen men and women, mostly very poor and ignorant.

But were there no Christian women in all this district? Yes; but not one in the city or immediate neighbourhood. In three or four villages, from three to thirty miles distant from our centre, the city of Yensan, a few women who had Christian husbands had given up the worship of idols. These had been taught to read part of the simple catechism, and to repeat a few simple sentences of prayer, by dear Miss Mary Roberts, during her five flying visits to their homes. But with the exception of two old women, none had the courage to confess Christ by attending the usual Sunday services in their villages, except when the foreigner came round, which seldom happened. Saddest of all, they did not feel the need of learning more, being satisfied with having given up the worship of idols; and things had not improved during the two years of the Japanese war, when it had been impossible to reach their remote villages. So it seemed as though women's work had almost to commence again, even among these women. Two years of constant, happy work have come and gone, and the scene has changed. For the women a comfortable hall and dispensary have been built from funds collected privately, and many thousands of patients, mostly women, had been treated and told of their Heavenly Father, and of the Son of His love. Some had each day knelt in prayer and asked for healing, and numbers of these women had come to trust in the Saviour.

It was noon, one of the last days of February, just about a year ago. I had seen about fifty sick women that morning; some were city women, but most from villages more or less distant. But now all were gone, and there was time to prepare medicines for next day's work before the afternoon Bible teaching began.

A hum of many voices came from the women's hall, the voices of over thirty picked Christian women, who had come from almost as many villages, bringing food for a month's stay with us, to study the Bible and learn to read it. They were soon to return to their homes, to be voluntary workers among the women of their villages.

From another direction came the more distinct sound of shrill young voices—twelve girls gathered in their little school, once a cowhouse, repeating their lessons for the day. These are to be our best workers in the future, we feel sure.

One hundred and forty women are now enrolled as inquirers, a few of whom have been baptized, and many hundreds have had their faith in the idols loosened, and in not a few cases broken.

On that particular day I was suddenly summoned to a meeting in the chapel, which was filled to overflowing, and gay with many banners on the walls. It was a thanksgiving service, I was told, and a tea-meeting. For a long time one preacher after another told of the wonderful way the Gospel had spread these two years among both men and women.

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When it was announced that the tea-meeting would begin, I was invited, for the first and last time, to occupy the pastor's chair. The senior preacher handed me a cup, and pouring some tea into it, said he did it in the name and with the love of all the Christians in the city of Yensan; and I drank of their love. Then the deacon from the nearest village church did the same thing, and I drank of the love of the Christians in his district, and so on, till I had drunk of the love-in-solution of the fourteen village churches. Then came the happiest part of all—the testimony from many women and girls, who publicly thanked the Lord for bringing them out of sin and sorrow into salvation and joy. All nervousness forgotten, praise filled every heart, and thanksgiving every lip. Then came the roar of crackers and presenting of banners; and two days later my departure for the homeland.

But the work goes on in Yensan, and prospers now as it did not even in those good old days.

"THE DARKEST SPOT ON EARTH."

By Miss Alice E. Gill, of Benares.

I HAVE been asked to write a short account of my impressions on returning to Benares, now more than two years ago, after being on furlough in England. I think it is truly the darkest spot on earth, and yet even there the Gospel light is shining, and we have much for which to praise the Lord.

The time of trial and suffering through which our poor people passed on account of the terrible famine is beyond all description. But that is over now, and we are the richer, many women and girls having been given to us through it for Christian training.

Women who, two years ago, had never heard the name of Jesus are now rejoicing in His love. Little ones, who only knew the hardships of poverty and the terrifying superstitions which gather about the hideous gods of the Hindu, are now happy, merry children in the orphanage at Mirzapur, surrounded by Christian love and care. Yes, truly we must praise Him, for the fruits of the Spirit are to be found in our dark part of the world, and we are so glad. At the time of the great distress, just after my return, I found that many of the Christian women were ready to go amongst the poor sick sufferers, taking their lives in their hands, and, by tending and feeding them, to show them the love of Christ, often giving out of their own slender means. Hindu parents, whose girls before had attended a school (now closed) where Christ's name was not to be heard, were desirous to send them to ours, where we aim to teach and to show the love of Christ all through the school hours, and the number of our pupils had greatly increased. Ladies in their zenanas, and also poor women, more than ever welcomed us to their homes, and it was difficult to arrange for even a weekly visit to all who invited us. This woman, whose heart but a few months ago was as hard as a stone, is now listening attentively; that one, who thought lightly of being a sinner, is now confessing her sin; children who were quarrelsome, discontented, and untruthful are now loving and unselfish, even willing to give up a toy or to deny themselves a meal for those who have been less fortunate than themselves. But this is only a very tiny bit of the region about which I have written, and most of it is still very foul and very dark. We want the Spirit of God, who alone can cleanse and alone can disperse the gloom, to reach every corner of it, so that we may see Christ uplifted everywhere on the banks of our river and in all the market places. Surely God's promises are just as much for Benares as for any other spot on His earth, and "in a divine and mysterious way God has connected His fulfilment of His promise with our prayer. His Spirit's intercession in us is God's forerunner of blessing." Oh that the Church in England would remember this and would give Him no rest until He has His rightful place in the heart of that old Hindu city.

AMONG THE HIGH AND LOWLY.

By Miss Smith, of Peking.

THE short, unhappy life of "my princess," as she is generally called by the many friends interested in her from what I wrote in a recent report, is ended. The desire she so frequently expressed, "to die and be with God," has been fulfilled, and she has gone "Home." She clung to me with the most tenacious affection to the last, as the one who could perhaps help her to find what her soul longed for, and throughout the year has sent me various messages as opportunity occurred, so I knew that she was ill. You may imagine therefore how glad I was, in August last, to receive an invitation from the elder Princess Su to visit her sick daughter-in-law. Another member of this princely family, who believes in foreign physic, had invited an American doctor to visit the princess professionally. He found her in an advanced stage of consumption and beyond all human aid. But the medicines he gave soothed and relieved her, so when he was unavoidably called away from Peking, Mrs. Ma, the go-between between me and my princess, ventured to suggest that I should be called in in Dr. Coltman's stead. The two elderly princesses, who had never seen a foreign lady, and whose curiosity had been whetted by the sight of such a queer object as a foreign gentleman, agreed to invite me. Unfortunately, I was not aware of this curiosity on their part, so went dressed in Chinese costume. I received a pathetic message from "my princess" just before starting, to the effect that she was longing to see me, but that she would have to act as though she had never met me before,

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and she begged me, for her sake, to forgive any slights and annoyances to which she feared I might be subjected.

The two elderly princesses received me standing within the door of the central room, and they stared at me as if I really had been what they evidently expected to see—a foreign devil, and unworthy of any courtesy from them. After I was seated, one of the princesses came and sat behind me on the same large, square stool. This was very embarrassing, as I either had to turn my back on her or on the rest of the company present. But when the two young princes came, and, sprawling in a very unprincely fashion over a table near, stared at me, and tried to question me in an insolent manner, I was glad of the excuse to turn my back on them; and in so doing I also frustrated the design of the elderly princess in perching herself behind me, to get a good and near view of my hair, dressed in Manchu style. In a short while my dear princess was led in by domestics, while her affectionate husband still continued to loll over the table. She gave me such a stony stare, that I was almost petrified, until I remembered her warning message. After being questioned for a short while about her illness, she arose, and, withdrawing to some distance, sat down. This apparent desertion discouraged me, but I heard afterwards she was afraid to remain seated too long in her mother-in-law's presence. At last the opportunity I was praying and waiting for came, and I spoke a few words for the Master. This caused great offence, especially to the two princes. After I had talked for a little while a servant came forward and pressed the two old princesses to withdraw and partake of lunch. I could only conclude that this was a broad hint for me to leave, which I did with as much dignity as I could command. My poor princess wept bitterly after I had gone, to think her little ruse to get the old princesses away had been so misunderstood. I never saw her again, and know very little of her last days on earth. But one thing I know and believe, and that is, that she found a door of hope in her valley of tribulation, and, passing through it, has reached our Father's Home of Glory, "where the wicked cease from troubling and the weary are at rest."

During the summer, while the women's wards were temporarily closed, a Mrs. Wang, the second wife of an official whose acquaintance I had made in the hospital before Dr. and Mrs. Curwen returned, and whom I had strongly urged to give up opium, arrived unexpectedly one day, with her maid and her water-pipe, and all the other paraphernalia necessary to a patient who means to stay for a time. She resolutely declined to leave again, reminding me that it was I who had urged her to give up the deadly drug, so I had to accommodate her as best I could near me. She proved the best patient I have ever had charge of; and, in spite of having smoked a large quantity of opium daily for twenty years, was quite cured of the craving in a fortnight. But she made excuses to her husband to remain here for a month; she was so anxious to go on with her reading. Since then she has been a regular visitor at our house and attendant at the Mission services, and can now read quite fluently the Gospels of Matthew and Mark, and also sing a great many hymns. Her husband is partly paralysed, and I think his mind must be slightly affected too, for he gets fits of violent passion, when his wife's life is sometimes in danger. But at other times he is a diligent student of the New Testament, which he reads for hours at a time. Mrs. Wang's great neighbour and friend, Mrs. Un, testifies to the change in Mrs. Wang's behaviour under her very trying home circumstances since she heard the Gospel. Mrs. Un belongs to a ducal family in Peking, and her husband is very well born, too. Unfortunately, in his younger days he was a great gambler, and everything they possessed almost went to pay his gambling debts. Our present compound was once the property of his father's family. Mrs. Un is the nicest Chinese lady I know, and I believe she truly loves the Lord, but until lately, Mr. Un, who was a very strict idolater, would not allow her to come here. On the day before Christmas the news arrived that he had had the "Blue Button" conferred upon him by the Emperor, and the prospect of an immediate official position in the Palace. On hearing this good news he exclaimed to his wife, with deep thankfulness: "This is, indeed, the goodness of God." After a while he said: "Although we shall have much to see to, you must go to the Mission and attend 'Jesus's Birthday' service to-day." He has now ceased to worship the family idols. Oh, that both these interesting families may be led into the fulness of the blessing of Christianity!

The troubles in the Palace have considerably affected our work amongst the heathen, who seem more than ever afraid to come here. The attendance at the Sunday-school for heathen dropped from 120 to 30, but rebounded again last Sunday to 64, so I conclude the minds of the people are calming down. I will avail myself of this opportunity to very warmly thank the friends who have so generously responded to my appeal for gifts for a Christmas tree. Unfortunatly only two parcels arrived in time, although more, I hear, are on their way here. But by the goodness of God, who moved the hearts of friends here to help, I was enabled to keep my promise to the children and delight their little hearts with the sight of a very presentable tree, laden with enough gifts to distribute amongst about two hundred women and children, of whom the greater part were Christians and inquirers and their children. I am also exceedingly grateful for the generous supply of Christmas Cards. If the friends who go to the trouble and expense of sending them could only see what good and useful work these little cards do, they would feel amply rewarded, I feel sure. As postage is very expensive and paper weighs so heavy, may I suggest that all superfluous paper be removed, and that no black and white, nor cards with very little

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coloured design, be sent. That they have been written on is of no consequence.

The Bible-woman, who visits the women in their homes and teaches them to read, has been able to carry on her work without serious interruption throughout the year. Our most remarkable pupil is an old lady of seventy-nine, who was baptized a short while since. She became an inquirer a year ago, and has never once missed attending the Sunday services and my week-day class for women, excepting on a few rare occasions, when she has been seriously indisposed. She is an indefatigable student, and has learnt to read the Gospel of Matthew. She is also very conscientious in giving regularly and methodically to the Lord's work. Out of her poverty she lays aside every week so many cash for the Sunday collection, and so many for the Tract Society. She always calls herself the "Lord's little child," and seems so full of happiness that I have literally seen her skip and jump for joy.

I have also been able to visit the country station, Shih-pa-le-Tien, regularly, but the troubles in the capital have seriously affected the work amongst the heathen there. We succeeded in purchasing for a moderate sum of money a convenient and well-situated court, and the young preacher and his wife, who have been located there, seem likely to do good faithful work. One of the features of the work at Shih-pa-li-Sien is the number of children who are willing to learn to read; it may be a great many are attracted by the bribe of a Christmas card which is offered. One little girl read her catechism right through without a mistake. I expressed astonishment, as I knew she had only learnt a few pages with me some months before. Since then her father had died, and she had to work very hard in the fields. I said: "And do you pray?" She laid her hand on the catechism and said, with grave impressiveness: "Do you think I could have learnt to read all of this book if I did not pray?" Her mother, a widow with three or four young children, would like to join the church, but is afraid of the consequences. She takes care of a small cemetery, and in return gets a cottage rent free and a piece of ground for cultivation. She is constantly threatened that if she becomes a Christian she shall be turned out of house and home. Another child, who read the catechism through to my helper, said she did not want a picture—she wished to buy the Gospel of Matthew. The little child-bride, of whom I wrote, is also a very diligent scholar, but she has had to bear much petty persecution, and only comes irregularly. On my last visit she said mournfully: "I have come to wish you good-bye. I dare not come again. My sister says she will beat me to death if I do." So we had a little farewell talk and prayer together. After a little while I said: "Are you not going now?" "No," she replied, setting her lips very firmly together, "they may beat me to death if they like, but I am coming here." I am glad to say she did not get beaten, and she continued to come every day while I was in the country. She told me that one of my most promising pupils, who had read quite half the Gospel of Matthew, and who lived in the same court with her for a short time, used to creep out of her room in the middle of the night to pray to Jesus. This girl has now been sent away by her mother to another village many miles away, in order to remove her from *all* Christian influence and instruction. Another interesting pupil, who was making good progress, considering how irregularly she, too, was taught, is now forbidden to come near us. Thus does the enemy dispute every inch of the land we are taking possession of in the name of our God.

I have been much attracted to a little girl of about nine, who, as soon as the news gets abroad that I have arrived, puts in an appearance with her baby brother on her back. She passionately loves music, and has a voice like a little organ for depth and fulness. She generally stands as close to me as possible, and, fixing her eyes on my lips, tries to learn to sing. Hour after hour, and day after day, sees this little devotee to music in her place learning to sing, and her mother, to whom the child has been the means of introducing me, says she sings hymns all day long at home. Her parents are respectable, industrious people from Shan Tung. They have a relative who is a Christian and who has evidently done much to teach them the truths of the Gospel. The father, who can read, possesses many Christian books, and he now urges his wife to come to me and learn.

Little progress has been made at Chén Chuangerh, where prospects of work opened up so brightly at the beginning of the year. The Lus were subjected to a good deal of annoyance. Brickbats were thrown into their court. Their crops were stolen; and violent opponents of the new doctrine threatened to burn their house down. Their faith, therefore, has been sorely tried. Sometimes they seem determined to make an open profession for Jesus at all costs; and at others they are so timid they dare not ask me to go to the village. Fortunately Mr. Jiu, the preacher, has generally found a welcome at their home, where he has done faithful work, and also in the streets of the village, sowing by the wayside, for so far only one family besides the Lus have ventured to ask him to enter their house. One day he met a man whose house is quite close to the Lus, who admitted he had been a Christian for years, and prayed daily, but he felt he dare not openly confess his faith.

The Kingdom of God is indeed as a grain of mustard seed. How small its beginnings! How weak its disciples! But it is growing in power and in greatness; it is striking its roots deep into the very heart of this nation.

Sooner or later we shall see China healed, restored, and sitting at the feet of Christ. May we, who have the privilege of hastening this glorious consummation, be very faithful in using the opportunities God has given, and pressing into the open doors He has unclosed!

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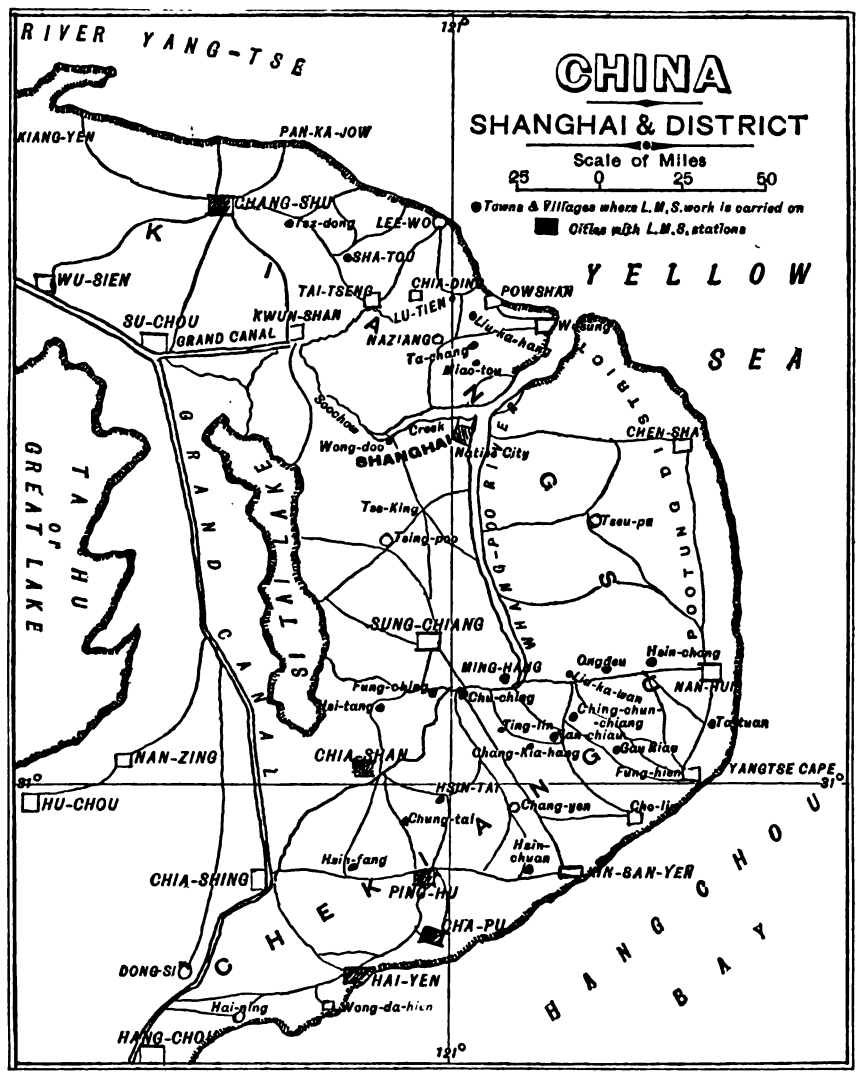
OUR MISSIONARY DISTRICTS.

SHANGHAI.

By Rev. Ernest Box.

THE City of Shanghai, situated about the centre of China's eastern sea-board, near the mouth of the great River Yangtse, has already a population of more than 500,000 people, and bids fair at the present rate of increase to become before long one of the great cities of the world. Sixty years ago, with the exception of the ancient walled city and its suburb, what is now Shanghai was nothing but paddy fields and swamps. To-day the city extends for some seven or eight miles along the banks of the River Whang-poo, and its suburban villas with, in many cases, extensive grounds, are to be found for several miles in the country to the west of the river. Good roads have been laid down and planted on either side with trees.



Originally a small port for native junks, Shanghai has rapidly developed into one of the chief trading centres of the Far East. There are numerous steamers for the river and coast trade, mostly British and Chinese, which ply to and from Shanghai, and it is a port of call for the great European, Australian, and American lines of steamers, as well as of a large fleet of sailing ships, chiefly engaged in carrying oil and timber. Shanghai is the chief distributing centre for a great part of China, and is therefore first and foremost a mercantile city. During the last few years, however, a large number of mills, chiefly silk and cotton, have been erected, employing thousands of hands, chiefly women and girls, at a wage the equivalent of from a penny to twopence per hour. These industries are more or less experimental. If they prove a financial success, as there is every reason to think they will, Shanghai will ere long be a great manufacturing, as well as a great mercantile, city. Over fifty mills have been erected in Shanghai since 1890. Of the 500,000 inhabitants, all but 10,000 are Chinese. In these 10,000 almost every nationality is represented; the British, however, are the most numerous of any one nationality.

The 500,000 Chinese comprise natives of every province in the Empire, speaking many dialects, but finding a medium of communication for the most part in the Mandarin or Court dialect. For business purposes pidgin-English is almost universally used between Chinese and foreigners, though most of the younger generation of Chinese are now receiving a thorough English education, and these, of course, despise the hybrid pidgin-English.

There are twelve missionary societies and two Bible societies represented in Shanghai—nine American, four British, and one German—with a body of some eighty missionaries, including the wives.

Our own Mission is the oldest, having been established over sixty years, Dr. Medhurst being the pioneer missionary. The veteran Dr. Muirhead, after more than fifty years of service, is still most actively engaged in evangelistic work. In the large church in the compound, which is situated in a

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densely populated part of the town, in the church in the native city, in the Chinese hospital, and out in the open, he addresses large audiences almost every day, and on some days conducts several of these services. It is impossible to estimate the influence of this earnest and long-continued course of Gospel preaching which Dr. Muirhead has so faithfully carried on. We can only liken it to the Israelites marching round the walls of Jericho, undermining its foundations, until the appointed time having arrived, the walls fall with a mighty crash, and the city is won.

Beside Dr. Muirhead, the L.M.S. band here consists of Miss Halley, who has charge of the women's department in the hospital; Miss Bovey, who is just entering upon her work among the women and girls in the homes and in the schools; Mr. Bitton, who though but one year in China, is already taking part in school and country work (he has just taken charge of the country work north of Shanghai); and the writer, who has charge of the district to the south of Shanghai. A glance at the map will show that our country work is divided into two districts—one to the north of Shanghai, with Chang-shu, 100 miles from Shanghai, as the most distant station, and the other to the south, with Hai-yen, also 100 miles from Shanghai, as its furthest station. There are in all some thirty places in these two districts where our Mission is at work, all but five of which have been opened within the last ten years as permanent stations. It is a densely populated country, and therefore naturally supplies Shanghai with large numbers of people who, seeking employment here, help to swell the population in this great city. Thus, as at home, we must seek to bring to the homes of these people in the country the blessings of Christianity, and train them there in all that makes for Christian character, so that they may come up to this great centre from Christian homes, and exert an influence for good wherever they go. We are, however, heavily handicapped in our work by the lack of trained men for evangelistic and pastoral work, and by the absence of proper institutions for the training of the boys and girls of our Mission. Other missions here have, without, I think, a single exception, such schools, but though ours is the oldest it is the most backward in this respect. The consequence has been that large numbers of the children of our converts have had to seek their education in other missions, and as a result we have lost many who would have been a source of strength. Our Mission to-day is like a sick man who is weak and lacking vital energy through loss of blood. As it has been pointed out before, we cannot afford to get behind the times. We have set our hands to a great task, and must make use of the best methods. If our Mission here is to do the work for which sixty years ago it was started—viz., to establish Christianity in Shanghai and the surrounding district, it must be alert and prompt to seize every point of vantage that offers itself, and to work in an intelligent and systematic way along well-considered lines. *We must carefully train the young ones of our Mission*, who are to be the parents of the next generation, and who should be the foundation stone of the new building which we are seeking by God's help to erect—viz., a self-supporting, self-governing, and self-propagating Christian church or group of churches. With earnest men of God as trained workers, our country stations would soon be productive of a rich harvest of converts, and Christian churches would spring up in all directions. Even as it is we have many signs of God's blessing both in Shanghai and in the country, but it is as nothing to what might be, and to what, with the help of Christian friends at home, we have faith to believe will be. Pray and work for this great centre!

Notice to the CHRONICLE'S *"Own Correspondents."—The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the* CHRONICLE. *Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.*

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

A TRAGIC END.

THE Eleventh Annual Report of the Society for the Diffusion of Christian and General Knowledge among the Chinese has recently come to hand. During his last visit to this country the Secretary—the Rev. Timothy Richard—laid the claims of the Society before our own Directors, and, under a sense of the importance of the work it was doing and likely to do, they voted a grant in aid of the work of the sister Society. In the Report is an interesting account of the progress of the reform movement and of its tragic end, which is thus described:—"But, alas! the Reform Cabinet advised cashiering some of the obstructionists, and the change from Chinese to European costume, including the cutting off the *queue*. These were the last straws which made the burden too heavy for the anti-foreign party to endure. The Empress Dowager is one of the most remarkable potentates on the face of the earth. She is not merely a figure-head, ruling over a far greater number of subjects than any other sovereign except the Queen of England, who rules about the same number, but she herself has a genius for ruling. When her consort—the Emperor Hien Fêng—died in 1861, China was internally largely at the mercy of the Taiping rebels, and externally at the mercy of England and France. But when she handed over the reins of government to the Emperor Kwang Sü a few years ago, China's rebellions had been put down, Kashgar had been recovered from Russia, and the nation was at peace with all the foreign powers. This certainly is a remarkable record, of which any sovereign might well be proud. On her 60th birthday, in 1894, she very graciously received the New Testament presented to her by the Christian women of China, and one of her earliest edicts after resuming the government this year was for the protection of the Christians. Thus we see that she

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has her face somewhat set in the direction of friendliness towards foreigners. Unhappily of late she has not been well informed about the progress of the reformers. These were misrepresented to her by those who, not having any foreign advisers themselves, nor encouraging friendly intercourse with foreigners, could not themselves understand the object of the reformers or appreciate their methods. The Empress Dowager, now acting on these misrepresentations, and at the special request of the cashiered obstructionists, forcibly took charge of the Government, beheaded six Reformers at once without trial, imprisoned some for life, banished others for life, degraded others for life, suppressed all newspapers, forbade the formation of any societies, and promoted the anti-foreign and non-progressive men to places of influence, thus creating a strong anti-foreign feeling everywhere."

REFORMERS SEEKING THE CHRISTIAN RELIGION.

THE following extract from the same Report will be read with interest:—"A mandarin, named Yuen, who has been a magistrate in Hunan for twenty years, has come down to Shanghai, a distance of about 700 miles, chiefly, he says, for the purpose of joining the Christian Church. His interest in Christianity was first aroused by reading our 'Review of the Times' and our 'Essays for the Times.' On his way down to Shanghai he was greatly helped and stimulated by the Rev. Griffith John, D.D., of Hankow. It is to be hoped that he will join Dr. John's church in Hunan, as then he will have the nearest and best guidance. Two Taotais—*i.e.*, Chinese mandarins who hold the rank of men who rule on an average thirty counties—commenced this summer to worship with us on Sundays. One of them invited us to hold Christian services on Sundays in his own beautiful foreign house. One of these Taotais, when visiting some friends in the South, talked to them about Christianity, and they were so anxious to join the church that they sent a telegram, asking our Secretary to go down by the mail steamer, *i.e.*, three or four days' steamer journey, so as to give them instruction in the Christian religion, saying that they would of course pay all expenses to and fro. To these gentlemen a reply was sent recommending them to a missionary nearer them. Many others of lesser note have also expressed a desire to join the church. This shows that the movement was not merely a political reform, but also a religious reformation."

KING SHAN MISSION.

THIS is the real start of the King Shan Mission as far as resident missionaries are concerned. The work is a very large one, and has hitherto been visited periodically from Hankow, and with a native pastor in residence. We now have six or eight chapels, each of which has a congregation of about a hundred, more or less. Our village is called Yüen Hsing—"Everlasting Prosperity." The house has a regular history. Built some 120 years ago, it was used for some time as a pardu shop, then forty years ago the rebels of Gordon's time broke into it, and since then it has been regarded as haunted. Two years ago some Christians bought it for 80,000 cash (30 cash = 1d.), and gave it to the L.M.S. Now we have come, and expect to live here two or three years, till the house in Tsao Shih is completed. Tsao Shih is a rowdy market town on a river some ten miles off. The Christians received us most enthusiastically, and feasted us all round. One day we had to go to three feasts, and each feast consists of ten or more courses. Dr. John said the medical work would not be much at first, so I went up prepared to see the few patients till New Year, and then go to Hankow for the language examination, and afterwards come back and start in earnest. But Dr. John was quite out in his reckoning; several of Dr. Gillison's cured patients had been beating the drum of Western medicine's fame, and, as a result, when we opened for patients, the crowds blocked the road and crammed the chapel; preaching was almost impossible. We were short-handed, not having expected all this, so, as the only remedy, I left and went to Hiau Kan, intending to return after the examination in the language, which comes off about January 14th. The work in King Shan is quite a recent one, and all our Christians were heathen five years ago. As a result their knowledge is very meagre. All the houses we go to for feasts have a piece of fresh brickwork in the guest hall, facing the entrance door; this brickwork was put up to block up the niche formerly occupied by the idol, and in its place is a paper with either a text or a brief confession of faith. Our village is only a small one, of about 100 houses, but there are plenty of little hamlets dotted all round. On market days the place is very busy. On the street are only two Christian houses, and there are twenty opium shops (dens); yet our village does not rank as an extra bad one. The gambling shops are about the same in number, I believe, and everyone seems to drink spirits. But the Gospel really has begun to influence the people, and is bound to win. E. F. WILLS.

INDIA.

CONFERENCE OF MISSIONARIES.

AT the request of the Directors, the missionaries of the Calcutta, Benares, and Almora District Committees met together early in February for conference on subjects of mutual interest and general importance, the gathering being held at Benares. Thirty-two missionaries responded to the invitation. Including the wives of some of the missionaries and two daughters of missionaries, the total number present was forty-five. Each day's proceedings were opened with a united prayer-meeting. At the general sessions the following subjects were discussed:—"The Development of Native Churches," "The Training of Agents," and "Educational Work." A con-

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versazione, to meet friends of the Mission, was held, and an opportunity was also afforded the native Christians of participating in this unusual foregathering of missionaries by "tea and Jalsa." The conference brought much blessing and joy to all who attended it.

RECEIVED AS AN ORPHAN.

At to-day's (February 4th) church meeting at Mirzapur, one of our orphan girls, about fifteen years old, was proposed for membership. Nine years ago I received her and her younger sister into the orphanage. A Government official found them begging about in the district, treated them kindly, and sent them to us—two tiny waifs. The elder is now first or second in her school, a quiet, consistent Christian child at home, and on Sundays teaches a class of some twenty-five infants in Sunday-school, managing them capitally. I always feel that orphanage work is as solid as any agency we have.

Albania Waitt.

MADAGASCAR.

HAPPY UNION.

Writing from Fianarantsoa at the beginning of the year, the Rev. A. S. Huckett said: "We have recently held some very interesting and encouraging services in connection with Christmas and the New Year. On Christmas Day the congregations joined, in the morning at Vohidaly—the French Protestant Church—where I preached; and in the afternoon at Antsanobriky, where M. le Pasteur Escande preached. This week (the first week of the new year) the three Protestant Missionary Societies (the Paris, the Norwegian, and our own) have united together in special services for the Malagasy. We met on Monday in the Norwegian church, on Tuesday in the L.M.S. church, and on Wednesday at the French church, concluding our united meetings at the Norwegian church, missionaries of each society, as well as Malagasy pastors and preachers, taking part in all the services. This is a most healthy movement, and cannot fail to be productive of a good effect on the Malagasy. It was a cheering sight to see missionaries and native pastors joining hand and heart together in this way. It is almost like a Fianarantsoa 'Keswick' or 'Grindelwald,' and I trust it will bear practical fruit in the future."

SOUTH AFRICA.

WORK AT PEELTON.

We learn from the Rev. Mark H. Wilson, of Peelton, that about twenty preachers visit the heathen kraals. They are encouraged in their work, and are finding a willingness to hear the truth. "In one district a church was built for the people during last year. A good friend at Southport helped us considerably in this work, and the balance of the money was raised in the colony. The people at this place expressed a desire for a school to be held in this church, but when I met them last week for the purpose of starting the school, they replied: 'The children are hungry; how can they go to school?' I agreed, therefore, to postpone the opening, finding that they were anxious to make plans for clothing the boys, who until now have been clad in sheep-skins. At Kei Road, a village about seven miles from here, services were being held in January, 1898, in a very poor hut built of scraps of zinc and tin linings of boxes, with numerous apertures for the ever-prevalent wind. Some Christian friends, who saw services being held in so confined a place, contributed, the one a site and the others a few shillings, to be a nucleus of a building fund. The money soon grew, and a tea meeting, of a very novel character, was held in the railway goods shed, at which £15 was collected in addition to three bags of grain. Soon after we erected a very substantial building of brick and iron, to seat 100 people. Opening services of a very successful nature were held on November 13th and 14th. On Monday, following the solemn services of the Sunday, a tea meeting was held and a packed public meeting in the evening, at which various ministers took part and four different languages spoken. At the close of the meeting we rejoiced in having finished the debt for the work done, and are now awaiting further gifts to provide ceiling and seats for the building. Bricks are already made for another little church, and yet another will be needed before very long. In both the above new buildings we have already seen heathen people converted. Pray for us and for this work."

ANNOUNCEMENTS.

ARRIVALS.

Rev. Henry Lester, Mrs. Lester, and child, from Bellary, South India, per steamer *Caledonia*, February 11th.

Rev. J. Marriott, from Samoa, *vid* Sydney, per steamer *Rome*, February 27th.

Miss Carling, from Amoy, China, *overland*, March 2nd.

Rev. J. Sadler, from Amoy, China, per steamer *Preussen*, at Southampton, March 7th.

Miss Coles, from Bangalore, South India, arrived *overland*, March 13th.

Miss Tuck, from Berhampur, North India, *vid* Marseilles, March 14th.

DEPARTURES.

Dr. Sewell S. McFarlane, returning to Chi Chou, China, embarked at Southampton, per steamer *Prinz Heinrich*, February 27th.

Rev. Roger Price, Mrs. Price, two daughters and son, returning to Kuruman, and Miss Louie Brown, proceeding to Taung, South Africa embarked at Southampton per steamer *Roslin Castle*, March 11th.

BIRTH.

Rees.—On January 3rd, at Ambohimandroso, Madagascar, the wife of Rev. D. Morris Rees, of a daughter, Gwendolen Winifred.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the Rev. A. N. Johnson, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the Rev. George Cousins, *Joint Foreign Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

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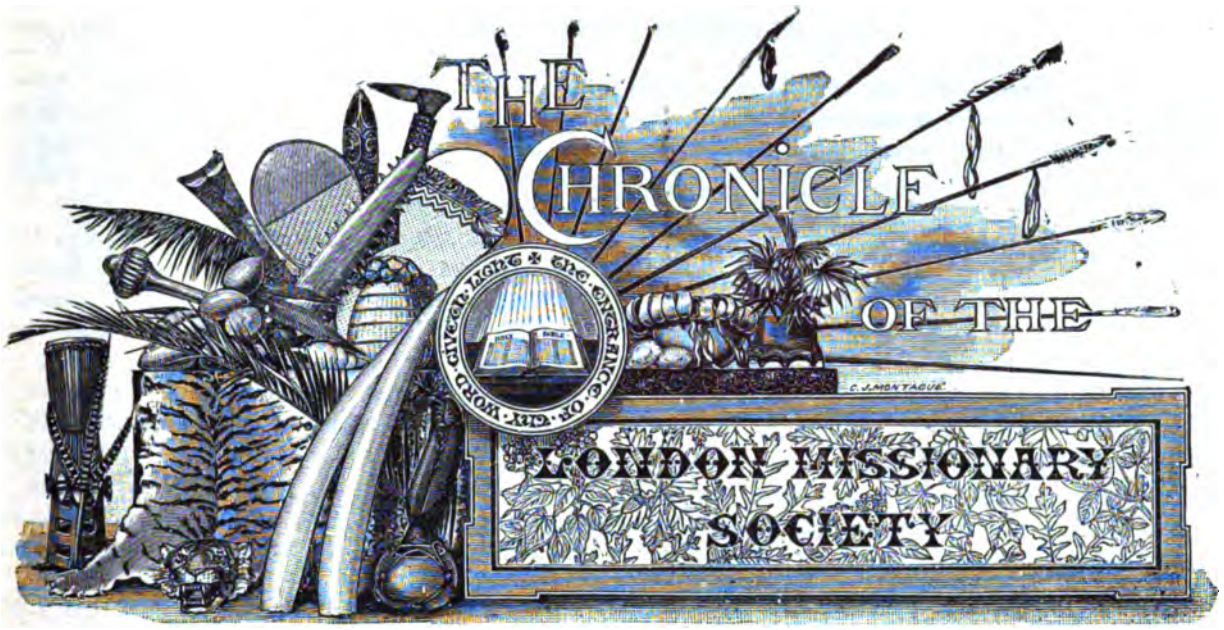

No. 89.—New Series.] MAY, 1899. [Price One Penny.

"FELLOW-WORKERS UNTO THE KINGDOM."

THE past month has seen the centenary celebrations of the greatest of our English missionary societies. More than one society has a longer history; at least one has a larger income; our own Society may have a greater number of historic names on its roll-call; but for extent of operations, wisdom and vigour of administration, and resoluteness of faith through countless discouragements, the Church Missionary Society stands second to none. Its centenary meetings have been marked by an almost complete absence of self-gratulation and an exclusion of the spirit of boasting. Thankfulness and praise have, indeed, often found expression, as was meet; but praise has been given to God, not to man. Humiliation at the thought of so little accomplished, earnest consecration in view of the vastness of the work still to be done—these have been the prominent notes at almost every meeting. We cannot doubt that rich blessing awaits the work of a society which has learned so well both how to abound and how to suffer lack.

The C.M.S. has learned many lessons since its formation on 12th April, 1799, by the little band of men gathered in the famous room of the "Castle and Falcon," in Aldersgate Street, the very room which four years earlier had witnessed the formation of our own Society. Yet with such wisdom and largeness of faith were its principles and general lines of work laid down in those early years, that they have stood the test of time and change, and remain to-day the open secret of the remarkable success which has attended the later work of the Society. To some of those principles, as set forth by John Venn (father of the more famous secretary) at a small meeting held in March, 1799, we venture to call the earnest attention of our readers.

1. "Begin on a small scale, and follow God's leading." That is to say, the growth of a mission is not to be *forced*. The missionary is not sent to plant ready-made institutions on a foreign soil; neither should he be urged to make it his aim to establish a fully-organised church within a year of his arrival. The first thing he has to do is to win the confidence of the people; having secured that, let him "follow God's leading," and adopt such methods of work as need demands. And the Board at home must be guided by the same principles. "God's leading" for them must be seen in the needs and opportunities of the field, and the voice of God in those opportunities is disregarded at their peril. This obviously

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means that the Board must rely very largely on the wisdom and fidelity of its representatives abroad. "A missionary," said Venn, "should have heaven in his heart, and tread the world under his foot." Hence his second principle declared:—

2. "Under God, all will depend on the type of men sent forth." We are beginning to realise the fundamental importance of this. Laziness, incapacity, or low standard of Christian life on the part of a single missionary may blight the work of a whole district for two generations. In its choice of missionaries the C.M.S. has always exercised great care. It has had its disappointments—aye, and its secret shame, as all such societies have had; but it has been served by a never-failing succession of men of rare consecration, of dauntless courage, and of undoubted gifts. It has been peculiarly fortunate in the number of University men it has been able to send out; on its present staff there are more than 200 graduates, a large proportion of them Oxford or Cambridge men, and it is significant, in this connection, that the very first English applicant who came before the Committee was Henry Martyn, a Senior Wrangler and Fellow of his college. Dr. Fairbairn has come back from India profoundly impressed with the possibility of a great harvest being reaped for Christ, if only men can be sent who know how to gather it. "*Get the right man, and give him a free hand*," is the essence of his advice on this point. And so the latest and keenest observer of the great problem of missions unconsciously echoes the very words spoken 100 years ago at the formation of the C.M.S.: "Under God, all will depend on the type of men sent forth."

Now, the L.M.S. has been fortunate beyond most societies in the character and attainments of its missionaries, and we venture to assert, without fear of contradiction from any competent observer, that the 260 men and women at present carrying on its work have, as a body, no superiors and few equals throughout Christendom. But the fact remains that there are in our churches to-day young men and women of fine intellect, of large sympathy, and in some cases of considerable wealth, who have never seriously faced the claims of Christ upon them for foreign service. There are waiting to be filled at the present moment posts of far-reaching influence and of the greatest strategic importance—posts which offer opportunities for impressing the seal of Christ upon the history of nations. The Directors ought to have the power of selecting from a large number of eager candidates the ones who are most fitted for each special post of this kind; and until they *have* such power, Venn's second great principle is in no danger of becoming obsolete.

3. "Put money in the second place, and depend wholly upon the Spirit of God." Has the century taught us *this* lesson? The C.M.S. appears to have learned it. The annual report for 1853 closes with these words: "The Committee state, in the presence of this vast meeting and before the Church at large, their willingness to accept any number of true missionaries who may appear to be called of God to the work. *They will send out any number of such*, trusting to the Lord of the harvest, whose is the silver and the gold, to supply their treasury with the funds for this blessed and glorious undertaking."

That was nearly fifty years ago, but the C.M.S. has never gone back on the principle thus faithfully laid down. God's answer to their faith may be seen in the position which that Society holds to-day. "*Them that honour Me, I will honour*." If our Forward Movement has had to be abandoned, and we find ourselves to-day in front of open doors which we cannot or dare not enter, though the appeals which come through them are heartrending in the bitterness of their entreaty, will any one venture to say that it is because our faith has been too *strong*? Dare we assert that, having cast ourselves on God, we are rebuked for our too great faith?

Have we not rather to confess that according to our faith it has been given to us? We had a little faith, and God honoured it; but the seed had fallen on but shallow soil, where it had not much deepness of earth, and by and by—we were offended.

The C.M.S. has passed through trials severer than any we have known; at one annual meeting it had to be announced that all the reserve funds had been used up, and the Society was still £12,000 in debt. But whatever difficulties may lie before it in years to come it will surmount them, for it has learned the faith which can "remove mountains." To our brethren and sisters of the Church Missionary Society we owe many things; the whole Church of God has shared in the inspiration of their success, and we as a society have experienced unfailing courtesy and goodwill from them both at home and abroad; but we are indebted most of all for the example they have given of reliance upon the Spirit of God, and of simple faith in Him unto whose eternal kingdom we are fellow-workers.

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OUR news from China is decidedly encouraging. Notwithstanding the reactionary policy of the present Government, and sinister rumours of its intention to finally depose the present Emperor, who is suspected of being a Christian, there are signs of advance in many directions. From the crowded city and the rural missions alike we hear of movement and progress. The desire for gaining a knowledge of the English language seems to be growing stronger every month. Chinese parents of all ranks are willing to pay fees at High Schools in which Western education can be obtained, and a goodly number of Chinese lads are manifesting diligence and success in their study of the English language, and the difficult subjects taught in these schools. I need hardly say that the Christian character of all schools for which missionaries are responsible is made clear to parents and pupils alike.

CHEERING evidence also is forthcoming of a readiness on the part of the Chinese to help forward Christian teaching themselves. In Hunan, for instance, Mr. Peng, the evangelist sent by Dr. John into that province to prepare the way for the advent of English missionaries, has been most successful in eliciting a spirit of generosity. Little communities of Chinese Christians now exist in several centres, and the Society has received from Hunanese adherents, only recently gained, and mere "babes" in Christian knowledge, valuable gifts of land and houses for carrying on its work. The Hunanese are said to be a prosperous people. They live in good houses, dress in fine silks, and are much better off than other Chinese. But among poorer folk, too, similar indications of the ability and the willingness of Chinese Christians to maintain regular worship, and even to enter upon aggressive Christian work, are apparent. At the last meeting of the Eastern Committee a deeply interesting account of a "forward movement," initiated in 1892 by the Amoy churches in the Ting Chiu Prefecture of the Fokien Province, was given by Messrs. Sadler and Joseland. This prefecture, the last in the province to receive the Gospel, and containing nine counties and a dense population, has shown remarkable readiness to receive Christian teaching. Indeed, the Directors will soon have to take steps for providing more thorough superintendence and guidance for the native workers sent to evangelise Ting Chiu, so that their influence may be extended through the entire prefecture. The reports of baptisms, too, from North, South, and Central China furnish another indication of advance.

WHAT is your latest news from Madagascar? is a question often addressed to us, though happily in a less anxious tone than a year ago. The great strain and excitement of that time are over, and missionaries of all sections of the Church—the representatives of this Society as well as others—are able to carry on their work without fear or interruption. The congregations steadily grow, and a more hopeful spirit reigns. In many respects the new order differs from the old. These are early days for appraising the results of French rule, and in a transition period such as that which now prevails the actual trend of things is difficult to determine.

THE one thing we have to rejoice in is the liberty enjoyed to prosecute our work of Christian guidance and training. This we certainly have, and in reliance upon the good faith of the Government in this matter the Board is intending to send out three young men to reinforce the Mission or take the place of some who are returning home for furlough. For several months past these young men have been in Paris pursuing their study of the French language under the kindly direction of M. le Pasteur H. Krüger, principal of the Paris Missionary Society's Training Institution.

MENTION of the Paris Society suggests another reference to the deputation from that Society which has recently visited Madagascar. The Imerina District Committee of our own missionaries, in an admirable resolution—which the Board has heartily endorsed and forwarded to Paris—bore strong and emphatic testimony to the timeliness and value of the deputation's visit. They mentioned with extreme thankfulness "the way in which the Paris Society, through M. Boegner" (its secretary and the leading member of the deputation) "has strenuously contended for the great principle that all Protestant societies should be freely allowed to work in Madagascar." They have also been gratified by the sedulous efforts of the deputation to promote friendly co-operation among the different Protestant missionaries.

THE question of "Special Contributions"—*i.e.*, contributions ear-marked for a special purpose, and accepted by the Board with a five years' guarantee of continuation, are being made by Christian Endeavour Societies and similar organisations in rapidly increasing numbers. By correspondence with missionaries in different parts of the mission-field, the Board is seeking to readjust existing arrangements connected with these contributions, in the hope of developing the system on sound lines with the commencement of the new century. But month by month guarantees are coming in, and it is growingly clear to us that young people especially will rally enthusiastically to this kind of effort. It seems to meet with their approval at once, and by the exercise of self-denial, they manage to raise the £10 or £12 per annum for the support of a native teacher or some other special object.

AMONG special contributions of this character, one from the First Enfield Boys' Brigade of £5 per annum for the support of a cot in a mission hospital was heartily welcomed by the Board at its last meeting; and we have reason for hoping that other Boys' Brigades will follow this good example, and undertake the support of other cots.

GEORGE COUSINS.

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PROCEEDINGS OF THE BOARD.

Board Meeting, March 28th, 1899.—Mr. F. H. HAWKINS, LL.B., in the chair. Number of Directors present, 46.

The Rev. R. Wardlaw Thompson introduced Miss Coles, of Bangalore; Miss Tuck, of Berhampur; Miss Theobald, of Mangari; and the Rev. E. Pryce Jones, formerly of the Madagascar Mission, but who will shortly be proceeding to New Guinea. Mr. Thompson explained that Miss Coles is the daughter of one (the late Rev. J. B. Coles) who for many years served the Society with great power in South India. Though not on the Society's staff of missionaries, Miss Coles has been a very active and earnest worker in connection with the Society's Mission in Bangalore. Both Miss Tuck and Miss Theobald had done most interesting work. Though there had been very few conversions among the people generally throughout the North India Missions, there had been a great opening up of woman's work. Miss Theobald, as a "manufacturer," had gathered poor women about her, and encouraged them in the blanket industry as a means of self-support. He (Mr. Thompson) rejoiced that missionaries in the poor rural districts were making such practical efforts to make Christianity self-sustaining among the people. Mr. Jones was going to Jokea to take the place of Mr. Holmes, one of the most enthusiastic and enterprising of the pioneers in New Guinea, so as to release Mr. Holmes for work at Orokolo and Namau. Mr. Jones was going to a work that was full of hope.—Miss Tuck testified to the advance that had taken place in the work among Hindu girls during the past seven years. The past seven years had been the happiest she had ever spent.—Mr. Jones and Miss Theobald also briefly addressed the Board, Miss Theobald remarking that the change wrought in some of the native women had been very wonderful.—Special prayer was offered by the Rev. H. Coley.

The Directors accepted with great regret the resignation by the Rev. W. E. Cousins, M.A., of Madagascar, of his position as a missionary of the Society, on account of failing health, after a long and honourable connection with the Mission extending over a period of thirty-seven years, during which he has rendered exceptionally valuable service to the Society.

Mr. Thompson reported that the Rev. J. Mackenzie, of Hankey, died at Kimberley, on March 23rd, and the Board adopted the following resolution:—

"That the Board have received with much sorrow the news of the death of their beloved friend and fellow-worker, the Rev. J. Mackenzie, of Hankey. Mr. Mackenzie's long and conspicuous services in the cause of missions in Africa, combined with his able and devoted advocacy of the interests of the native races, have long commended him to the constituents of the Society as a man of exceptional character and fearless devotion to the cause of duty, and have permanently associated his name with the history of South Africa. The Directors desire to express to Mrs. Mackenzie and the members of her family their profound sorrow and sympathy, and pray that they may be sustained in their bereavement by the happy consciousness that he for whom they mourn has fought a good fight and done noble work, and that, having fallen asleep, he has entered into the rest, and is rejoicing in the eternal blessedness, of the faithful whom Christ has called home."

In moving this resolution, Mr. Thompson remarked that the Board had lost one of its strongest and most valuable missionaries in South Africa, and he had lost one of his oldest friends. He had known John Mackenzie ever since he (Mr. Thompson) was a youth of eighteen, and Mr. Mackenzie came out to South Africa as a young missionary of twenty-four, full of enthusiasm to enter upon the work in South Central Africa, being one of the party who came out as the result of Dr. Livingstone's appeal after he had crossed the Continent. From that time to this he had been known to the Board as a wise, strong, and devoted man in many directions, doing splendid work for Christ. By-and-by the historian of South Africa would probably recognise that John Mackenzie had had more to do with the true Imperial policy of South Africa than any other man.—Mr. Albert Spicer, M.P., thought they were apt to forget some of the great statesmen missionaries the Society has been so happy in obtaining, and amongst them John Mackenzie's name would be far better known perhaps in the future than it was to-day. From time to time he (Mr. Spicer) came in contact with men who were profoundly influenced by Mr. Mackenzie's work.—The Rev. T. Gilfillan also testified to his love and regard for the late Mr. Mackenzie as a true missionary.

Board Meeting, April 11th, 1899.—Mr. F. H. HAWKINS, LL.B., in the chair. Number of Directors present, 53.

The Rev. R. Wardlaw Thompson introduced the Rev. E. Hawker, B.A., who has for the second time since 1889 been compelled to return to this country invalided from Coimbatoor, South India. Mr. Thompson expressed the deep sympathy of the Directors with Mr. and Mrs. Hawker in this disappointment of their life's hope. Mr. and Mrs. Sharman, of Antananarivo, had also come home in consequence of ill-health, and very much against their will. They had done exceptionally good work while they had been in Madagascar—*i.e.*, since 1892. Mr. Sharman was actively engaged, with Mr. Sibree, in the work of the College until the French took possession of the College building. Since then he had found other work of an educational kind to do, carrying on the secular classes in another school. This work had developed into a high school, which, thanks to the energy put into it by the founder, had increased day by day. Mrs. Sharman had been her husband's "right hand man." She was thoroughly trained as a teacher before she left this country, and had started and developed with remarkable success a home for the boys attending her husband's school. The boys worshipped her, and she cared for them with all the care of a mother. As the result of these self-denying labours she completely broke down in health.—In reply, Mr. Sharman said that, in spite of all they had gone through, they felt proud of having had some share in the work of God in the great island of Madagascar. Very few people expected that the work of the College would outlive the blow aimed at it by the French authorities; but actually at the present moment the work was in a much more prosperous condition that it had been in for seven years past. The nucleus of twenty students had grown, according to latest reports, to 280. Mr. Sharman also bore testimony to the noble, self-sacrificing effort which the French Protestant friends had made to send out so many missionaries to the Island, and said he

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was confident that the people could never again be so much terrorised by the Jesuits as they had been in the past.—Mr. Hawker said it had been a very bitter disappointment to have to give up work in India. If, on his first return to England in 1894, anyone had asked him what was the chief difficulty in the way of the advancement of Christianity in India, he would have said the caste system; but now he felt that it was in the character of the people themselves, partly generated by caste and partly by their religion. The greatest need was for more whole-hearted native Christian workers. There was a want of whole-heartedness about the Hindu in everything he did. The inability of the Hindu to stand against difficulties was the greatest hindrance to the spread of Christianity in India. When their character became energised their Christianity would be stronger. On the other hand, although they lacked courage and moral stamina, they had a good deal of religious enthusiasm, and if the missionaries could only get into them a little more sterling Christian principle this religious enthusiasm would go a great way towards spreading Christianity in India.—Special prayer was offered by the Rev. W. Hardy Harwood.

On the motion of the Rev. R. Wardlaw Thompson, seconded by the Rev. W. Bolton, M.A., the following resolution, congratulating the Church Missionary Society upon the completion of one hundred years of work, was carried with much cordiality:—

"That the celebration of the Centenary of the Church Missionary Society affords an opportunity, of which the Directors gladly avail themselves, of expressing to the Committee of that Society their unfeigned thankfulness to God for the exceptional evidences of His blessing on Christian faith and consecration which are presented by its long history. The abundant labours of the Church Missionary Society in many fields and in many forms of service; the boldness and enterprise with which it has faced new opportunities and pushed on to fresh undertakings; the broad and statesmanlike policy which has marked its operations in the direction of education, literature, and the development of the native Church, as well as in direct evangelisation; and the spirit of true fraternity which has characterised all its relations to other Christian workers, have been a source of strength and encouragement to all who, with it, are engaged in the great field of Foreign Missions. Not less impressive and influential is the lesson presented to the universal Church by the unhesitating firmness with which the Church Missionary Society has grasped and acted upon the great principle that when God opens doors and calls men to serve Him, His workers may trust Him to open hearts and purses, and to provide the means for the support of the workers. The Directors praise God for the signal proofs He has given of His approval of the faith and courage with which this principle has been acted upon, by calling out so large a company of qualified and consecrated workers, and by providing so fully and so constantly for the supply of their need. They pray that in the days to come the great Society which is now rejoicing in the completion of one hundred years of glorious history may see far greater things than it has yet known, and that, through its instrumentality, a great and ever-growing multitude in many lands may have revealed to them the power and fulness of the salvation wrought for men by the atoning sacrifice of the Son of God, and may know the renewing of the Holy Ghost, that the prayer of the universal Church may receive its glad fulfilment: 'Thy kingdom come; Thy will be done, as in heaven, so on earth.'"

"There is no Society," said Mr. Thompson, in moving the resolution, "in all the round of those engaged in foreign mission work with which one has a closer fellowship in many ways than with the Church Missionary Society. They are men of broad Christian character and of Christian sympathies, whose wisdom and energy and practical skill in working out the great problems of missionary enterprise are continually winning one's admiration, and one cannot but thank God for having to do with them as colleagues in missionary labour. We are in close contact with them in different fields, and as one looks at their work one thanks God for the progress of their work, rejoicing that He is so rewarding their faith."

The Board decided to send five official or missionary representatives to the International Missionary Conference, to be held in New York in April, 1900.

An offer of service from Mr. H. A. Popley, B.A., of Hackney College, was accepted. Miss Stringfellow was appointed to Vizagapatam, South India, in the room of Miss Gookey, and Mr. W. J. Hatch to Coimbatoor, South India, *vice* Rev. E. Hawker.

ANNIVERSARY ARRANGEMENTS.

FULL particulars of these will be found in the list inserted in this number. Every meeting promises to be exceptionally interesting, and it is almost invidious to draw attention to one more than another. But we think everyone will make a point of being at the Annual Meeting in the City Temple on the Wednesday evening (May 10th). This will be the first opportunity Dr. Fairbairn has had of speaking in public on his recent visit to India, and we are eagerly waiting to hear what he may have to say. Attention must also be called to the meeting of the Congregational Union to be held in the Memorial Hall on the Thursday morning, at which meeting the Chairman of the Union will preside, and the speakers will be Rev. T. E. Slater of Bangalore, Rev. G. Owen of Peking, and Rev. C. Jukes of Madagascar. Only delegates will be admitted to this meeting.

IN the Shansi province of China a copy of the Gospel of Mark fell into the hands of a learned man and a priest. The one read the strange book aloud to the other. There was a great deal in it which neither reader nor hearer understood. But they were so impressed that they came to the conviction that the book must come from heaven, and they paid divine honours to it for many years. Later on they received a New Testament, and began to worship Jesus and the Apostles. When at last a Chinese evangelist came to their country, these two men were the first who joined themselves to him. They were instructed and baptized, and, filled with zeal for Christ, began to gather two little churches around them. One of them, we are informed, has led about fifty persons to Christ.—"Die Bibel in China," from the *Evangelisches Missions Magazin*.

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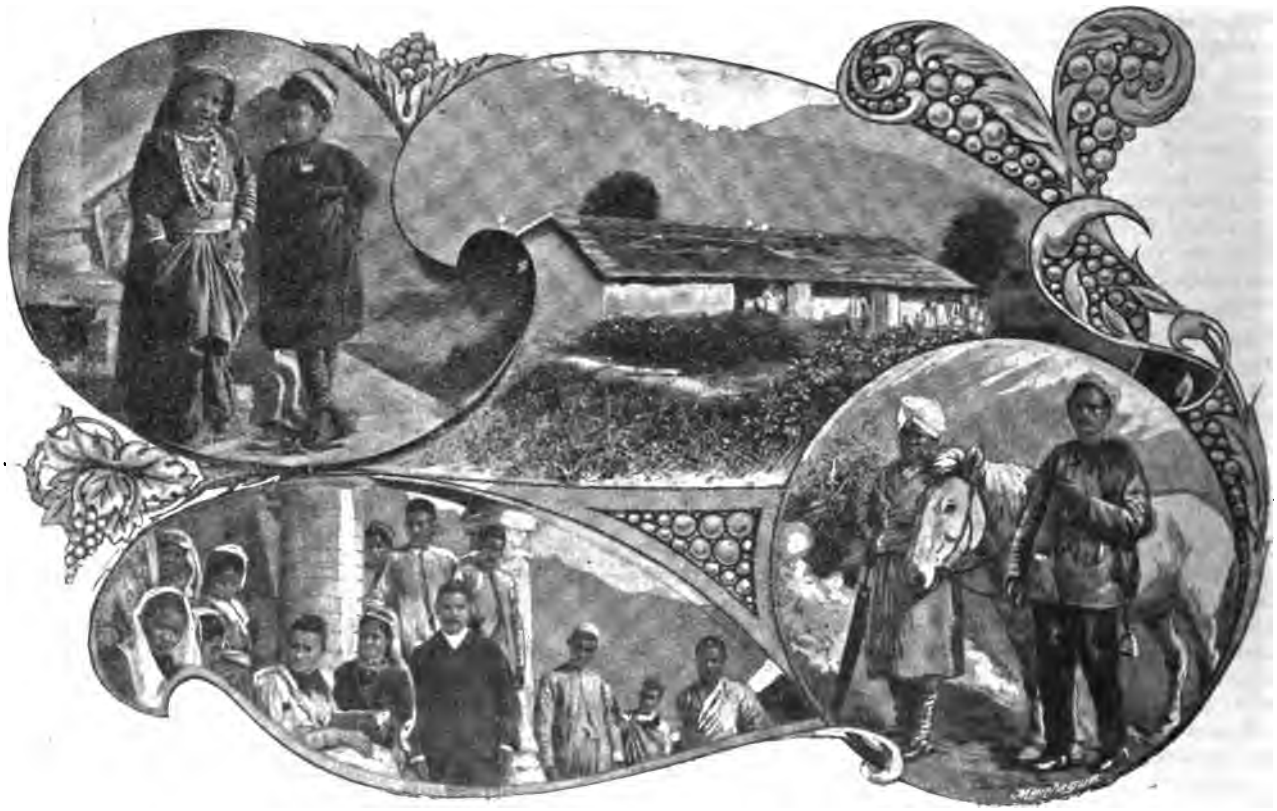
KAFKOTE, AN OUT-STATION OF ALMORA.

By Rev. G. M. Bulloch.

KAFKOTE is a village on the right bank of the River Sarju, 40 miles north-east of Almora. It is the centre of a group of forty-three villages, nestling on the slopes of the mountains, which rise up from both sides of the Sarju to five or six thousand feet. A more picturesque spot it is difficult to imagine, and during most of the year it is fairly healthy, though in the rainy season it is very malarious. The inhabitants of the Patti, or group of villages, of whom there are upwards of 6,000, are principally Rajputs and low-caste people, with a sprinkling of Brahmans. The latter have considerable influence, and all the more because of their fewness, and the ignorance in which they endeavour to keep the others. Out of the entire population there are only about 200 who are either able to read or learning to do so, and they belong principally to Brahman families. The only employment is agriculture: only thirty are enrolled in the last census as artisans, and about a similar number as traders and shopkeepers. In good years bumper crops are usually obtained, but every now and then the seasons are unfavourable, and consequently the dependent peasants experience hard times, it being only the principal land-holders who benefit in good years. The greater portion of the people are kept in a state of abject poverty, and with scarcely a thought above the clods which they are made to till.

Just two years ago we decided to begin regular work here, and sent out two brethren, Amar Sinha and Bisun Sinha Paul, to establish it. A suitable piece of land was obtained after considerable effort, and on this have been erected very simple and humble cottages for the residence of the two brethren and their families. Though the dwellings are so simple, they have not been built without a good deal of trouble—what with the opposition at first from the few powerful Brahmans, and the difficulty of obtaining good materials and workmen. For a time the brethren lived in a small rented house, the roof of the rooms of which was so low that it was impossible to stand erect in them; but they are now fairly comfortable in their new homes, which are favourably situated for their work. Being near to the main road, many of the passers by make them a resting place, and come in for a chat with the preachers.



LIFE IN THE ALMORA DISTRICT. (FROM PHOTOGRAPHS BY MISS TURNER.)

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This main road is the principal artery along which the trade between Tibet and Almora, and *vice versâ*, is carried by the Johāri Bhotias; it is also the main road leading up to the nothern division of Daupur, and along which the Danpuris are continually coming and going. Along it also pass the English tourists who visit the Pindari glacier, about thirty miles distant, at the base of Nauda Devi, which raises its hoary snow-capped head over 25,000 feet, and is the highest mountain in the British Empire.

Amar Sinha, the senior of the two brethren, was a convert from Hinduism, and was baptized in 1884. He has special qualifications for work amongst villagers, knowing from personal experience village life in all its details, and so is well able to enter into the thoughts and feelings of the people. In early years he was a fakir, wandering as a religious mendicant throughout the district. Since his conversion he has shown great earnestness and aptness in his work as a preacher, and has had considerable success. He is simple and plain in all his ways, and never having had many educational advantages, his methods are perhaps all the more useful among these ignorant folk. In 1886 he married Helen, who had been brought up in the orphanage, and they had a happy life for nearly eleven years, until in the latter part of last year Helen was called to the higher service from Kafkote. Her grave is the first Christian grave in Kafkote. She was a gentle, earnest worker amongst the women, visiting in the villages, and welcome wherever she went. She has left five small children who mourn her loss. Recently Amar Sinha has married again, and we are glad of it, for Lachmi, whom he has married, and who has had a course of training as a nurse, and received her education in the Girls' High School, Almora, will be a considerable help in the villages.

VIEW FROM MISSION HOUSE AT MUNSHIARI.

Bisun Sinha Paul, the junior brother, was also a convert from Hinduism, and came from village life. He was originally of the Nath caste, and was born in the village of Deorai, near Kousanie, the famous tea plantation in the middle division of Danpur, about twenty-five miles from where he is now stationed, so that he too is acquainted with the language and manners of the people. Bisun came in with an elder brother to Almora in 1886, when he was about thirteen years of age, and resided for a time in the Mission

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AMAR SINHA. BISUN SINHA.

Boys' Boarding House, and attended the Mission school. At the close of 1887 he received baptism, and continued to read in the school until he passed into the middle English class. He then left for Moradabad, and in January, 1894, was admitted a student in the Bareilly Theological Institute. Before he left for Moradabad he had been attending for nearly two years a class which I had for Biblical study. He passed successfully his three years' course at the Institute, and in January, 1897, took up the new work in Kafkote, to which he has devoted himself with energy and hopefulness. Some of his letters about the work are full of interest. In April, 1897, he married Lalta Lilawati, who was one of the girls Miss Budden has trained in the Girls' High School, and who is well equipped for work among the women in the villages; and now not only do the two men work together, but also the women, and prove a source of strength and encouragement to one another. In a recent conversation I had with Bisun, I found that it was in April, 1895, that he entered into the experience of a higher Christian life. Before that he was, indeed, a Christian, and realised something of his obligation to Christ; but then he came to the conviction that much he had done in Christ's name had been done for personal motives, and that he had been very frail and faltering in his following of Christ. As he said to me, "I saw that if my life was to be of any use, I must give myself altogether to Jesus, without keeping anything back, and seek only His glory."

NAUDA DEVI.
(The highest mountain in the British Empire.)

The change which has taken place in the attitude of the peop'e among whom the·e brethren are working is very marked and encouraging. Many are now willing, even eager, to listen to the Gospel, and readily talk of the possibility of their becoming Christians and forsaking the gods and goddesses whose worship has never been of any practical benefit to them. The same people, two years ago, were most bitterly opposed to our coming amongst them at all, and imagined that all sorts of trouble would come upon them for allowing us to do so. On visiting them the other day they told me: "We now see that some of the things reported about you Christians are not true, and Christianity is a very different thing to what we thought it was." One of the men of the Patti went so far as to express his desire to give up his little boy of ten years of age to us to be trained in Christianity. He is a bright, sharp little chap, and we shall be very pleased to take him in hand as soon as the father does really give him over to us. One of our greatest difficulties as yet is to make the people realise that the Christian religion is a

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spiritual power, and not only a purely intellectual thing that can be cultivated by simply attending school. A few do realise this, for one said to me: "It is altogether too difficult to be a Christian. How can we poor ignorant, hard-working folk, whose lives are spent in the fields, ever hope to be like what you tell us Jesus Christ wants us to become?"

The Perguna of Danpur, of which Kafkote and its surrounding hamlets are but a sub-division, has a population of 40,000, and stretches about twenty-five miles east and west, by fifteen north and south, and is traversed by two main valleys—the northern, through which flows the Pindari river; and the southern, through which flows the Sarju, which is joined at Bageshwar by the River Gunti. Between these rivers tower huge mountain ranges, among which are scattered these 40,000 densely ignorant and terribly neglected inhabitants, the paths to whose homes are indescribably rough and difficult. We have now occupied three points in the Perguna—Kabyur, Bageshwar, and Kafkote. But what are they? To influence the whole population we ought to occupy at least twenty points, and this object we have now before us. When we shall attain it we know not.

THE EVOLUTION OF A CHAPEL.

(CHI CHOU, NORTH CHINA.)

A NEW chapel at our Central Station had long been a desideratum, but the last two years had emphasised the need to such an extent that it was decided to build in faith. Our faith was honoured of God, and the building was erected last summer. At the recent opening the preacher was our venerable but ever youthful senior, Rev. J. Lees, Tientsin. Mrs. Lees accompanied her husband, and both received a right hearty welcome. Many old friends were glad to see their faces again in a station whose foundations Mr. Lees had laid twenty years ago, and where he had distributed famine relief. There being 650 Christians present—some of whom had travelled forty or sixty miles—the chapel was too small, so we erected our tents in the courtyard, and placed the pulpit against the wall of the old chapel, the latter also being well filled. It is needless to say that Mr. Lees delivered a vigorous sermon, and caused a deep impression on the hearts of the large audience, who listened with unflagging attention to a most interesting unfolding of the way God had revealed Himself to His people. Such an audience, gathered from scores of villages in a small market town and connected entirely with the Church of Christ, is a rare thing in North China, and was an inspiring sight.

The dedication service was held earlier in the day. After the reading of suitable portions of Scripture, special prayer was offered by my beloved colleague, Mr. Meech, whose transfer to Chi Chou has been an acquisition.

Altogether it was a memorable day, and it will long linger in our hearts as one of the days when God has

FIRST STAGE.

broken and blessed for us His own manna. And we thank Him that we have a cluster of such days, even in this lonely and sin-stricken plain.

To Mr. Bryson, of Tientsin, our only architect, we are indebted for so kindly supplying the plans.

The total cost has been over £200. The Society generously gave us £75. The balance was willingly and liberally provided by Jesse Haworth, Esq., Dr. and Mrs. Sewell MacFarlane, Mr. and Mrs. C. B. Mears, of Peking; Rev. J. Lees, first pastor of the church; Rev. Dr. Edkins, who

SECOND STAGE.

baptized in Tientsin thirty-two years ago the first convert from the district; and by the native churches.

The old chapel is now used for prayer-meetings, deacons

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and preachers' meetings, men's winter classes, &c. Through the kindness of our absent colleagues, Dr. and Mrs. MacFarlane, we secured at the same time five rooms for carrying on my wife's classes for women, a great and growing need having thus been met without any cost to the Society.

The accompanying photographs help to convey some idea of the evolution of our chapel.

No. 1 shows the original chapel used by us ten years ago, during the infancy of our station as an independent centre. It was large enough to accommodate sixty persons, but as we numbered only nineteen members it was too large for our needs. It had no architectural beauty, being built of mud and straw, with paper windows. In two years it became too small, and through the generosity of Jesse Haworth, Esq., in building, and Eliot Armstrong, Esq., Bristol, in furnishing, we were provided with No. 2. This could accommodate 180 adults, and was much better built than the other. But it, too, became too small, and for three years we had to divide the congregation during the winter months, the women having a separate meeting in the hospital waiting-room.

No. 3 is still better built, being a substantial brick building, well finished and furnished, with a front which is a

THIRD STAGE.

miniature copy of my spiritual home in Wales. It is an ornament to the town, and can be seen a long way off. There is no building like it in any of the neighbouring cities. But, like many Christians, it is better inside than out. Already, although it provides sitting accommodation for 360, it is nearly full on Sundays, and I am afraid that another extension will be necessary before the funds are forthcoming.

Ten years ago we had two small mud-built chapels in the Mission. To-day, in addition to this new chapel, we have forty-two others scattered throughout our ever-growing parish. And thus the Kingdom of God grows. May the glory of all these be that therein Christ manifests His heart of love, and is winning hearts to love Him.

W. HOPKYN REES.

THE Church at Ware, Herts (Rev. T. Pearson), has recently held its annual missionary meetings, which were marked by a spirit of great earnestness and fervour. The annual report showed an increased contribution of over £10 more than last year. The increase was an all-round one, but was specially marked in the case of the young people, the Sunday-school contributing £4 16s. 8d. more than last year, and the Y.P.S.C.E. £1 4s. more.

WE have received the annual report of the Norwich and Norfolk Women's Auxiliary to the L.M.S. We are glad to learn that the Auxiliary is doing an increasingly good and vigorous work. During the year six new country branches have been formed, and the country membership has risen from 89 to 169. Two years ago there were barely a dozen "Watchers" in the county, apart from Norwich; now there are nearly a hundred.

THE MISSIONARY BASKET.—A lady, a famous worker for the L.M.S., keeps a basket of fancy work, the proceeds of which go to our Society. She buys several pieces of needlework, and when any friend calls, she finds what she can do with her fingers, and then asks her to take a piece of needlework, with the request to finish it within a year's time. The worker is supplied with everything, and no excuse can be made for want of time, the finished articles being brought in during the year. The basket is brought out to friends and visitors, and they are invited to inspect the goods, with the result that they are rapidly bought up, without any fixed sale of work. Last year the profit amounted to over £10. This work has been carried on for over eight years, and so successful has it proved that now the lady has three baskets instead of one. Is it not possible for other ladies, who have leisure time, to follow this lady's noble example?

WE have in hand a considerable surplus stock of Mr. Horne's "Story of the L.M.S." (English or Welsh), in the handsome quarto edition (published at 6s.). In view of the publication of the new Standard History of the Society, it has been determined to offer these volumes at exceptionally low prices for a short time. They would make suitable prizes for P.S.A. or Sunday-school classes. There is also a large stock of excellent wall maps of the various fields of missionary work (published at 6s. 6d.), as well as the beautiful Map of the Religions of the World (published at 1s. 6d.). These will be supplied free to Sunday-schools, Christian Endeavour Societies, Missionary Bands, and any others who can make good use of them. The same offer is made with respect to the volume of "Gleanings from Many Fields" (216 pages, published at 2s. 6d.) and Dr. Griffith John's "Sowing and Reaping." We expect a large application for these two volumes,

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PORT MORESBY AND TUPUSELEI.

BY REV. R. WARDLAW THOMPSON.

SUNDAY, May 9th, was an exciting and tiring day to the Deputation. On the Saturday we had held two great missionary meetings at Port Moresby, to which the people from several out-stations along the coast had gathered in large numbers. On Sunday morning we, Mr. King, Mr. Crosfield, and I, who were living on the *John Williams*, remained quietly on board until 10.30 a.m. We heard the bell for early prayer and the summons to morning service, but we left these meetings entirely to Mr. Chalmers and Ruatoka. We went to the little church erected at the foreign settlement for the benefit of the white population, with funds collected by Dr. Lawes, and in which a service is usually conducted once every Sunday. The liturgical service of the Church of England is used, because those who attend and who subscribed for the building are mostly accustomed to that form of service. I read prayers and Mr. King preached; the congregation, alas! consisting of only seventeen persons, in addition to those who had gone from the ship. The special interest of the day commenced after dinner, when we went ashore again to the Mission Church. The afternoon service was a very special and a very impressive one, being a celebration of the Lord's Supper by the members of all the churches in the Port Moresby district. There were so many present that they filled the Mission Church entirely, the non-communicants being excluded entirely. The church was packed, fully 460 being present. About forty, some of whom were Europeans, and the rest native teachers and their wives, sat on and around the platform and along the wall at the end of the church on benches. The rest sat on the floor as closely as they could sit, the men on the left of the platform, the women on the right; but there was such a preponderance of men that they quite crowded up the women. There were old men and women who had been notorious heathens in the old days, but who had for years been living a Christian life, and there were a considerable number of young men. The service began with the baptism of six men and five women, whose names were Gau Iko, Ako Arua, Morea Ira, Poe Guba, Veroba Raroa, Avaka, Mara Lohia, Dagu Dikana, Konio, Rarua, and Dika Reva. These all sat in a row in front of the communion table with bowed heads, and I, being provided with a small bowl of water and the list of names, passed along from one to another, naming and baptizing them. After prayer, I gave a text to the new members, which they all read aloud and then repeated aloud. Then the whole congregation were asked to repeat it. The text was Ephesians v. 8: "Ye were sometime darkness, but now are ye light in the Lord: walk as children of light." Then followed the communion service, with a second brief address. Prayers were offered during the service by the native teachers Mea, of Kailo, a New Guinea convert, and Lohea, from Lealea, also a New Guinea native, and by the late Chief Andu. The whole service lasted an hour and a quarter, and was marked by great solemnity and reverence.

As soon as the communion service was over, the general congregation, including a number who had been prevented by the weather from reaching Port Moresby for the meetings of the previous day, gathered outside Ruatoka's house for another missionary meeting. Mr. Crosfield and Mr. King addressed this meeting, and then brief but earnest speeches were made by four natives. We hurried off to the ship when this was over, and closed the day with an English service on deck. Several from the shore and from the Government steamer, the *Merrie England*, joined us at this service. When it was over, the Mission party and some of the ship's company joined us in the saloon for a quiet celebration of the Lord's Supper. Thus ended a most interesting though fatiguing day.

We left Port Moresby at 6 a.m. the next day—a lovely morning, which ushered in a day of calm and of scorching heat. We were going to pay our last visit to an out-station of the New Guinea Mission, and it was certainly a worthy conclusion of our round. Tupuselei is about twelve miles east of Port Moresby, and it is a most interesting station. Sunia, the native teacher, is a South Sea Islander, who has been at work since 1884. He is, for a South Sea Islander, a man of great energy and excitability, and is devoted to his work, and as the Chief Boromakaiva is also a man of the same stamp and a Christian, there is an unusual amount of activity and enthusiasm.

The teacher and his flock had been in to Port Moresby for the meetings on Saturday and Sunday, but they left in their canoes at sundown on Sunday, and hurried home that they might be ready to receive us. They did not expect us to arrive quite so early as we did, and consequently not a few who had gone away to their plantations to bring us in a present of native food did not get back in time to meet us after all. We reached the anchorage at 8 a.m., and went ashore at once. The original village was entirely built on piles some distance from the shore, and a considerable number of the people still occupy these marine residences. Since peace has prevailed, and British authority has made it safe to live on shore, a new village has sprung up on the beach, and probably the other will soon pass into picturesque decay, unless an accidental fire hastens the process of change. At several places the piles remain which tell of villages which existed not very long ago, but the houses having been burnt the people have rebuilt them on shore.

As we neared the beach we saw teacher Sunia marshalling his troop of boys and girls into a procession to welcome us, and about a hundred assembled at the landing-place, and followed us up to the teacher's house. After sitting in the cool shade for a few minutes we went to see the village street while the children assembled in the school chapel for

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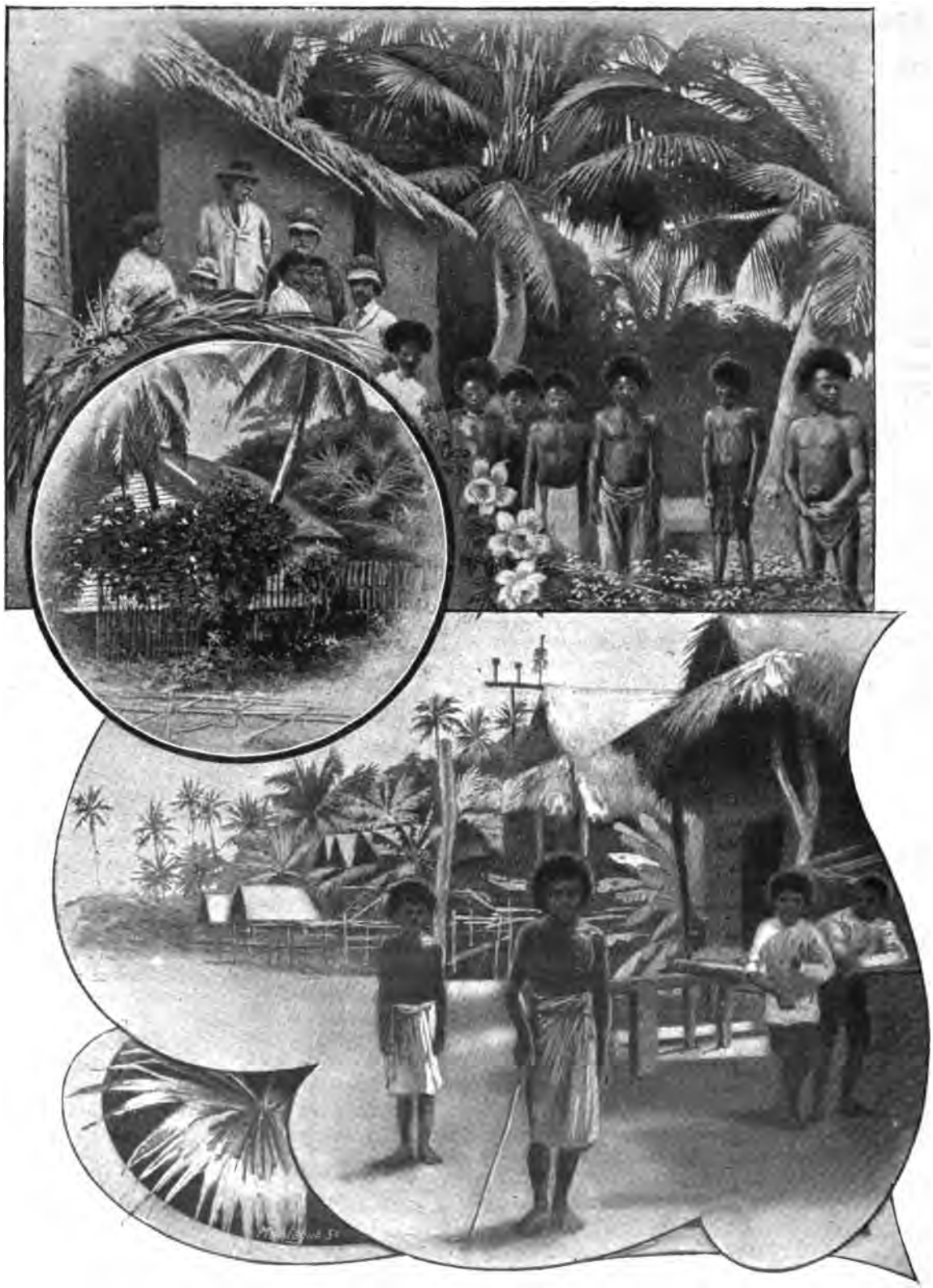

TUPUSELEI: 1. TEACHER'S HOUSE. 2. MISSION CHURCH. 3. MAIN STREET.

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examination. We found no fewer than sixty-eight could read in the Testament, and some of them read fluently and well. They recited a psalm, and answered various questions, and then repeated so much of the multiplication table as they had learned. Sunia is not a "certificated" master, and had methods of school management which are probably open to improvement. His knowledge of English is very limited, but he has learned some words of command and uses them with great effect. "Teshun," "one, two, tree, gerrup," "one, two, shut book," "down." These orders, shouted in a voice that would electrify a regiment, to a company of less than a hundred children in a small rush building, produce at first rather a startling effect on the visitor. They are effective in the school also, for the children move and obey with a smartness quite unusual.

MARINE VILLAGE, TUPUSELEI.

While we were at the school a great pile of cocoa-nuts and other produce had been placed in the ship's boat as a present to us from these kindly folk, and even after we left the shore canoes came after us, paddled with furious haste, and containing men and women who had got back from their plantations too late to see us on shore, but who had brought pumpkins or yams, and in one case, I think, a small sucking pig, as tokens of their love.

METROPOLITAN AUXILIARY COUNCIL.

ON Monday evening, April 17th, a largely attended meeting of the Metropolitan Auxiliary Council of the Society was held in the Mission House. This was the eighth annual meeting of the Council, but the first of the enlarged Council recently elected by a change in its constitution. After hymn and prayer and a few opening words from Mr. J. H. Sabin, Chairman of the Council, who heartily welcomed the new delegates, the Report was submitted by the Secretaries, in the name of the Committee, and was heartily adopted by the meeting. The Rev. G. Lyon Turner, M.A., was elected Chairman for the ensuing year, and the Revs. George Cousins and Thomas Grear were re-elected Honorary Secretaries. Nominations for the Committee and also of representatives to the Board of Directors, which had been made at the various district meetings, were also approved. Following this business came two stirring and most helpful addresses—the first by the Rev. H. Elvet Lewis, of Hare-court Chapel, Canonbury, the second by the Rev. C. G. Marshall, of Tripatur, South India. From his first word to his last, Mr. Elvet Lewis rivetted the attention of his audience as he pleaded for a broad outlook as the all-essential condition of healthy church-life. "The missionary church," said Mr. Lewis, "is good both for the minister and the Church"; "the Churches of to-day have come out of the conflict with agnosticism better than the Churches of the last century did from their struggle with Deism owing to the fact that the Churches are missionary to-day in a sense in which they were not one hundred years ago." Mr. Marshall spoke of open doors and highways accessible to the missionary in India to-day, and pleaded earnestly that the Churches should come to the aid of the Society and provide the means for entering these open doors and advancing along these highways.

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In Memoriam.

REV. JOHN MACKENZIE.

BY the death of John Mackenzie, at Kimberley, on March 23rd, the Society has lost another devoted servant whose name is linked with the historic past. Born in the county of Elgin in the year 1835, he was appointed in 1858 to the Makololo Mission in South Africa, and reached Kuruman on the last day of that year. The Makololo Mission, in the country north of the Zambesi, was the result of Livingstone's first great journey, and was undertaken in fulfilment of his promise to the Makololo. At Kuruman work had been carried on by Robert Moffat for nearly forty years, and Mackenzie had the benefit of the great pioneer's experience and friendship during part of the next two years. In 1860 Mr. and Mrs. Mackenzie set out northwards for Makolololand, whither Messrs. Helmore and Price had already gone in the previous year. On the way they were met by Price with the news of the death of his own wife, and of Mr. and Mrs. Helmore and two of their children. This necessitated a return to Kuruman, and the attempt to reach Makolololand was given up. A second attempt two years later also proved unsuccessful.

REV. JOHN MACKENZIE.

In 1862 Mr. Mackenzie was appointed to Shoshong, the capital of Khama's people, where he laboured until in 1876 he was put in charge of the Moffat Institution and native church at Kuruman, the Institution being a development of a training school for native evangelists started by him at Shoshong about 1871. At Shoshong, Mackenzie had been the friend and teacher of Khama during the stormy days when the young man was making his first stand for Christianity against his heathen father, and when he ultimately became chief. During all these years he had been winning the confidence and affection of the natives, and when he came home to England on furlough, in 1882, it was with the determination to plead their cause against the domination of the Boer and the tender mercies of private adventurers. The years 1881 and 1882 were years of great trouble in South Bechuanaland, in consequence of the quarrels between the Boers of the Transvaal and the natives. The Boers invaded the country and seized a large tract of land in which they established two small Dutch republics—Goschen and Stellaland. Everyone was against him. The Colonial Secretary at the time was Lord Derby, with his historic watchword, "We don't want any more black subjects," and the gospel of "natural selection" was preached by most people as the only solution of the native races problem. But Mackenzie was not daunted. He set to work addressing public meetings, writing articles, interviewing statesmen and editors, haunting the lobby of the House of Commons, never sparing himself in the effort to impress upon the British public the true and just view of the situation.

And he had his reward: Bechuanaland was saved, and the man who had saved it was not unnaturally asked by the Government to undertake the duties of Resident Commissioner of the new territory. Feeling that the appointment would give him great opportunities of protecting native interest, he accepted it as a trust from God, though it was with great reluctance that he gave up the more directly missionary work and severed for a time his connection with the L.M.S. Already, in 1881, he had declined an invitation to enter the service of the Government because of his reluctance to leave the Society.

On his arrival in Bechuanaland, in 1884, he found the country in a state of anarchy. His efforts at restoring order were highly successful, but Sir Hercules Robinson, influenced by misrepresentation on the part of disappointed adventurers, and perhaps fearing that Mackenzie's well-known sympathy with the natives would prevent him from gaining any influence over the Europeans, withdrew him after only four months, sending Mr. Cecil Rhodes to take his place.

In 1887 Mr. Mackenzie returned to England, and in 1891 again entered the service of the L.M.S., being appointed Missionary Pastor at Hankey, in Cape Colony. Here he worked with much success, winning the confidence and esteem alike of natives and Europeans. For some time, however, he had been in failing health, and at the end of last year Mr. Howieson was sent out to assist him in the work.

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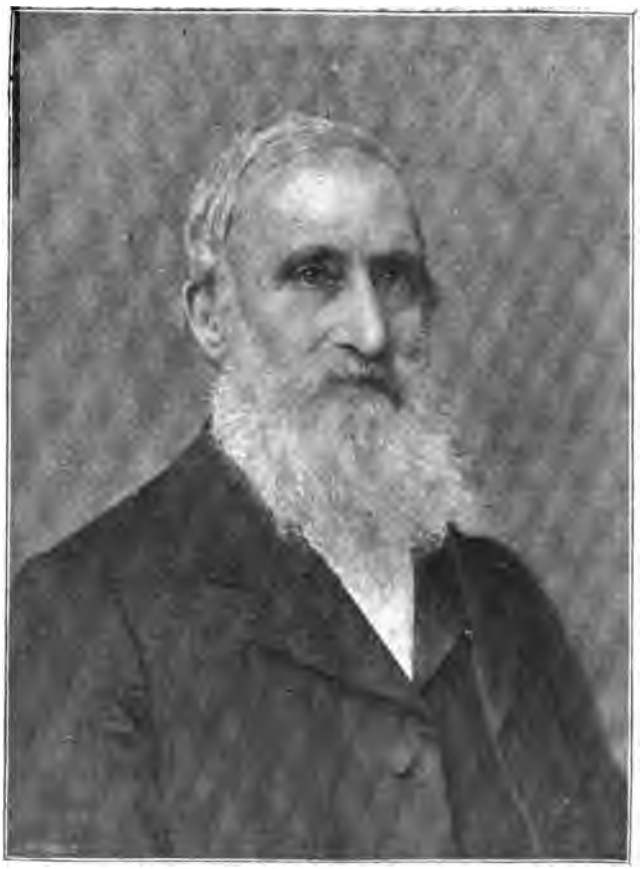
His death, at the comparatively early age of sixty-three, comes as a great blow to his family, and to all who knew him.

The *Daily News*, in a recent notice of Mr. Mackenzie's death, said: "The country loses in him a typical empire-builder. He was a politician who carried into politics the religious and humanitarian fervour of a missionary, and a missionary who found in his mission work opportunities for fulfilling the political expansion of his country. At the present time, when the partition of Africa is nearly accomplished, when schemes of communication from Cape to Cairo are in everyone's mouth, it should not be forgotten how large a share of the credit for the extension of British influence is due to the sturdy missionary who has just passed away in the quiet pursuit of his high calling."

Mr. Mackenzie was married to Miss Douglas, of Portobello, and is survived by her and several children, one of whom is the Rev. Douglas Mackenzie, the well-known Professor of Divinity at Chicago, and author of a recent book on "Christianity and the Progress of Man."

Mr. Mackenzie himself was the author of three valuable works—"Ten Years North of the Orange River" (1871), "Day-Dawn in Dark Places" (1883), and "Austral Africa" (2 vols., 1887).



REV. SAMUEL ELLA.

REV. SAMUEL ELLA.

WE have also to record this month the death of another of our oldest missionaries—Samuel Ella, who was appointed as long ago as 1847.

The nine years, 1840-1848, saw the appointment of an unusual number of famous missionaries, including Livingstone, Turner, Budden, Wardlaw, Whitehouse, Mullens, and others, as well as three who are happily still spared to us—Drs. Muirhead, Storrow, and Edkins. And Samuel Ella, though less known to the present generation, was not unworthy of this distinguished company.

Born in 1823, he was accepted by the Society in 1847, and sailed immediately for Samoa in the *John Williams*, the first of that name. He went out, not as an ordained missionary, but as a *printer*, and at once took charge of the Mission Press. There he laboured for fourteen years, having been ordained as a full missionary in 1860. Compelled to retire on account of ill-health, he was in Sydney for two years, at the end of which period he proceeded to Uvea, in the Loyalty Group. After doing good work there for eleven years (in spite of much persecution from the Roman Catholics), he was compelled by his wife's failing health to retire altogether from the mission-field. That was in 1875, since which time he has continued to reside in Sydney, and has often been able to render good service to the Society up to a very short time before his death on February 12th of this year. His funeral sermon was preached on February 28th at the Petersham Congregational Church, Sydney, by the Rev. Joseph King. Most of the old mission families in Sydney were represented at the service; the Scriptures were read by Captain Hore, and the native crew of the *John Williams* sang a funeral hymn in the Rarotongan language. We subjoin a short extract from Mr. King's sermon:

"Those who knew Mr. Ella best will know how deeply interested he was to the last in all that concerned the welfare of the Polynesian races. The last article he wrote for a newspaper was one on the kingship of Samoa, which appeared in the *Australian Christian World* hardly more than a month ago. The article clearly shows that although bodily vigour was declining, his mind had suffered no deterioration in accuracy of knowledge or soundness of judgment, and it also shows conclusively how large a place Samoa still held in his heart. Mr. Ella concluded the article with a request for the prayers of all Christian people on behalf of Samoa, a request which comes to us to-night like a voice from the Unseen."

Mrs. Ella died a few months before her husband, and an extended notice of the work of both Mr. and Mrs. Ella may be found in the CHRONICLE of October, 1898.

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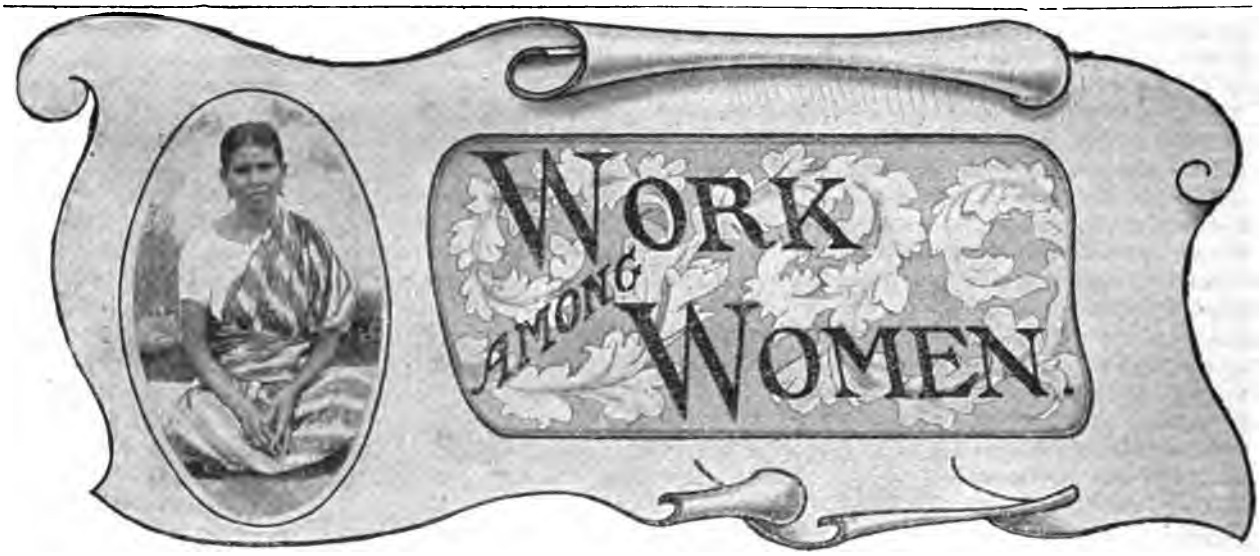

THE STORY OF HE-CHIM.

BY MRS. FAHMY, OF CHIANG CHIU.

IN Chiang Chiu City (Amoy region) there is at present only one Bible-woman, for we lost the other over a year ago. He-chim (Mrs. Fire), who died at the age of seventy-three years, was one of the best Christian women it has ever been my privilege to work with. Chiang Chiu seems to me an empty place without this dear, faithful soul, and she is missed by many. She was the friend of all, and had a kind word and "a word in season" for everyone she met. Her duties were most faithfully performed, and to her all was a labour of love. Under the burning sun of July and August, in a piercing cold January wind, during the rainy season, when the roads are slippery and filthy and the rain pours down heavily and steadily, He-chim was out in it all. Never was she absent from the hospital on out-patient days, and Sundays always found her in our chapel at "New Bridge," going among the women, teaching the text for the day, and hymns as well, just as time allowed.

I cannot forget the last meeting we were at together—the Bible-class we held on Wednesdays at New Bridge Chapel. We had a delightful meeting. All enjoyed it thoroughly, and somehow or other we felt very loath to part that day, and sat talking together as a band of "sisters" should. The state of my health greatly concerned the dear woman, and He-chim, with tears in her eyes, begged me to take care of myself; on the other hand, I warned her against coming out in such damp weather, seeing she suffered from bronchitis. Her eyes had such a far-away look in them, I could not help thinking that there was a very heavenly look about her. Three days afterwards I was struck down with a serious illness, and on recovering I was told that He-chim had been found dead in bed just about the same time as I was taken ill. Her death was soon blazed abroad, and all seemed to envy her such a peaceful passing away. Heathen and Christian were alike struck with the easy death, and while she was most deeply lamented, all felt happy that she had had no pain to bear, that her death had been, as her life was, peaceful and happy.

The few facts I know about He-chim, and which she told me herself, are these. She lost quite a number of children, and was very sad at heart and lonely. She then heard of a Christian woman who wanted to part with one of her children if a suitable home could be found. He-chim offered to adopt the child, and the mother at once handed over the little girl. This mother, a good Christian woman, but very poor (she died last year of plague), having to work from early morn till late at eve to help support her family, found she could not look after her child properly, else too much of her time was taken from her work, and therefore gave her up willingly to He-chim, to whom she was distantly related. This little lassie—"Jade Chopsticks"—had been taught to pray, and had seen her mother read the Bible every day, and God had destined that this tiny child was to be the means of leading He-chim to Christ. The latter had passed through great trouble, and had just lost her last child; she would often sit down and weep, and could find no comfort. Little Chopsticks would sit quiet and watch her "mother," as she called her. One day she pulled at her mother's sleeve and said, "Pray to God." He-chim answered that she did not know how, whereupon the child took hold of her hand and said, "My own mother knows how and she will teach you; come, come!" "She has no time, we must not annoy her," said He-chim; but Chopsticks was determined and pulled her along, saying that, though her mother had no time to look after her, she could teach while she went on with the sewing and flower-making. And so they set out, and the Christian woman laid aside her work, and read the fourteenth chapter of John's Gospel, then they

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all knelt down while she prayed. The comforting words kept ringing in the ears of He-chim all the way home—for although she had been spoken to a number of times before by the same woman, yet her heart had never been open to receive the teaching; and the portion of Testament she took home with her she read to her husband, and the end of it all was that they both became earnest Christians.

He-chim, who could read fairly well, "searched the Scriptures." Her Bible knowledge was amazing; it seemed to me that she almost knew the Bible by heart. Not content with knowing the Chinese character, and being anxious to get through more reading and teach others to read, she learned the Romanised letters, and was very soon able to read quickly. "Jessica's First Prayer" and other stories, translated into the Romanised Chinese by the missionaries, she much enjoyed; the "Pilgrim's Progress" also was a delight to her.

He-chim's husband (He-chek) was a deacon in the East-gate Church at Chiang Chiu for many years, and was a man of childlike faith. He almost lived in the church, and when he became old and feeble he still tottered in to all the prayer meetings and Sunday services. This faithful old deacon died of cancer of the jaw, which very soon carried him off. He-chim bore her great loss in a beautiful spirit; she made no fuss, and went about her duties as usual in her quiet way. Some time afterwards, when we were considering the case of a Christian woman who had given herself up to grief on the death of her husband, He-chim said, "It doesn't seem right. I have come through it all, and I know all about it." She then went on to say how people wondered at her bearing up so well when the old deacon died, but, said she, "whenever I felt inclined to break down I quickly took up my Testament and read the fourteenth of John's Gospel, 'Let not your heart be troubled,' &c., and I always felt quieted and happy, and I look forward to the time with joy and gladness when I shall join He-chek in the 'mansion.' No, I never have shed a tear over my husband's death, for I know he is with Christ, which is far better, and then I know that I shall soon be with him. Ah!" said she, "had I been a heathen woman still, what a fuss I would have made, like I did over the children when I had no hope—I was blind, now I see!" Dear He-chim! Chiang Chiu seems empty without you, but heaven seems nearer since you went there, and what a joy it will be to get your hearty welcome, the same as you used to give us when on earth—"You have come! Peace, peace unto you!"

I think our Lord would like to say of He-chim—our first Bible-woman at Chiang Chiu—"I have not found so great faith, no, not in Israel."

FROM THE SECRETARY OF THE WATCHERS' BAND.

THE Annual Meeting of the Watchers' Band will be held in the City Temple on Wednesday, May 10th, at three o'clock. The Rev. H. Arnold Thomas, M.A., Chairman of the Congregational Union, will preside.

Speakers.—The Rev. R. Fotheringham, M.A., of Blackheath; Miss Theobald, of Mangari; Rev. A. Pearse, of New Guinea; and Rev. J. Parker, of Mongolia (Gilmour's successor).

The annual report will be read by the Secretary.

May we earnestly bespeak the prayers of our Watchers for this and all the other meetings of our Society's anniversary?

I SHOULD be grateful if the secretaries who have not returned their renewal forms will kindly do so without further delay. About 550 branches in the Home division have renewed, but there are still 140 sets of forms to come in.

May I remind the Watchers that our library books may be borrowed free of charge on the condition that they are not kept for more than six months? Twelve books may be had at a time.

THE following corrections should be made in the List of Missionaries:—

The names of Rev. W. and Mrs. Cutting were omitted from Benares.

Page 2.—Miss Tuck, of Berhampur, at home.
" Miss Theobald, of Mangari, at home.
" Miss Stevens, of Mirzapur, at home.
Page 3.—Rev. H. F. W. and Mrs. Lester, of Bellary, at home.
" Rev. E. P. and Mrs. Rice, of Bangalore, at home.
Page 4.—Rev. E. and Mrs. Hawker, of Coimbatoor, at home.
" Miss Macdonnell, of Neycor, at home.
" Rev. J. Knowles, of Parey chaley, at home.
Page 5.—Rev. J. Sadler, of Amoy, at home.
" Miss Carling, of Chiang Chiu, at home.
Page 6.—Mr. S. L. and Mrs. Hart, of Tientsin, coming home.
" Dr. Sewell McFarlane, returned to Chi Chou.
" Rev. G. Owen, of Peking, at home.
" Dr. Eliot and Mrs. Curwen, of Peking, coming home.
Page 7.—The Rev. J. Mackenzie, of Hankey, died on March 23.
" Rev. Roger and Mrs. Price, returned to Kuruman.
Page 9.—Rev. J. Marriott, of Samoa, at home.
" Rev. J. W. and Mrs. Hills, returned to Samoa.

NEW BRANCHES.

Branch.	*Church.*	*Secretary.*
Alresford	— ...	Miss M. S. Mourant.
St. Austell	— ...	Miss Naylor.
St Heliers	Victoria Street	Miss Lawson.
Sheffield	Brightside ...	Miss Riley.
Nottingham	Boulevard ...	Miss F. M. Burton.
Chelmsford	Baddow Road ...	Mr. G. W. Filby.
Leigh	—	Miss Macqueen.
Helensburgh	— ...	Rev. W. Blair.
Mortime West ...	— ...	Miss E. Ford.
Hounslow	— ...	Mrs. Champness.
Bury St. Edmunds ...	— ...	Miss M. L. Smith.
Burley	— ...	Mr. Phillips.
Benton Park	— ..	Miss Cockin.
Wibsey	— ...	Miss Poynton.
Fulbourne	— ...	Mrs. Smoothy.
Birmingham	Solihull ...	Miss G. Horton.

JESSIE M. BALGARNIE.

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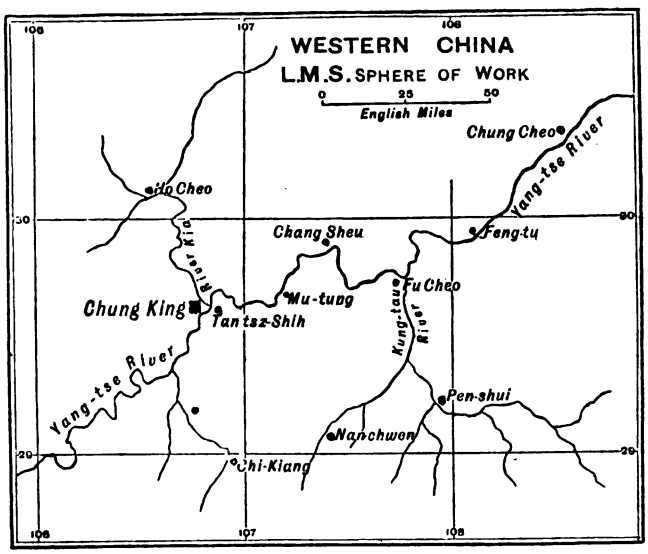
OUR MISSIONARY DISTRICTS.

CHUNG-KING (W. CHINA).

By Rev. J. W. Wilson.

GEOGRAPHICALLY Chung-King is situated on the left bank of the Yang-tze, 1,500 miles from the sea, and at the mouth of the River Kia, locally known as the "Siao Ho," which, with its tributaries, drains a huge extent of territory to the north and north-east. Built on a high, rocky peninsular, the city presents an imposing and picturesque appearance, especially from the lower and upper reaches of the main stream, although it must be confessed that a closer acquaintance reveals an abundance of those repulsive features which unfortunately distinguish the majority of Chinese towns. It is only necessary to walk through the crowded streets to discover that temples and trade guilds are numerous, and that not a few of the latter are kept in excellent condition at great cost. Tradition says that the city originally stood on the south bank of the river, and this would seem to be proved by scattered expressions in the ancient records, although these latter documents are not always to be relied upon. The population of the city proper has been estimated at 300,000, but if the inhabitants of the neighbouring walled town, called Kiang-peh, be included, the population residing within an area of, say, five square miles, cannot be less than 320,000. The natives are, for the most part, descendants of other provincials, who, when the country became settled after the extensive raid of the notorious Chang Sien-chung, about a hundred years ago, flocked into Chung-King and settled within its walls. As a race they are possessed of keen business faculties, and not a few are remarkable for the wealth they have amassed as traders in silk or opium, in salt or medicines.



When the Directors of the London Missionary Society ordered an advance to Chung-King in 1888, they made no mistake. As a mission sphere it is unique. Not only is it itself a populous city, but it is the centre of a most populous district. Within a radius of less than a hundred miles there are, not to speak of countless towns and villages of considerable size, fifteen large, walled cities, all of which bear a civil relationship to Chung-King-Fu. Protestant missions were first inaugurated in Chung-King by representatives of the China Inland Mission in the year 1876; shortly afterwards the city became the headquarters of Bible Society agents, who again were speedily followed by missionaries of the Methodist Episcopal Mission. Our own work was commenced in the winter of 1888, while the English Friends' Society began operations in 1889. Thus, apart from the Bible societies, there are to-day four Protestant missions at work in the city. In addition to the ordinary preaching services there are day-schools connected with all the missions, dispensaries in connection with them, and well-equipped hospitals in connection with two—the Methodist Episcopal, and our own. As these lines are being penned, a splendid new hospital, on foreign lines, is being erected on the L.M.S. compound, which, it is expected, will be ready for use in May or June of this year. This noble structure is really the outcome of the unbounded enthusiasm of our young medical missionary, Dr. Wolfendale, who, with the aid of his five energetic assistants, treated no less than 30,000 patients during the year just closed. The L.M.S. Mission staff has never, from the commencement of work in Chung-King, been numerically strong; alas, it has often been very weak. At present we number two ordained men, with families, and our medical colleague, all, fortunately, being now well housed. But, as a result of undermanning, we have been compelled, until lately, to confine our efforts almost entirely to the city and its suburbs. Our chapel building is exceedingly well situated for the collection of audiences, while it also serves as a waiting-room for patients seeking medical treatment in the adjoining dispensary. On the same compound there is also a schoolroom, in which a number of boys receive daily tuition. Elsewhere in the city there is yet another L.M.S. day-school, presided over by a Christian teacher, who was one of the first to receive baptism in connection with our Chung-King work. The church register shows that seventy individuals, including children, have received baptism since the Mission was established, and there are at the time of writing thirteen others whose reception will not, we hope, be long delayed. One of the most gratifying

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features of Christian effort in Chung-King is the extreme readiness of the people to listen to the Gospel. Sometimes missionaries are heard bemoaning the difficulties they encounter in seeking to gather a congregation; here there never has been occasion for such complaint. Even now, after the lapse of years of preaching, it is only necessary to open the doors in order to secure a willing and interesting audience of a hundred or more men. As a matter of fact, were our forces more numerous, and our energies greater, the work in this city might be almost indefinitely expanded. Chung-King is really a magnificent field for Christian enterprise, and we are praying that the day may not be far distant when we shall have the privilege of welcoming more labourers to aid us in the work.

The accompanying sketch map will enable you to grasp the position and relation of our country stations to the city. Mu-tung was opened two years ago. It is a large and thriving market town, thirty miles east of Chung-King, on the right bank of the Yang-tze. Suitable buildings have been rented, a day-school has been established, and daily preaching is carried on by a native helper. There is also a dispensary in connection with the station, and much good has already been done by the professional labours of Dr. Wolfendale and his assistants among the people. Fu Cheo, the second of our out-stations, is a large walled city about one hundred miles distant from Chung-King. It, too, is on the right bank of the river—a place of great importance in every sense. Containing a population of not less than 20,000, it is our earnest hope and prayer that it may become to Chung-King what Hiao Kan has long been to Hankow—a sister station of many labours and much success. The premises at present occupied in Fu Cheo are small and unsatisfactory, but these disabilities will, we hope, be rectified ere the year closes. The young native at work in the place possesses both patience and courage, and there is every reason to believe that he is exerting a good influence in the place. Our third out-station, Tan-tsz Shih, is really a suburb of Chung-King, although on the opposite and southern side of the river. With the aid of private gifts we were able to rent premises on the main street about two years ago, but the place was deemed so important, and indeed so necessary, to our city work that the station was recently taken over in an "official" manner by the District Committee. It is regularly visited twice a week by foreigners and natives, and, in addition to preaching exercises, a capital dispensary work is done. These, so far, are the only out-stations connected with the L.M.S. in West China; but a glance at the map will show that our limits of itineration extend far beyond the districts in which we already have a settlement. Chi Kiang, Nan-ch'wen, Ch'ang-shen, Fêng-tu, and Chung Cheo are all cities of importance, and, what is more, they are places in which we as a Mission are expected to work. Other missions have their understood "spheres," into which Christian courtesy prevents us from going; it is equally well understood that the territory immediately to the south and east of Chung-King is the L.M.S. "sphere," in this province. The question is, how are we to overtake the work? Within the boundaries of this "sphere" there is a population of not less than ten millions, and our present staff of foreign workers consists of *three men!* The discrepancy is sufficiently apparent, and requires no comment! If our work is to grow, as it should grow, and if we are to "occupy" these places for our blessed Lord and Master, as assuredly He wishes them to be occupied, more L.M.S. workers must come to West China—men and women who are filled with the Holy Ghost, who have a keen sense of the sweetness of the service of Christ, who believe that the saving of a single soul from among these millions is worth the work of a life—such workers must come and link their vigour, their faith, and their prayers to ours. For "to occupy" means first of all to *come*, and then to live and labour. Yea, to lay one's "life down gladly for the brethren." J. W. WILSON.

PERSONAL NOTES.

CHINA.—Miss Rowe, who retired from active work in connection with the Hong Kong Mission some months ago, has come back to England, and hopes to find an opening for work of some kind at home.—Miss Wells, of Canton, expected to leave China, on furlough, for her home in Australia, early in May, and contemplated joining the excursion to New Guinea, &c., referred to in the "Personal Notes," in the April CHRONICLE.—The following from Dr. Griffith John to Mr. Thompson will be read with interest, and all who know him personally or know of his work will hope that his plans and "dreams" may be fulfilled:—"As to my coming home," he says, "I have not fully made up my mind not to come. My dreams—the dreams of years—are being fulfilled one by one. My dream of seeing a strong mission in Central China has been fulfilled. My dream of carrying the Gospel from Hankow, through Hunan, to the borders of Canton, has been fulfilled. My dream of seeing an educational institution established in connection with our Mission in Central China has been fulfilled. In three years hence the Hunan Mission will be on its feet, and so will the educational institution; and I shall be seventy years of age then. It strikes me that I might come home then with a *good conscience*. Don't you think so yourself?"—The Rev. D. S. Murray has made a rapid recovery from an attack of typhus fever, and is now in full swing of work again. With Dr. Peill's help he has secured a suitable site for the headquarters of the new mission, not far from the city of Te'ang Chow, and quite near the canal.—Dr. and Mrs. Lavington Hart and Dr. Eliot Curwen have been invalided home. The return of the latter to England after so short an absence is keenly felt by Dr. and Mrs. Curwen and their colleagues, and will evoke much sympathy from their friends in this country.

INDIA.—Miss Beatrice Bulloch (daughter of the Rev. G. M. and Mrs. Bulloch, of Almora), who is teaching in the Girls' High School at that place, has recently passed her first B.A. (1st

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Division) in the Allahabad University, being bracketed second in the list out of upwards of 1,100 candidates.—Mr. Hickling, of Chik Ballapur, mentions that "the money-lenders, who, in the interests of the 'credit of Chik Ballapur,' arranged the murder of Chondamma, are now hiding somewhere in the Madras Presidency, with warrants out after them. I am sorry to say, too, that the man who actually murdered her has lost his favourite daughter of plague."—The great regret that was expressed when Miss Crouch left Salem for furlough in Tasmania showed how much she had endeared herself to the people.—Miss Haskard, on leaving Bellary, was "utterly astonished at the love the people have displayed. Even the Hindu people, who for a long time would not have anything to do with me, have at last realised that it is to do them good and bring a new joy into their lives that I came here. The suffering and sorrow that I have passed through all vanish when I know that some fruit is the outcome of it."—Mr. and Mrs. Haines have reached Vizagapatam in safety and have received a warm welcome.—Mr. Foster has reached Pareychaley, but will live for the present at Neyoor.

MADAGASCAR.—As General Gallieni visits Ambohimanga nearly every week, Mr. and Mrs. Peill see a good deal of him, and have long talks. On a recent visit to the Mission Schools he expressed himself as much pleased with the progress that had been made, and asked that the four boys and four girls who held the highest places should follow him to the town. He left thirty-seven lambas for distribution, and gave money presents to the boys and girls referred to above. A week later he put the telephone between Antananarivo and Ambohimanga at the disposal of Mr. and Mrs. Peill for more than an hour. Mr. Sibree and his students at the General's house in the capital, and Mr. and Mrs. Peill with their scholars at the other end, talked to each other, much to the astonishment and instruction of scholars and native teachers.—A service in memory of the late President of the French Republic was held in the Ankadibevava Church. The Missionaries of the Paris Missionary Society made the arrangements, and invited the members of the other Protestant Missions to assist. General Gallieni, with his *aides-de-camp* and a large number of high functionaries, civil and military, were also present. After the devotional part of the service, M. Vernier delivered an allocution; the Rev. W. E. Cousins, M.A., spoke in Malagasy on behalf of the London Missionary Society and Friends' Mission, and Mr. Jakobsen represented the Norwegian Missionary Society. The presence of the General and so many officials at a Protestant service in a Protestant place of worship will no doubt have a good effect on the minds of the people.—Dr. Peake is very happy in his work at Fianarantsoa, and reports a decided increase in the number of patients attended to.

AFRICA.—Mr. Wookey has returned to Molepolole after hospital treatment at Kimberley, but he fears that a long time will elapse before he is able to get about on the injured foot.—Mr. Howieson is disappointed to find his work at Hankey so much like work at home, but has no desire to draw back. He considers the European service a very hopeful feature of the work, and is trying to reorganise the Sunday-school.

THE HISTORY OF THE CHURCH MISSIONARY SOCIETY: Its Environment, its Men and its Work. By Eugene Stock. London: C.M.S. Two Vols (pp. 504, 659). Price 6s. net each volume.

THE Church Missionary Society, more fortunate than ourselves, has been able to publish its standard history in advance of its Centenary celebrations. True, the third and last volume is not yet ready; but it is to the record of the earlier years of the Society that the greatest immediate interest is attached—for the history of our own times we can afford to wait a few months.

The history is divided into ten parts of unequal length and covering unequal periods of work, though, as far as possible, the decade is taken as the unit. Vol. i. contains five of the ten parts, and takes us to the year of the Society's Jubilee in 1848; vol. ii. contains only two parts, covering the important years 1849-1872, the latter date marking the death of Henry Venn, greatest of all foreign missionary secretaries; vol. iii. is to contain the remaining three parts, and to bring the history down to the present Centenary year.

The opening chapters of each part deal with the *environment* of the Society's work—that is to say, with the political and ecclesiastical history of the period. Thus some 250 pages in the two volumes are taken up with matters only indirectly connected with foreign missions. The result is that we have a valuable record of all the most important movements within the Church of England during the nineteenth century *from the point of view of a decided Evangelical*. For Evangelical members of the Church of England this will add greatly to the value and interest of the book, and, of course, it is to this class of readers that it chiefly appeals; but we cannot help feeling that the general interest and unity of the work would have been greatly enhanced if by the omission of much of this extraneous matter the history could have been compressed into two volumes instead of three.

The references to the founding of the L.M.S. are hardly either adequate or accurate. "Its founders," says Mr. Stock (vol. i., p. 60), "were Dr. Haweis, Rector of Aldwinkle, and Mr. Pentycross, Vicar of Wallingford, together with some Independent and Presbyterian ministers." Mr. Pentycross scarcely deserves this distinction, though he preached the second annual sermon of the Society—with Dr. Haweis should rather be associated Dr. Bogue, of Gosport, and the Rev. John Eyre, the first editor of the *Evangelical Magazine*, which was started in 1793 with the express object of "arousing the Christian public to a more

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serious consideration of their obligations to use means for advancing the Redeemer's Kingdom." Throughout the history, however, full and generous acknowledgment is made of the work of the L.M.S., and of the courtesy and comity which have always marked its dealings with other societies.

The two volumes before us form a perfect storehouse of information upon the conditions of missionary work in every land. Especially valuable are the discussions (chiefly in vol. ii.) of the best methods of promoting the free and vigorous growth of a native Church. Venn's famous Minute, issued in 1851, should be hung up in every Board-room and impressed upon the memory of every missionary. These are his words (vol. ii., p. 415): "Regarding the ultimate object of every Mission to be the settlement of a native Church under native pastors upon a self-supporting system, it should be borne in mind that the progress of a Mission depends mainly upon the training up and location of native pastors; and that the '*euthanasia* of a Mission' takes place when a missionary, surrounded by well-trained native congregations under native pastors, is able to resign all pastoral work into their hands, and gradually relax his superintendence over the pastors themselves till it insensibly ceases; and so the Mission passes into a settled Christian community. Then the Missionary and all Mission agency should be transferred to the 'regions beyond.'"

There are a few unfortunate sentences in the book; we should be sorry to have to admit that "the teaching of the 'Essays and Reviews' struck at the root of the mission enterprise" (vol. ii., p. 342); and it shocks us to be told that "God turned the curse [of the Crimean War] into a blessing" by the labours of Florence Nightingale, the publication of the "Memoirs of Hedley Vicars" and the conversion of S. A. Blackwood (vol. ii., p. 149). But these are slight flaws in a great work; it is the cumulative effect of the history which constitutes its peculiar value and attraction. It is a noble monument of Christian missions, and will profoundly impress every reader with a sense of the greatness of the work of the C.M.S., and of the wise and Christian way in which that work has been and is being done.

FUNAFUTI; or Three Months on a Coral Island. An Unscientific Account of a Scientific Expedition. By Mrs. Edgeworth David. With Portraits, Maps, and Illustrations. London: John Murray, Albemarle Street. 1899. Price 12s.

WE cordially welcome this lively and most readable book. Its vivacity, bright, and racy descriptions, unaffected directness, and broad human sympathies, should secure for it a large circle of readers. They will find the volume interesting and amusing, yet well stored with instructive observation and information respecting the Funafutians and their ways. The authoress's relations with the islanders were intimate and even affectionate: a credit to her own kindly character, and to the people who so promptly appreciated it. Both indirectly and directly the book furnishes powerful testimony to the good work done by this Society through Samoan missionaries. Prior to her sojourn in Funafuti, Mrs. David had held mission work in light esteem, but personal observation and experience completely changed her views, and she left the island with a feeling of sincere respect for the results of that work. Naïvely she confesses, too, that the missionaries she found on board the *John Williams* were not the narrow-minded Puritans she had anticipated. The book is illustrated by some admirable reproductions of photographs.

IN NORTHERN INDIA. By A. R. Cavalier. Illustrated; 174 pages. Price 2s. 6d. Partridge & Co.

THE Secretary of the Zenana and Medical Mission has in this book given an account of his recent visit to India in company with Lord and Lady Kinnaird. We hardly know whether to welcome or to regret the publication of book after book of this kind. They all presumably reach special classes of readers, and so spread the knowledge of the needs and work of the mission-field, but they all tend to be "scrappy" and superficial, and would probably be unsaleable but for their illustrations. The present volume is neither better nor worse than its fellows, and the illustrations are for the most part excellent. We regret to learn that, in Mr. Cavalier's opinion, sacerdotalism is spreading rapidly in Indian missions; to meet it he urges a closer federation of all Evangelical missions.

THE CHURCH MISSIONARY HYMN BOOK. Published by the C.M.S. Price 3s.

THIS collection of hymns has been compiled for use in connection with the commemoration of the Church Missionary Society's Centenary, though it is hoped that it will also serve other more general missionary purposes. The hymns, generally speaking, are well chosen, and should fulfil well the object for which they have been compiled. They are Evangelical, and give to the book a spirit of earnestness and consecration. Of the musical work we cannot speak so highly. The best of the new tunes is Stainer's "Homeland" (to the beautiful hymn, "There is singing in the Homeland"). The rest come far behind, though Mr. Ford Benson's tune, "Hannington," is very good. The committee responsible for the book states in the preface that they retained the selection of tunes in their own hands, and release Dr. Bellerby, their musical adviser, from responsibility. We cannot but regret the consequent loss of artistic merit, which might have been preserved without any loss of popularity. Such names, however, as those of Dr. A. H. Mann, G. F. Cobb, J. B. Dykes, A. Sullivan, J. Barnby, J. Stainer, &c., show that the musical portion of the book cannot be altogether lacking in artistic merit. The book has our best wishes.—J. F. S.

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Notice to the CHRONICLE'S *"Own Correspondents."—The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the* CHRONICLE. *Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.*

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

A NATIVE CHURCH SENDS OUT FOREIGN MISSIONARIES.

As long ago as 1892 the Directors received accounts of an interesting "forward movement" on the part of the native churches of the Amoy district. This was the establishment of what is practically a foreign mission station at Ting-Chiu, some 200 miles north-west of Amoy. Ting-Chiu is in another prefecture, and the language is so different from the Amoy dialect that some of the native evangelists have been unable to master it. Since the work was started seven years ago it has grown and prospered continually, and has been carried on *without any financial aid from the Society*. There are now fifty-five members of the church, and as many inquirers, and medical work has recently been started by a native Christian doctor from the Amoy churches. Mr. Macgowan reports that at a recent meeting of the Amoy churches an appeal was made for 400 taels about £100), to secure the purchase of the Mission-house at Ting-Chiu. "After a moment's pause, a delegate rose and suggested that the money should be subscribed by the churches. He himself started the subscription list by offering forty taels. A thrill of emotion swept through the meeting, and voices were heard, saying: 'Let us carry it through now.' Above the hum of excitement was heard the sound of well-known voices telling the sums they were prepared to give. By-and-bye a stream of men of humbler means, but with hearts swelling as though they had been millionaires, flowed up to the desk to record their gifts. It was a most pathetic sight to see some that I knew had difficulty in providing for even the necessities of life marching up with their silver dollars and laying them on the table—a veritable sacrifice that would touch them in their homes for many a day." The Amoy Union now asks the Directors to appoint a medical missionary to superintend and extend the work at Ting-Chiu. Mr. Joseland, at the Mission House the other day, pointed out that through Ting-Chiu we are pushing northwards to meet the Hankow friends who are coming southwards through Hunan. By-and-bye we ought to have a chain of missions stretching all the way from Amoy to Hankow. Will not someone feel moved to offer special gifts towards this wonderful work?

MONGOLIA: RIPENING GRAIN, BUT NO REAPERS.

DR. COCHRANE writes from Chao-Yang: "It is matter for great gratitude to think that after a comparatively short time of ploughing and sowing, amid numerous dangers and difficulties, we have a membership of about 200. But it is disappointing to think how many more we might have had with more liberal support—it is galling to see the grain ripening everywhere, and to have no reapers to gather it. In a most promising district not far from Chao-Yang we have about ten members, with no preacher to look after them. We might have had ten times ten ere this, if we could have sent a preacher; and cases like this could be multiplied indefinitely."

INDIA.

INDUSTRIAL MISSIONS.

THE recent Conference of our North India Missionaries passed the following resolution:—"That this Conference would record its conviction of the necessity for industrial and technical instruction as an important branch of mission work, and would draw the attention of the Directors to the fact that such instruction is being given at Almora, Mirzapur, Mangari, Berhampur, and Calcutta, resulting in the increased temporal welfare of the native adherents, and in the self-support of inquirers and converts while under instruction. This industrial work is already in two places wholly self-supporting, and in no case is it dependent on grants from the Society. The Conference would request the Directors to give their sympathy and support to the development of this side of the work."

NATIVE WORKERS IMPROVING.

MR. OSBORNE, in sending his report for the Vakkam district for 1898, writes: "The unpreparedness of the native workers to accept and practise even the elementary Christian principles of service is painful in the extreme. Again and again the disappointments I have met with in our Christian works have been almost heart-breaking. But the last four years of toiling and teaching have not been in vain: hopeless, useless workers have been replaced by better ones, more diligent and unselfish. Lately I have been led to concern myself more about the *quality* of the work and workers than about the quantity, and I am already beginning to realise the gain to the character and influence of our work."

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SOUTH AFRICA.

CHRISTMAS AT KAWIMBE.

MR. MAY writes: "At the morning service on Christmas-day I baptized Charles Kaongoloka, who came to us of his own accord last week to say he wanted to follow Christ. Before all the people, eight or nine hundred in number, I asked him why he wished to be baptized. He made a good confession—'I choose the way of Jesus Christ, my Lord.' He was one of those who spoke to Dr. Mather last year, as mentioned in his report. On Monday we began our rejoicings with a short service in the church. Then we had races and jumping, which caused much amusement. Prizes were distributed in the afternoon by Mrs. May, and in the evening magic-lantern pictures gave much delight."

A GOOD BEGINNING.

MR. A. J. GOULD has an encouraging report to give of the commencement of Mission work at Selepeng. The meetings and services have been very well attended, and the willingness of the people to co-operate is very gratifying. At the services on Sunday the small church is generally filled, and many more outside can also take part, as the walls of the temporary structure are composed of unplastered poles. From a number who had been inquirers since leaving Phalapye in 1895, twelve candidates were welcomed into the church at the New Year's meeting. Mr. Gould writes: "I found they were in the habit of closing the Old Year and opening the New Year by a series of prayer-meetings, beginning with Christmas-day and lasting until New Year's-day. We followed this order by special sermons on Christmas-day, and, during the week following, by prayer-meetings at 6 a.m. each morning, a special object being made the subject of prayer. On Monday special prayer was offered for the relief of the hunger and distress prevalent throughout the country, at the close of which a collection was taken specially for the relief of the Bakwena, amounting to £8 14s. 9d. On Tuesday, for revival in town and church. On Wednesday, for missionaries, missions generally, especially the Lake Mission. Thursday morning was set apart to pray for the Directors and Officials at home, at which Mr. Thompson's name was mentioned by several. Friday was a day for general discussion—church work and church building. Saturday was devoted to prayer and praise, after which we held our first church meeting, when the twelve new members were received. We closed our special services on New Year's-day, when special sermons were preached, communion and baptisms following the morning service. At the communion service I found they were in the habit of taking water instead of wine, so we shall perpetuate that order."

MADAGASCAR.

UNITED MEETINGS.

MR. HUCKETT sends an account of some interesting special services in which members of the Paris, Norwegian, and London Societies all joined. "We met at the three churches in succession, and members of each society, as well as Malagasy pastors and preachers, took part in all the services. This is a most healthy movement, and cannot fail to be productive of a good effect on the Malagasy. It was almost like a Fianarantsoa 'Keswick' or 'Grindelwald,' and I trust will bear practical fruit in the future."

SOUTH SEAS.

NEW WORK AT KWATO.

MR. ABEL reports a large increase in the foreign population of Samarai. Several stores have recently been opened and, alas, several public-houses. There is absolutely nothing to influence the lives of the traders for good, or to help them to resist the terrible temptations of the place. Mr. Abel is trying to reach them by means of social evenings. On Christmas-day he gave an open invitation to all, and no less than twenty-five traders accepted it, some of them men of the worst type. The following week, to show their appreciation of Mr. Abel's kindness, the traders subscribed £10 and invited him to a banquet with them. On both occasions the men kept perfectly sober, and even at their own banquet nothing was drunk but lemonade and hop beer!

NEW GUINEA.

A WAVE OF BLESSING.

"SINCE last March"—this was written by the Rev. J. Chalmers from Saguane, Fly River, on December 13th—"a great wave of blessing has been ours in this district. At Manata, Tureture, Daru, and several other places where there are no teachers, they have regular services and many meetings for prayer, pleading that a missionary be sent them. At Iasa, where I lately placed a teacher, there are several awaiting baptism. Here, at Saguane, every service is well attended, and we have now twenty church members and eight others awaiting baptism. We have some young men here who preach Christ, but who know not a letter. Our school average is fifty-four, thanks to Mr. Hely, who constantly urged on the parents, chiefs, and police the necessity for sending the children to school. In school now the greatest punishment is to forbid a child coming. All are getting on well."

KESWICK CONVENTION.—Missionaries of the L.M.S. who are at home, and who would like to attend the Convention, are again invited to send their names to the Mission House, putting the words "Keswick Convention" outside the envelope. It is hoped to provide free board and lodging for a party for the week, July 24th to 31st.

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THE "Doshisha," the splendid Christian college founded in Kiota by Nisima, the apostle of Japan, has been passing through a crisis which threatened to sever its connection with Christianity altogether. The recently-appointed Principal, Yokoi, formerly one of the most promising students of the College, belonged to the new Japanese Chauvinist Party, which seeks not only to emancipate Japanese Christianity from all foreign influences, but to denude Christianity itself of its most vital elements, and to reduce it to a mere moral philosophy. With the help of the trustees, Yokoi succeeded in abrogating the fundamental articles of the College constitution, which provided that Christianity should be the groundwork of its moral instruction. As these articles had been declared by their founder to be unalterable, this high-handed proceeding of Yokoi's excited a great deal of adverse comment, even from quarters in Japan not generally favourable to Christianity; and Yokoi himself, apparently alarmed by the consequences of his own presumption, made overtures to the American Board to enter again into relations with the College. These overtures, however, were accompanied with conditions which the American missionaries could not accept. But the pressure of public opinion, and the threat of legal proceedings from the American Board, supported by the ex-Premier, Count Okuma, worked so much on Yokoi and the trustees who had co-operated with him that they have all resigned. A new Committee has now to be chosen, and there is every hope that the Christian character of the College will be maintained.—*Allgemeine Missionszeitschrift.*

THE Hindus have seen, during the plague, that the Christians were much firmer and more courageous in the face of peril than they were themselves. They have seen, too, that the Christians were more charitable, more eager to tend the sick, instead of thinking selfishly of their own safety alone. The example of their priests has not been such as to call forth their enthusiasm; no help or self-sacrifice was to be found in them. The missionaries, on the contrary—and not only they, but their catechists and teachers and converts—did not fear to expose themselves to help the sick. The impression produced may not be very durable, but it has been real, and in more than one family it has dissipated the prejudice against the Christians which once was felt. And it has been impossible to avoid observing that, wherever the sanitary prescriptions recommended by the missionaries have been followed, even without the intervention of the police, the plague has either been completely kept away, or has been much more easily treated. And such things as that are remembered. If conversions are still not very numerous, if the Christian flock does not yet increase on a large scale, this may be due in part to the fears which the plague has inspired that it was an English plot for destroying the Hindus. But, nevertheless, a movement favourable to the Gospel is clearly to be discerned in many places.—*Le Missionaire.*

THE Neuendettelsau missionaries have just completed the translation of the New Testament into the speech of the Dieri tribe. This is the first complete translation of the New Testament into one of the numberless idioms of the Australian aborigines.—*Evangelisches Missions Magazin.*

THE secessions from the Roman Catholic Church in Austria are still continuing. The *Ostdeutsche Rundschau* affirms that 8,300 persons have joined the Reformed Church during the last few months. In Sombor, 1,600 Catholics were to join the Greek Church at Easter; and, at the same time, 10,000 Bohemians in the district of Reichenberg intended to enter the Protestant Church. The Roman Catholic journal of Vienna, the *Vaterland*, says that the movement has crossed the frontier and reached the Catholic populations of South Germany. The exodus of French priests from the Catholic Church still continues, and the *Tablet* is beginning to talk about a gloomy future.—*Il Labaro.*

A FEW years ago a doctor, with his two sons, was baptized by the German missionaries in China. One of the sons related that his grandfather had gone as a rebel in the army of the Taipings to Nankin. When he came back he was an altered man. He worshipped idols no longer, and became angry when he was asked to do so. He was often found lying on his mat with his face to the earth as if he were praying; nobody then dared to disturb him. After his death they found among his medical books—for he also was a doctor—a New Testament which he had carried away from Nankin.—*Evangelisches Missions Magazin.*

ANNOUNCEMENTS.

ARRIVALS.

The REV. E. P. RICE, MRS. RICE, and child, from BANGALORE, SOUTH INDIA, *overland*, March 11th.

MISS THEOBALD, from MANGARI, and MRS. GREAVES and children, from MIRZAPUR, NORTH INDIA, *overland*, March 21st.

The REV. W. H. CAMPBELL, MRS. CAMPBELL, and children, from JAMMULAMADUGU, the REV. E. HAWKER, MRS. HAWKER, and children, from COIMBATOOR, MRS. LONG and children, from COIMBATOOR, and MISS MACDONNELL, from NEYOOR, SOUTH INDIA, *vid* Marseilles, March 28th.

MISS ROWE, from HONG KONG, CHINA, per steamer *Sachsen*, at Southampton, April 5th.

BIRTHS

HAWKINS.—On April 15th, at Beechley, Wrexham, the wife of Mr. F. H. Hawkins (Chairman of the Board), of a daughter.

JOYCE.—At Jiaganj, North India, on February 26th, the wife of the Rev. J. A. Joyce, of a daughter.

PARKER.—At Lytham, on March 24th, the wife of the Rev. John Parker, of Mongolia, of a son.

DEATH.

MACKENZIE.—On March 23rd, at Kimberley, South Africa, the Rev. John Mackenzie, of Hankey, in his 64th year.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Joint Foreign Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

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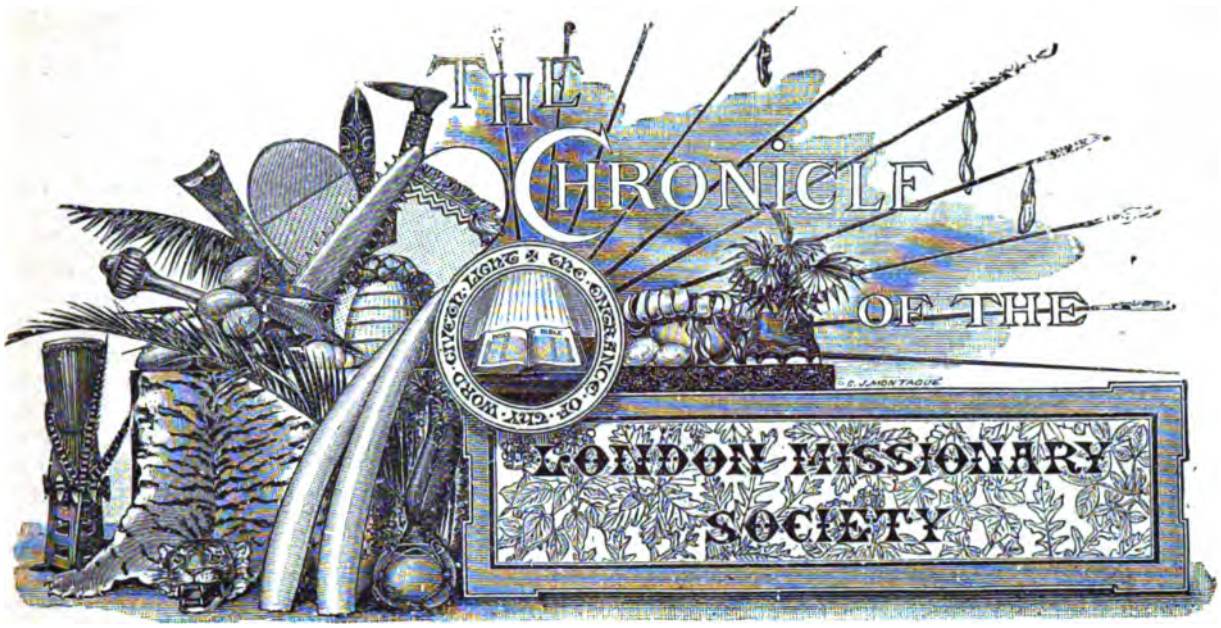

No. 90.—New Series.] JUNE, 1899. [Price One Penny.

THE STORY OF THE YEAR.*

ONE of the problems continually pressing on the directors of a missionary society is how best to bring home to the hearts and consciences of Christian men and women the condition and the needs of the mission-field. The great world is open as it never was before. Numbers travel for pleasure, for health, or for business to the most distant and out-of-the-way parts. Heathen peoples are everywhere coming under the rule of the great nations of Christendom. But the traveller in uncivilised countries, or in the great and fascinating East, seems to see as little of the real life of the people, and to learn as little of their thoughts and needs as the average British tourist on the Continent does of the inner life of the French or Italian or German family. The impression produced upon the mind is that of the vastness of the countries and the multitudes of the people, or the quaint and novel picturesqueness of Oriental scenes is recognised and admired, or the primitive unclothedness and lack of the elements of civilisation creates an exaggerated idea of the degradation of barbarous tribes. The religious condition of the people, however, seems very rarely to receive any serious consideration. Their ideas of God, and the effect which those ideas necessarily have upon their thought and life, are apparently unnoticed. Their ignorance of the glorious revelation of love and saving grace made to the world in Jesus Christ does not seem to create any concern or any longing to preach the Gospel to them. Numberless books of travel are written, describing—often with great vividness and power—the physical aspects and social conditions of heathen lands as these are seen by the intelligent traveller; but it is rarely possible to find in any of them any serious reference to the religious conditions and needs of the people viewed from a Christian standpoint.

THE PROBLEM.

Yet it can need no argument to show that those who fail to realise the spiritual condition of heathendom and its meaning must also fail to notice the power the Gospel is exerting wherever it is faithfully proclaimed. The witness to Christianity in the success of missions is unrecognised, and the appeal to the Church to make known her Master's power and grace is unfelt. Hence the influence of travel and enlarged knowledge of the world has only been in too many cases to deaden natural feeling, and to make professing Christians content to leave the nations outside Christendom to their own unaided search for God.

It is to be feared that with many there is a deeper reason than this to prevent them from responding to the Master's great command. They are not themselves sufficiently awake to the meaning of connection with Christ to feel the constraining power of His grace in their own hearts and lives, and are consequently unable to appreciate aright the imperative need of His renewing Spirit and of His righteous rule in the life of the world.

* The One Hundred and Fourth Report, being the Fourth Report of the Second Century. Reprinted here by request of the Directors.

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For these and other reasons, it is still sadly true that though the missionary cause has made remarkable advance in its hold on the consecration of the Church of Christ during the past century, two-thirds of the members of the Christian Church are not yet sufficiently interested in Missions to contribute regularly to their maintenance, or to pray regularly for their success. How are these to be reached? There seems only one possible answer, prosaic as it may appear—increase of information and increase of prayer alone can effect a change of feeling.

THE SOLUTION.

The Directors are grateful to the large company of ministers and other friends who have helped them during the past year to keep the great missionary call before the public. They are well aware that it is due to the deep and prayerful interest and the constant efforts of a large body of devoted friends that the Society is indebted for its funds, and for the exercise of those spiritual influences which make the work successful. They would urge that, if possible, more frequent and systematic effort should be made throughout the course of the year to bring the great facts of the missionary story and the great needs of the heathen world under the notice of congregations, apart from recognised missionary anniversaries.

The steady growth of the WATCHERS' BAND is full of promise. A careful revision has been made of the roll of membership, which has resulted in the not very surprising discovery that some have grown weary or cold, and some branches have died out. Seven hundred and sixty branches, with an aggregate of 31,018 members, have been formed in Great Britain from the commencement of the movement. Of these, sixty-five branches have died. During the past year, however, ninety-four new branches have been formed, with an aggregate membership of 4,338, as against forty-eight in the previous year, and there has been evidence in many quarters of a fresh recognition of the importance and the power of prayer as a means of helping missions. The exact and detailed information diffused by the Watchers' Band about the various fields of labour, the stations, and the members of the mission staff is most valuable as a means of sustaining interest and giving point and intelligence to supplication.

THE WATCHERS' BAND.

The world has been hearing in amazement of the marvels of that wireless telegraphy by which two far-distant points may be brought into such sympathetic connection that the cry of need, the message of sympathy, and the stirring call to duty and to arms may speed from one to the other, borne on the unseen ether waves which roll as an ocean round this home of mystery, the earth. This is no new principle in nature; the great electric currents have been passing through earth and air from the beginning of time, waiting for man to command their services. Nor is it a new discovery, but, by the inventive power of a practical mind, it has been brought from the region of scientific theory and experiment into practical application. At once its utility is recognised, and it is put to use for the saving of life at sea. When will men learn that the spiritual world also is girt about by currents of influence, of marvellous persuasiveness, and amazing potency? These currents can be used to effect miracles of gracious power by those who have the will to use them, and who take the trouble to discover the secret of the law of use. Prayer of a general kind, especially prayer for the coming of the Kingdom of God, often seems to be a very meaningless and ineffective thing. It may be very genuine and very earnest, but it seems like the summer lightning—it passes forth into space without any definite point. But it is possible to bring two persons, or two communities, widely separated from each other, into such sympathetic connection that there may be certain, direct, and swift communication. The mysterious electric currents, which link heart with heart and all with God, may be controlled and used with certainty and with freedom, appealing, responding, informing, sympathising, sustaining, inspiring. The power and the helpfulness of the individualising process in prayer is no new discovery. It is already freely employed by not a few with the happiest results. The Watchers' Band is the Society's Marconi system, by means of which missionaries in far-off lands are already discovering that warm hearts in the home country are in direct sympathetic touch with them, and heavenly powers of help and cheer are being wondrously exerted on their behalf. The Directors have no desire to see the Watchers' Band grow by the adhesion of large numbers of merely nominal members, but they would hail with gladness any indications that the constituents of the Society had learned the value of that personal connection with the mission-field which it affords.

THE POWER OF PRAYER.

THE HOME STAFF.

An important change has been made in the Secretariat, which it is hoped will prove of great permanent advantage. Hitherto, throughout the Society's history, with only one brief interval, the Foreign Department has always been under the direction of one Secretary, and the Society has been served by a remarkable succession of able and honoured men in this important office. For some time it has been evident that further provision ought to be made to meet the growing requirements of the work. During the present Secretariat the number of missionaries has increased from 158 to 265, entailing a very great increase of labour in correspondence and in the business of the missions. Moreover, the rapidly changing conditions of the world's life have made it necessary that the missionaries and the Directors should be much more

CHANGES AT THE MISSION HOUSE.

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closely in communication than was formerly possible or needful. The Directors endeavoured to lighten the burden resting on the Foreign Secretary, first in 1884, by relieving him of the duty of editing the CHRONICLE, the Rev. George Cousins being then appointed Editor and London agent. In 1891 a further change was made, and Mr. Cousins was appointed Editorial Secretary and Assistant Foreign Secretary, for the purpose of still further providing for the needs of the Foreign Department. It has now been decided that for the future there shall be two Foreign Secretaries, dividing the duties of the office between them. Mr. Thompson retains the position of Senior Foreign Secretary, with general supervision of the whole of the Society's work, and responsible charge of the missions in India, Africa, the South Seas, and New Guinea, while Mr. Cousins, as Joint Foreign Secretary, will have the special charge of the missions in China and Madagascar, together with the business arrangements connected with publications, shipping, and foreign accounts. To make this change effective Mr. Cousins has been relieved of the duties of Editor. It may not be generally known that, in addition to publishing its two monthly magazines, and also such leaflets, appeals, and other literature as may from time to time be required, for the purpose of giving information about its work, the Society has recently undertaken the publication for its missions of books in various languages, being able by this means materially to diminish the cost of such publications, so that they can be sold to the natives more cheaply than heretofore. The demand for a greater quantity and a greater variety of literature bearing on the Society's missions is increasing. If the Society is to reach the ear and the heart of those who as yet have not been interested in its work, or to sustain and deepen the interest of many of its present supporters, this demand must be met. There is, therefore, abundant scope for the literary labour of one who will provide what is lacking in an attractive form, and such labour will, if wisely expended, prove abundantly remunerative in the highest and best sense. The Directors have appointed Mr. Lewis H. Gaunt, M.A., of Mansfield College, to the post of Editor, and they bespeak for him the encouragement which is required to make his work successful.

CHANGES.

The year that has now closed has been a time of rich and varied blessing, though of many anxieties. The ravages of the plague in South India, the revolution in China, the serious political trouble in Samoa, have all had an effect upon mission work. But the dominant note of the year has been movement and progress. There have, of course, been some changes and some losses. No year passes without the transfer of some members of the company of workers from the earthly ministries to the heavenly rest and service, and no year passes in which from one cause or another there are not changes in the *personnel* of the staff. The death-roll has been a heavy one, alike in the number and in the quality of those who have been called away.

ANXIETY AND BLESSING.

THE DEATH-ROLL.

Edward White and George Frederick White had both been closely associated with the Society for many years. The latter was a Trustee, and, in former years, when he was in vigorous health, was a very familiar figure at the meetings of the Finance Committee and the Board, where his practical counsels and generous help were a great strength in the Society's councils. Edward White, the witty, acute, devout, and lovable theologian, never took a very prominent part in the work of committees, but he was a very frequent attendant at the meetings of the Board, and his deep interest in missions and his zealous desire for their success seemed to be intensified to a burning heat by those views on the conditions of the Future Life with which his name was so conspicuously associated.

REV. EDWARD WHITE.

Charles Berry, one of the most eloquent and gifted leaders of the younger generation of Congregational ministers, strong and clear in his grasp of great principles, and exceptionally brotherly and unassuming in his personal relations with his brethren, had rendered the Society very valuable service on more than one occasion, notably as one of the four signatories of a remarkable circular letter to ministers, issued by himself and his co-signatories in 1891, voicing the deep feeling of responsibility and concern with which they viewed the position of the missions, and which was the immediate cause of the Forward Movement. He had promised to preach the annual sermon for the Society in May, 1898, but was unfortunately prevented by the illness which ultimately caused his death.

REV. CHARLES BERRY.

Mr. F. Livens, the Treasurer of the Society's Auxiliary at Leicester, and Mr. J. F. Fawckner, of Newport, Mon., were both men whose influence is much missed in their own spheres.

From the Mission circle death, with impartial hand, has taken away the young as well as the old. Mrs. Paine, formerly of Bellary, was the daughter of one of the Society's first missionaries in India, the Rev. A. des Granges, and had been spared to the venerable age of eighty-nine, having been fifty-seven years a widow. Mr. J. N. Campbell, who died in South Africa, served the Society for twenty-one years as a schoolmaster in that country, and retired twenty-six years ago in consequence of ill-health. The Rev. S. and Mrs. Ella had been devoted workers in the South Seas, first in Samoa, and then in the Loyalty Islands,

FORMER MISSIONARIES.

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and after their retirement, in 1871, have been well known and held in high esteem by the churches in the neighbourhood of Sydney. Mr. Ella to the last employed his pen in diffusing information and stimulating interest in the South Sea Missions.

DEATHS IN THE FIELD.

These were all veterans in the service who had long been withdrawn from active participation in the great enterprise. Others have fallen on the field. The first of these was the Rev. James Wills, of Madagascar, an indefatigable worker, who gave the Mission twenty-eight years of valuable service as the superintendent of a large district, as a writer of several important commentaries and other books in the Malagasy language, as Secretary of the District Committee, and in other ways. Mr. Wills had long suffered acutely from rheumatism and malarial poisoning, but his indomitable spirit and devotion to his work kept him at his post through all the trying period of the change of government, and the enforced long separation from his wife and family which this necessitated. When at length he started for England he was in a very critical condition, and he died three days after his arrival, a martyr to duty.

REV. JAMES WILLS.

Dr. Charles B. Mather, of the Central African Mission, was a man of quiet and reserved nature, but a devoted missionary, utterly forgetful of himself in caring for others, and greatly trusted and beloved by the people among whom he was labouring. He lost his young wife and infant child in Central Africa in 1892, and now his remains rest with theirs in the centre of the dark continent.

DR. MATHER.

The Rev. Morris Thomas, of Vizagapatam, was for twenty years pre-eminently an evangelist. He had much other work to do in connection with the Mission, but this was his chief joy. Incessant in labour, and possessing a Welshman's gift of eloquent and fervent speech, he preached throughout the district continually, and finally wore out a naturally strong physique.

REV. M. THOMAS.

The name of John Mackenzie, of Hankey, South Africa, will in years to come find an honoured place in history among the small but noble company of those who have been the champions of justice and fairplay to barbarous races, and as a statesman who had firmly grasped the great principles of a true imperialism of Great Britain in South Africa, and who feared not to advocate those principles at the expense of personal honour and reward. By the Society he will be remembered as a great missionary, wholly consecrated to his Master's service, to which he brought mental endowments and personal qualities of heart and character of an exceptionally high order.

REV. J. MACKENZIE.

Mrs. Lewis, of Bellary, was the like-minded wife of one who was by all who knew him regarded as an ideal missionary. Her gentle, earnest spirit had a remarkable influence, alike among the people among whom, with her husband, she had laboured for many years, and among those who had the privilege of meeting her in Britain or Australia.

MISSIONARIES' WIVES.

Mrs. Baron, the wife of the Rev. R. Baron, of Madagascar, began her missionary life as an agent of the Friends' Foreign Missionary Association, and only changed the sphere and character of her work when she married Mr. Baron. Her kindly ways, ready sympathy, and gentleness gave her great influence with the women of the Amparibe district, and her classes for their benefit were greatly prized.

Mrs. Govan Robertson had been but a few months in Central Africa, just long enough to awaken the liveliest hopes that she would prove a most useful member of the Mission. Her last message was: "Tell mother I am glad I came to Africa."

RESIGNATIONS.

In addition to the losses by death, no fewer than twelve names have to be removed from the official roll of the Society's missionaries. Of these, six young men have retired from the service on various grounds; one of them, a medical missionary, felt compelled to retire from his post on account of a serious change in his theological views. Two others, unhappily, differed so seriously from their brethren, that the Directors felt constrained, after much patient investigation, to ask them to resign their positions. Two had failed to acquire a knowledge of the vernacular, and this, coupled with health considerations, made it advisable that they should return to England. The sixth was compelled by family claims of a painful and serious kind to withdraw from the work in which he had for some years been happily engaged. Four ladies have retired on account of marriage, though two of these will still retain their connection with the Society as the wives of missionaries. One has been compelled to relinquish work on account of the state of her own health, and the strong claims of home have made it necessary for another to retire from the field.

NEW WORKERS.

The vacancies thus caused in the ranks have almost all been filled by fresh appointments, though the new workers have not yet in all cases left England. Twenty missionaries have actually entered upon work during the year, of whom seven are in China, six in India, five in Madagascar, and two in South Africa.

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THE WORK ABROAD.

It is satisfactory to be able to report that the staff of European missionaries has been maintained at its full strength. The Directors feel, however, that in the present position of the Society's work this is not really sufficient. The penalties and responsibilities of success are now pressing heavily upon the Society in almost every field, and most of all in those two great Eastern fields where the work makes the largest demands on the workers. The work of the Society in India and China has developed so greatly during recent years that vast districts which formerly were easily and adequately worked from a single centre, because the people generally were not yet prepared to listen to the Gospel, are now open to the missionary in a new sense. There are little companies of Christians at various points; there are many so far impressed by the truth that they have been brought to the point of halting between two opinions; and there are large numbers who have lost their former antipathy and are willing to hear. Everything suggests the advisability of occupying fresh points of vantage in large towns as new centres of work, so that districts thus opening may be covered by a net of Christian influence.

THE RESPONSIBILITIES OF SUCCESS.

With the present staff it is quite impossible to do this, and a considerable proportion of the Society's missionaries are, in ordinary circumstances, working under a pressure which would speedily tell upon health even in a temperate climate, and which in the tropics is most prejudicial. When any breakdown occurs, or when one or more have to be absent from their posts for a lengthened period on furlough, the demands made upon those who remain are altogether too great to be borne without serious consequences. The number of missionaries who are sent home in advance of furlough by medical orders because they have overtaxed their strength is steadily increasing. It cannot be to the advantage of the Society or of the work, much less can it be right, that such a state of things should continue.

PRESSURE UPON THE STAFF.

The difficulty is increased by the variety of forms of work in which the Society is engaged, which are not always easily interchangeable. The educational missionary cannot take charge of a hospital during the absence of the medical missionary, and the medical missionary has neither the time nor the strength to undertake the duties of his clerical brother in addition to his own. So great has been the growth of the Medical Mission that the Directors have seriously to consider whether they ought not in every case to have two medical missionaries associated together. The charge of a hospital of from thirty to one hundred and thirty beds, usually full, and of a dispensary with a large and constant out-patient practice is too much for one man, especially when, as is not infrequently the case, he has to examine all patients, perform all operations, and often be chief dresser and nurse, without the possibility of consultation with any other doctor, or of competent professional help in any critical case. The value of medical missions is no longer a matter of dispute. From every part of the mission-field the testimony has long been given that the missionary with a little knowledge of medicine is able to relieve suffering which would otherwise have continued without hope of remedy, and that he wins confidence in a way that greatly facilitates the success of his more spiritual work; while the doctor, with his potent medicines and his wonderful knife, works miracles of healing which draw all men to him. The mission hospital thus becomes often the most influential evangelistic centre in a mission, as well as its perpetual object-lesson of a Divine philanthropy. To leave such work entirely in the hands of one man, with the certainty that when he goes on furlough, or breaks down in health, there will be no one to take his place, seems an utterly mistaken and mischievous policy. The Directors have for some time been seriously considering the necessity for increasing the medical staff at several of the Society's mission hospitals, and have only been debarred from doing so by the lack of funds.

VARIED WORK.

PRESSING CLAIMS OF OUR MEDICAL MISSIONS.

It may be urged—it will doubtless be urged by some—that the true solution of this difficulty is the increase of a native agency, and that the Society has, throughout its history, acted upon the principle of utilising the help of native Christians, and of encouraging the growth of a native ministry, rather than of greatly increasing its European staff to meet every need. This is perfectly correct, and the Directors have endeavoured to keep this end always in view. There never was a time in the Society's history when so many men were in training for educational, evangelistic, and pastoral service in connection with the various missions as there are to-day, nor was the training given to these native students ever before so extended and so thorough as it now is. During the past year two important additions have been made to the provision for training native teachers in China. The Walford Hart Memorial College at Tientsin, erected mainly by the generosity of private friends, has been opened to provide for the growing needs of the North China Mission. At Hankow the Society has purchased property which is to provide accommodation for a high school, normal school, and theological seminary for the Central China Mission. Moreover, one of the considerations which has weighed with the Directors in discussing the reinforcement of the medical missionary staff has been that time and opportunity might thus be given for training Christian medical assistants and medical evangelists. Further, it may easily be seen from

NATIVE AGENCY.

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the statistics of each mission-field that there has been a steady and most gratifying increase in the number of native workers. The difficulty which is now being felt is, however, due not to any unwillingness to employ native workers, but to the fact that they still need the leadership and direction of Europeans. The more fully a district becomes opened up and occupied by evangelists and teachers the greater is the need for the services of missionaries to direct their labours.

WAYS AND MEANS.

THE CHURCH AT HOME AND ITS RESPONSE.

The gathering of converts and the opening of the field are the evidences of the progress of the enterprise. The state of the funds is the pulse of the Church. The past year is generally acknowledged to have been a time of commercial prosperity in all parts of the country, and even the agricultural interest has been in better spirits than for many years before. The claims of the heathen and the opportunities for enlarged service which are presented by open doors on every hand have been voiced by missionaries, by secretaries, and by many ministers and others who have the ear of the churches, from many pulpits, and on many platforms. Every branch of the work has had its advocates, and every field has been represented. The children in the Sunday-schools have heard the story of the power of Jesus to save the heathen. Bible-classes and members of Christian Endeavour Societies have had special cases presented to them in which their sympathy and help might be appropriately and usefully expressed. The general Christian public have been invited to hear of the triumphs of the Cross and of the condition of the world without Christ. Upwards of 3,200 addresses on Missions have been given by deputations from the Society to the churches during the year. The magic lantern has been largely used by missionaries to illustrate their story, and curiosities from the mission-field have been in constant request to increase interest at missionary meetings. In addition to these ordinary means of calling attention to the Society's work, the Directors issued, in September last, a special appeal setting forth some of the pressing needs and new responsibilities, and urging their friends to seriously consider their duty to the cause of Christ among the heathen in the light of the statements made to them. The result of all this effort has been anxiously watched for; it must be confessed that it is not very encouraging.

EXPENDITURE OF THE YEAR.

The expenditure of the year has reached the gross total of £162,240 15s. 9d. Of this amount £17,778 4s. 11d. has been beyond the control of the Directors, being money raised and spent on the mission-field. The balance, £144,462 10s. 10d., represents the actual expenditure from headquarters. A further sum of £7,000, which is charge able to the Centenary Fund for buildings, has also to be deducted from this amount before the net expenditure on current work is arrived at. This brings down the exact total to £137,462 10s. 10d. The net expenditure last year, calculated on the same lines, was £129,731. There has, therefore, been an increase of expenditure amounting to £7,731. This is somewhat above the normal annual increase, and is accounted for partly by an adjustment of accounts in the Samoan Mission, and partly by the fact that work in Madagascar, which had been suspended during the late troubles, has been resumed and is much more costly than it was before the war.

INCOME—AND DEFICIT.

The gross ordinary income for the year has been £155,677 5s. 2d., to which has to be added £2,563 7s. 1d. received on account of the Centenary Fund, and applied to meet current expenditure, making a total of £158,272 12s. 4d. The net income is this amount less £17,778 4s. 11d. raised and expended in the field—*i.e*, the Directors actually had at their disposal £140,494 7s. 5d. The sum of £4,821 4s. 3d. was, however, received for special purposes, and was funded until it may be required, leaving £135,673 3s. 2d. to meet an expenditure of £137,462 10s. 10d. There is, therefore, a deficiency of £1,789 7s. 8d The deficiency at the close of last year was £8,416 12s. 3d., so that the new year commences with an accumulated adverse balance of £10,205 19s. 11d.

Comparing the income of this year with that of 1897-8 it will be found that there has been an increase of £14,501 2s. 1d. Examination in closer detail shows that the Society received last year and spent £3,786 7s. 8d in compensation from the French Government, on account of property in Madagascar, for which there is no equivalent in this year's accounts, and £705 10s. 7d. on account of a bad debt in Samoa, which is represented this year only by the balance £32 0s. 1d. It also received and appropriated £4,427 17s. 9d. from the Centenary Fund, the equivalent of which this year is only £2,563 7s. 1d. The ordinary sources of income have, therefore, been larger this year by £6,324 8s. 11d., to make up for the lack of these special receipts. The special fund raised for the opening of work in Hunan, and amounting in all to £2,824 17s. 10d., explains a considerable part of this increase, and a legacy for leper work in India accounts for £1,800 more. The ordinary expenditure of the Society has not derived any benefit from either of these amounts Relief has come to the Society's exchequer not from the contributions of the living, but from the legacies of friends who have passed away. From this source it will be seen that not less than £29,662 has been received, and if from this large amount the £1,800 already mentioned be deducted, it still leaves £27,862, or nearly £17,000 beyond the average annual income from this source.

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BALANCE-SHEET (INCOME AND EXPENDITURE), 1898-9.

Dr. **Cr.**

To—			By—		
* **Income** (apart from legacies), 1898-9	£126,014 11 3		**Expenditure for Year 1898-9**:—		
Legacies	29,662 13 11		(Including £7,000 on Mission Buildings to be provided from invested Centenary Fund)		£162,240 15
		£155,677 5 2			
Received for Investment on Account of:—			**Investments on Account of**:—		
(*a*) Donations, &c., subject to Life Annuities	£4,643 17 2		(*a-g*) As per Dr.	£7,996 7 4	
(*b*) Legacy to perpetuate Subscription (further)	17 13 7		(*h*) Legacy for Leper Work in India	1,799 9 3	
(*c*) Donation for Hospital Bed in China for 23 years	100 0 0		(*i*) Hunan Fund (less amount expended) ..	2,600 0 0	
(*d*) Buildings' Accumulation Fund	84 18 1		(*j*) Bechwanaland Central School	421 15 0	
(*e*) Memorial Hospital Fund, China ..	12 10 0				12,817 11 7
(*f*) Central China Special Fund	9 19 6		**Balance (deficiency) brought forward from 1897-8**		8,416 12 8
(*g*) French Government, on account of Madagascar Property (less amount expended)	3,127 9 0				
		7,996 7 4			
Sale of Property in Samoa (balance, less expenses)		32 0 1			
Investments realised on Account of Centenary Fund, to provide for certain expenditure on Mission Buildings		7,000 0 0			
Appropriated of Amount received for Centenary Fund in 1898-9		2,563 7 1			
Balance against the Society ..		10,205 19 11			
NOTE.—*But for the unusually large amount of legacies received in 1898-9 (see above) this adverse balance would have been increased by more than £15,000.*					
		£183,474 19 7			£183,474 19

CENTENARY FUND, 1898-9.

Dr. **Cr.**

To—			By—	
Contributions received during 1898-9		£2,563 7 1	**Appropriation to the Society's General Account**	£2,563 7 1

* See also Contributions on Account of the Centenary Fund—these Increase the Total to £156,240 17s. 3d.

The total income of £155,677 5s. 2d., shown in the audited balance-sheet (in addition to the contributions to the Centenary Fund, £2,563 7s. 1d.) may be analysed in the following way:—

1. Contributions:—			
(*a*) †Subscriptions, Donations, and Collections	£96,051 18 4		
†Do., Colonial and Foreign Auxiliaries (excluding £223 19s. 3d. for the Centenary Fund)	4,588 10 11		
†Do., Mission Stations	2,289 13 8		
		£102,880 2 11	
Do., do., locally appropriated		17,778 4 11	
(*b*) †Legacies	£29,857 19 6		
Do., Colonial and Foreign Auxiliaries	104 14 5		
		29,962 13 11	
2. Dividends	£6,997 8 0		
Do., for Special Objects	1,358 15 5		
		5,356 3 5	
		155,677 5 2	

† See opposite.

May 3rd, 1899.—We have examined the above Account (and the Vouchers connected therewith) and have found it correct.

(Signed) WILLIAM EDWARDS, JUN.
W. G. WILKINS.
JAMES McLAREN.

†Included in these amounts are the following Contributions for special objects, &c.:—

China (Legacy, £7 5s. 7d.)	£4,824 8 9
Do., for Hunan	3,824 17 10
India (Legacies, £1,807 4s. 2d.)	6,870 3 11
Madagascar	410 18 3
Africa, South	979 18 9
Do., Central	138 9 2
West Indies	1 0 0
South Seas and New Guinea	1,044 17 2
Widows, Orphans, and Superannuated Missionaries ..	3,423 12 7
New Year's Offerings for Missionary Ships, &c.	7,759 11 7
Self-Denial Fund	2,859 17 9
Donations towards Increase of Income	937 9 6
	£34,074 16 3

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The Directors do not wish to lay too much stress on the exceptional character of the relief thus afforded to the Society's funds. They recognise, with deep gratitude to God, the fact that such exceptional help has been of frequent occurrence in the Society's history. Again and again, in the hour of stress, when growing work outran the resources of the Society, God has put it into the hearts of His stewards to meet the necessities of the hour by generous provision. They have faith that He will still continue thus to supply their needs. The Divine arithmetic differs from that of human prudence. The prudent naturally calculate averages, and desire to see beforehand the way in which they are to walk. The Directors recognise that this prudential spirit has an important place in the carrying out of Christian service; yet they see clearly that the Master, whose work they are doing, reminds them by His providences from time to time that they must not leave Him or His resources out of account in their reckonings. He has called them to a position of trust as representatives of the churches in this great enterprise. He would have them appeal to the churches for the support of the work which has been entrusted to them. But He stands behind the churches, more deeply concerned than they in the progress and success of the Mission cause, and when the servants do not recognise their privilege He, the Master, will provide for the need.

HELP IN TIME OF NEED.

REPORTS FROM STATIONS.

The reports from the various missions are full of encouragement.

CHINA.—The past year has been a time of strange and momentous movements in the Middle Kingdom. The promulgation of the young Emperor's great schemes of reform electrified his subjects and startled the world. It seemed impossible that from the centre of that strange antediluvian empire, and from the person who was most thoroughly representative of its ancient and blind conservatism, such a movement should come. Then came the great reaction, the deposition of the Emperor, the decapitation or flight of his intimates and counsellors, and the violent closing and barring of the door of the sepulchre from which young China seemed about to rise into a new and larger life. There is, however, abundant evidence that the reform movement, though retarded for a while by the *coup d'état*, is by no means dead. The check is probably a wholesome one, which will give the reformers time to understand their position better and to attain the great ends they esire in wiser ways. From the point of view of the missionary the condition of China is intensely interesting, yet critical. Change is in the air. The whole country seems tremulous with hidden movement. The eager desire for Western, and especially for English, education, which is manifesting itself in every direction, is very remarkable. In the North the new educational movement has taken firm hold. Along the whole course of the great Yang-tsze River, from distant Chung King to Shanghai, the cry is heard: "We want schools for the teaching of Western knowledge." The missionaries at Shanghai find the movement in country towns, where scholars are uniting to obtain for themselves an English teacher. "The opportunities of educational work are already beginning to pass out of our hands. A Western education these people will have, and if we cannot give it them others will, to the lasting harm and discredit of Christian effort in China." In Amoy an Anglo-Chinese College has been started, which is already filled with youths paying ample fees to cover the cost of instruction. Even obstinate and proud Canton seems disposed to move in the same direction. It is most encouraging to find that the Chinese look to the missionaries first for help in meeting this new want. If the missionary societies are prepared wisely and heartily to respond to the appeals made to them, the great reform movement will be the salvation of the ancient empire, for it will have moral and religious influence associated with it from the first. If Christ calls China forth from the grave there will be life indeed. The opportunity of the present hour is great and urgent. It is evident also that the educational movement is not the only one in China. Never before was there such general evidence of profound spiritual movement as there is today. In the North, the rural missions of Chi Chou and Yen Sau are finding that the expansion of work is more rapid than their power to keep up with it, and the people, poor as they are, recognise heartily the duty of maintaining their own Christian ordinances. "We have," says Mr. Murray, "already four out-stations near Ts'ang Chou formed on the principle of self-support—*i.e.*, buildings, furniture, and all current expenses are met by the local Christians. . . . We have received over one hundred persons this year into the church by baptism out of five times that number of candidates."

THE AWAKING OF CHINA.

A GREAT OPPORTUNITY.

SPIRITUAL AWAKING.

The Central China Mission is gathering in converts in large numbers from the province of Hupeh. Chung King is rejoicing in accessions to the church. Hunan seems so effectually opened through the faith and courage of Chinese pioneers that at least four suitable centres are waiting for occupation by missionaries. The Amoy Mission continues to manifest the vigour and progressiveness of movement which has characterised it for years. The missionaries and the churches are pleading for the fulfilment of the long-standing promise that additional missionaries shal be sent out to provide for the better supervision of the work

NEW LIFE EVERYWHERE.

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in the district of Hui An, and to lead the advance to the Prefecture of Ting Chiu. Canton, the oldest and the most backward part of the Society's Mission in China, is at last showing signs of the coming of the spring. God's spirit seems to be waking China out of its sleep.

INDIA.—The work in many parts of India has suffered very seriously from the plague and the dread of the plague.

THE SORROWS OF INDIA.

It affected Calcutta, and caused a general scare there for about three months, and it has been threatening the rural district of Berhampur. Its effects were, however, felt most seriously in the South Indian Mission. From Belgaum it was reported: "It has wrought fearful havoc through the South Mahratta country. The effect of this visitation upon our mission has been most disastrous. Several of our Christian people have fallen victims to it. Our schools have been closed, and our evangelistic work seriously interfered with." The state of Bangalore for several months was even worse than this. The greater part of the population were scattered in the surrounding country; all work was almost at a standstill. Unfortunately, the heathen have had a superstitious dread of every effort used by the Government to check the progress of the malady. Inoculation seems to have proved effectual to preserve the Christian population as a whole, but the ignorant people are convinced that the plague has been introduced by the British Government for some evil purpose of its own, and that inoculation is intended to be a means of making the people Christians against their will. They have, therefore, taken every means to hinder the efforts made to check and stamp out the trouble.

Notwithstanding this great trial the past year has been one of encouraging progress in all parts of India. Mr. Bulloch, of Almora, writes: "The whole aspect of religious thought and feeling in this neighbourhood is vastly different to what it was even ten years ago, and much more so to what it was when the Mission was founded less than half a century ago." The rural Mission connected with Calcutta has had abundant evidence of God's blessing, and powerful influences are at work to spread a knowledge of Christian truth among the classes least willing to come out from Hinduism. Mr. Farquhar says: "The Brahmo Samaj, which owes so much of its primal influence to missions, and especially to educational missions, has done more to spread reverence for Christ and His teaching among the educated classes, and to enable them to understand what spiritual religion is, than any other single force." The new stations at Mangari and Kachhwa both seem to be making their influence felt among the dense population around them. Even Mirzapur has rejoiced in the baptism of no fewer than twenty women converts. Bellary pleads for an additional missionary to provide for the growing work among an important and influential section of the community in the northern part of the district, where a large number of Lingayats of respectable position and high caste are showing an interest in Christianity, and require the care of a European worker. The needs of the Tamil Missions have been earnestly pressed upon the Board, and evidence comes that there is a responsiveness to the Gospel message and a desire for Christian teaching in many parts of the Tamil country which only lacks courage to bring it to fruition. One of the greatest difficulties of Christian work in India seems to be that by nature and by training there is so much of inertness and lack of moral purpose among the people. They have not force of character enough to come out independently and confess Christ alone, but there are many signs that the movement of whole communities towards Christianity may at any time become general.

PROGRESS ALL ROUND.

MADAGASCAR has had the advantage of a visit from a deputation of the Paris Missionary Society. The work done by MM. Boegner and Germond has been most valuable, first, as bringing together the members of the two Missions in a more completely sympathetic understanding of each other and fellowship in service, and, secondly, by the information gained, which will enable French Protestants to realise more clearly the nature and extent of the work to which they have been called in this new dependency of France. It is abundantly evident that the claims of the Madagascar Mission will tax the resources of French Protestantism to the utmost, though they have entered upon their great task in a spirit of heroic and beautiful consecration. It is clear that their hands will be so full with the work of the districts already in their care that it will be vain for this Society to look for much relief in the responsibilities it still has in Madagascar to the Paris Missionary Society. It is, however, most satisfactory to the Directors to be able to report that the French Government has loyally kept its promise to give the missionaries of the London Missionary Society the same freedom and recognition as is accorded to others. The Resident-General has taken pains on several occasions to show his friendship to the missionaries and his appreciation of the work in which they are engaged. The work of the Mission has steadily progressed throughout the year, and is now becoming hopefully established and consolidated under its new conditions.

FRENCH PROTESTANTISM.

BRIGHTER PROSPECTS.

AND NEW DIFFICULTIES.

The difficulties which remain are serious. Heathen superstitions, irreligion, licentious habits, and all the temptations incident to contact with a new civilisation are painfully apparent. The demands made upon the people by the Government for unpaid compulsory service of various kinds are heavy, and the tireless activity of the Jesuit Mission is perpetually manifesting itself in every direction. The cost of living in Madagascar for natives as well as Europeans is very much

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greater than before, and the means of the people are diminished; consequently the cost of maintaining the work is very greatly increased. It is, however, cheering to learn that there is among the people a large body whose Christianity is very real, and whose attachment to their Protestant principles is sincere and strong. The missionaries are prosecuting the work of higher education with great earnestness and success. The new High School for boys erected in the capital during the year is already filled. The Theological College has entered upon the occupation of new premises. The Mission press is still actively engaged in supplying Christian literature to the people, and all the other agencies of the Mission seem to be in as active operation as at any previous time. The Directors, in response to the earnest appeal of the District Committee, and the recommendation of the recent Deputation, have resolved to establish at least two additional stations in Imerina, in districts which are to be formed by the division of two of the large districts at present occupied by the Mission. If the work in Madagascar is to be permanently continued and successfully carried on, it will only be by such subdivision of the present areas of responsibility as will enable the missionaries to exercise a more constant supervision of the work and the workers under their care. By God's blessing on such means the Mission may yet be stronger as a spiritual force than it has been in the past.

SOUTH AFRICA has had another year of trial. The greater part of Bechuanaland has continued to suffer from drought and famine so severely, that in more than one of the mission districts the work has been carried on under very trying conditions. Notwithstanding this trial, there have been cheering reports of progress which show that the influence of Christianity is very real and very strong in many quarters. The Directors have had under their consideration throughout the year a scheme for establishing a central educational institution for the Bechuanaland Mission. They have now decided to appoint to the principalship of the proposed institution the Rev. James Richardson, late of Madagascar, whose experience and success as an educationalist warrants the hope that under his capable and energetic leadership the new institution when formed will prove well suited to meet the needs of the people for whose benefit it is intended.

PROGRESS IN SPITE OF TRIAL.

EDUCATIONAL SCHEME.

In Matabeleland the Mission has had a quiet year of steady work without much to attract attention. The difficulty of obtaining suitable native teachers to meet the demands for education and to carry on mission work among the scattered communities of natives has not yet been overcome.

CENTRAL AFRICA has been prominently before the public in connection with the bold and far-sighted proposals of Mr. Rhodes and the British South Africa Company. Already the Tanganyika plateau is within telegraphic communication with Great Britain, and is enjoying the benefits of the ocean penny postage. The construction of a railway from Buluwayo to the lake is in serious contemplation. The strong tides of European enterprise and the eager quest for gain will soon add to the population of those distant regions a new and disturbing element of white prospectors, traders, and settlers. Meanwhile the Society's Mission is carrying on a quiet work by gathering round it the scattered remains of the native tribes of a once populous district, and is awaiting permission from the Directors to push on to the Awemba and other tribes to the south and west. The little company have been sorely tried by the deaths of Dr. Mather and Mrs. Govan Robertson, but there has been much to cheer them in the progress of their work.

THE OPENING OF CENTRAL AFRICA.

WEST INDIES.—Last year the Directors reported that the Rev. A. W. Wilson, late of Madagascar, had been appointed to British Guiana for the purpose of training a native ministry and acting as counsellor to the native churches. Mr. Wilson has now for some time been settled in his new sphere; and it has been decided, in conjunction with the Congregational Union of England and Wales, that the Rev. W. Pierce, of West Hampstead, and the Rev. George Cousins shall visit the churches in British Guiana and Demerara during the present summer. The Deputation will leave England on May 17th.

DEPUTATION TO VISIT BRITISH GUIANA.

NEW GUINEA AND THE SOUTH SEAS.—The expansion of work in New Guinea, recommended to the Board by the Special Deputation which visited it in 1897, has now been partially arranged for. The Rev. C. J. Cribb has commenced work at Mailu, thus filling up the gap between the Fife Bay Mission and that at Kerepunu. The Rev. J. H. Holmes has been transferred from Jokea to Orokolo, and has already vigorously commenced the development of work in that district. The Rev. E. Pryce Jones has left England to occupy the post at Jokea vacated by Mr. Holmes. The Directors still have under consideration the extension of the Mission inland by the establishment of a station at Mount Douglas, and also the formation of a district at the western extremity of the Mission by the separation of the Torres Straits Islands from the mainland stations on the Fly River.

EXTENSION OF WORK.

In the South Sea Mission interest of a painful kind has centered in the political troubles in Samoa. Efforts have

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THE SAMOAN TROUBLES.

been made by those who have their own ends to serve to show that the missionaries of the Society are implicated in the present disturbance as partisans of one of the candidates for the kingship. The Directors feel it is scarcely necessary to say to the constituents of the Society that there is absolutely no foundation for such charges as these. The churches connected with the Society's Mission in Samoa are composed of partisans of both claimants to the throne. To take one side against the other would be suicidal to the interests of the Mission, as well as entirely in opposition to the principles on which the Society has always acted. The Directors can only express the earnest desire that the Commission which is now in Samoa, as representing the three protecting Powers, will make a thorough investigation of all the circumstances of the present trouble, so that the truth may be brought to light. In the meantime, mission work in Samoa has been sadly disturbed by the strife. The Girls' School at Papauta, one of the most promising branches of mission work, has been closed, the Institution premises at Malua have become the refuge for large numbers of non-combatants of both sides, and missionaries at each of the stations have found their hands full of anxious matters connected with the disturbance of religious life among the people.

THE BURDEN AND THE STRENGTH.

The Directors commend the detailed reports from the mission stations throughout the world to the earnest attention of the friends of the Society, convinced that their perusal will confirm faith, awaken interest, and prompt to renewed effort and to more earnest prayer. Throughout the long course of its history the Society has been led on by the Divine Hand to ever-larger opportunity and heavier responsibility. God has rewarded faith by requiring more faith, and has blessed work by laying more arduous duties upon the worker. At the same time, it has been the joyous experience of every worker in the mission-field and of the Directors of the Society at home that the more heartily and fully they responded to the Divine call and bowed their back to the burden which the Master laid upon them, the more abundantly was strength bestowed. They look out upon the new year with the confidence begotten of this experience of Divine goodness, meeting the demands which come from every quarter in the assurance that, as the day, so will the strength be.

WATCHERS' BAND.

SEVENTH ANNUAL REPORT.

IN presenting the seventh annual report, the Committee records with great thankfulness the steady growth which has continued during the past year.

STATISTICS HOME DIVISION.

In the Home Division 97 new branches have been registered, as compared with 44 last year, making a total of 760 formed since the beginning of the Band. Of these, 695 branches are extant.

The new members number 4,338, making the total enrolled since 1892, 31,018. Of these, 17,447 have already renewed for 1899; but as there are still 92 active branches to renew, containing 3,153 members, of whom at least 2,600 are expected to continue their membership, it would bring up the total number to about 20,000.

AUSTRALIAN DIVISION.

In the Australian Colonies the number of branches is believed to be 84, with 1,677 members.

FOREIGN DIVISION.

In North India there are nine branches with 160 members, and in South India there are branches formed among English, Tamil, Telugu, Kanarese, and Malayalam speaking people, with a total membership of about 500.

The report from China is not yet to hand, but it is believed that the number of members, which was more than 500 last year, is steadily increasing. In a recent letter the Rev. A. Bonsey (General Secretary for the China Division) writes:—"The Band is, I am sure largely responsible for the showers of blessing which we and others are now receiving in our work."

In Samoa and Madagascar there are small though living branches, and the Rev. A. E. Hunt, who returned to New Guinea last autumn, is endeavouring to form a branch in that island.

TOTAL NUMBERS.

The total number of existing branches in all the divisions is estimated at 818, with a membership of about 23,000.

THANKS TO LOCAL SECRETARIES.

The Committee would like to take this opportunity of expressing its cordial thanks to all the secretaries for their unsparing service and devoted effort during the past year.

GENERAL ORGANISING SECRETARIES.

Three new departures have been made, the success of which has been most encouraging—the appointment of district general secretaries, the holding of conferences for local secretaries, and the removal of the library subscription. As yet only six general secretaries have been appointed—viz., for Bristol, Bradford, Leeds, Manchester, North Staffordshire, and Sheffield districts; but the Committee earnestly trusts that, before long, many other auxiliaries will have a general or organising

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agent, who will thus act as a link between local branches and the Central Union at headquarters. These secretaries are doing splendid work. Each one keeps a stock of literature, enrolls new members, arranges for united and other meetings, and forms branches wherever possible.

CONFERENCES FOR SECRETARIES.

Two conferences have been held—one in London last September, to which every secretary in the home division was invited, and the other in Liverpool in April, for the Lancashire, Yorkshire, and Cheshire secretaries. At these gatherings much interesting discussion ensued as to the further improvement and development of the work, and several suggestions were then made which have since been adopted. There was a unanimous opinion that great care should be taken in enrolling members, that only those who were in real earnest and in living, prayerful sympathy with the work of winning the world for Jesus Christ should be invited to join the ranks. Another matter emphasised at the conferences was the need of simplicity in organisation. The Committee had previously called attention to the entirely voluntary character of the rota of prayer supplied in the Lists of Missionaries, and has slightly altered the form of agreement. It is glad of this opportunity of giving the precise terms of the agreement, which it believes cannot be a hindrance, but a help, to all who pray for the coming of Kingdom :—

REVISED AGREEMENT.

"Recognising that I am called to fellowship with Christ in making known His Gospel to all the world, I will endeavour to pray each week for the work of the London Missionary Society, and as far as lies in my power to extend the Kingdom of Christ among the heathen."

A pledge cannot be considered too stringent which can be fulfilled by praying once a week for the Society's work.

CIRCULATING LIBRARY.

As stated in the last report, the circulating library had not received the appreciation which the Committee believes it deserves—only forty branches using it in 1898—and as it was thought that possibly the annual subscription proved a barrier in some directions, it was resolved last Christmas to lend books free under certain conditions. Already twenty-four additional branches have availed themselves of this departure, which apparently has given much satisfaction.

NEW PUBLICATIONS.

A new series of "Messages to the Churches"; a leaflet by Miss Massey, on "The Aim of the Watchers' Band"; a Register for the use of Secretaries; a Report of the September Conference; a revolving lobby card; a new membership card; and a three-fold card or compendium for busy Watchers have been issued during the year.

CONCLUSION.

Although the Committee fully realises that the heart of the London Missionary Society has ever been prayer, and that a union of praying people existed on its behalf long before the Watchers' Band was formed, it is firmly convinced that this fellowship of prayer is a felt and recognised power in the Society, and exerts an increasingly deep and widespread influence for good. While rejoicing in the growth of the Band and in the great accession of intelligent and definite prayer which has accrued to the Society, the Committee feels that much remains to be done. There are still hundreds of churches in which no branch exists, and the Committee fervently hopes that the day will soon come when the Band will be recognised by every church, and when every Christian will be a Watcher.

BALANCE-SHEET OF WATCHERS' BAND, 1898-99.

Dr.

To Receipts :—	£	s.	d.
Entrance Fees	62	9	0
Subscriptions	185	7	4
Offerings for Expenses	202	2	10
,, ,, L.M.S. General Fund	156	16	6
,, ,, Centenary Fund	0	5	0
,, ,, Kachhwa	5	10	0
,, ,, Hunan	1	5	6
,, ,, Hankow	5	10	0
Collection at Annual Meeting	12	9	11
,, ,, Autumnal Meeting (Halifax)	10	5	9
On Publications Account	17	14	9
,, Library Account	13	7	0
	£673	3	7

Cr.

By Expenditure :—	£	s.	d.	£	s.	d.
Publications, Stationery, &c.				38	15	8
Postage, Carriage of Parcels, and Sundries				65	15	7
Library Catalogues, Bookbinding, &c.				13	15	5
Salaries :—						
Late Clerk (15 weeks)				20	12	6
Secretary : Miss J. M. Balgarnie (9 months)				75	0	0
Expenses of Meetings :—						
Annual Meeting				5	5	0
Autumnal Meeting (Halifax)				6	16	6
Conference at Mission House				1	15	10
Balance paid over as Contribution to L.M.S. :—						
For General Fund	232	16	7			
,, Centenary Fund	0	5	0			
,, Kachhwa, Hunan, and Hankow	12	5	6			
				245	7	1
				£673	3	7

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CHILDREN'S DEMONSTRATION.

THE interest and enthusiasm of the annual demonstration of young people at Exeter Hall show no sign of abatement. Indeed, big as Exeter Hall is, it is growing too straitened for this gathering. On Saturday afternoon, May 6th, the hall was packed to its fullest capacity, and the constantly-changing panorama was as attractive and successful as any of its predecessors. Whether viewed from the floor or the platform, the assembly was gay in the extreme. Of course the brilliant costumes from China—the Rev. John Parker, of Mongolia, was dressed as a Buddhist priest—and India outrivalled all others.

The programme of the first gathering of the kind was so filled with what were then regarded as novelties—the repetition of texts and singing of hymns in foreign tongues, and the introduction of missionaries—that the regular attendant has felt, "Well, now surely the limit of change has been exhausted, and the young people will tire of the same routine year after year." But with a resourcefulness almost equal to the conjurer's art, the promoters of this gathering wave their wands, and we find presented to our astonished gaze something that does not appear to have been thought of before. This year we were made to realise the vastness of the work yet to be done in un-Christianised lands, and very impressive were the facts brought before our notice by a simple device. Some of the statements we were asked to repeat aloud are worth reproducing here:

In Africa there are five hundred and ninety-one different languages and dialects. Into only ninety-eight has any portion of the Bible been translated. The whole of Europe might be placed in Central Africa without touching the field of any missionary.

The peoples of India would fill Exeter Hall ninety-five thousand times. All the missionaries in India and their native helpers would only fill it twice. The ministers in Great Britain would fill it thirteen times. The Christians of India would fill it sixty times. The widows of India would fill it eight thousand three hundred times, and the little girl widows (under ten years old) would fill it twenty-nine times.

It would take fifteen years to count the people of China, counting one hundred every minute for twelve hours a day. The Christians in China could be counted at the same rate in thirteen hours.

In the course of the afternoon, the Rev. George Cousins showed, by the exhibition of cardboard cubes made to scale (lent by the Bromley Young People's Missionary Band), the disproportion of the provision for the spiritual needs of the heathen in foreign lands when compared with our own country, there being, he stated, one minister of the Gospel for every 900 of the population in Great Britain, against 72,000 in Madagascar, 490,000 in Africa, 326,000 in India, and 817,000 in China. There were more than sixty missionaries on the platform, and Mr. Cousins directed special attention to the presence of the Rev. J. Richardson, late of Madagascar, who has been appointed Principal of the proposed Central School for Bechuanaland for the peoples of Khama, Bathoen, Sebele, and other chiefs. Three cheers were given for the new undertaking.

After the singing of the opening hymn, the Chairman (the Rev. C. Silvester Horne, M.A., of Kensington) invited the audience to pledge themselves, by formal resolution, to help resist the circulation of Sunday newspapers, and respectfully to ask the proprietors of the offending papers to consider the Children's Petition and withdraw the Sunday issue, "which is such a standing disgrace to our Christian country." The resolution was eagerly and unanimously agreed to. Prayer was then offered by the Rev. J. Marriott, of Samoa.

The Chairman raised a hearty laugh by telling the meeting that the other day he asked a little girl if she could tell him the meaning of the word "Demonstration"? She spelt the first syllable well, "d-e-m-o-n-s," but, when asked what demons were, she, without any hesitation, answered "missionaries." Mr. Horne told his audience

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that they were the most fortunate boys and girls alive because they lived in the greatest city in the world, were the children of the greatest Empire, had been brought up in the noblest religion, and were workers for the best Society in the world. For fifty years the Society contrived to get along without the help of children, but if it made the experiment to-day it would be a dead failure. When the children first began to put their hands into other people's pockets, by collecting for the first missionary ship, there was great astonishment at the result. It was realised that they were the most magnificent army of beggars ever let loose upon the world. He exhorted them, when seeking what they should be, to go where they could do the most good, and not where they could make the most money; to give themselves to Jesus and His work. Incidentally, Mr. Horne, as one of the Society's historians, said he thought an interesting book might be written about "bad boys who became good missionaries."

There were two other speech-makers—the Rev. John Knox, late of Vizagapatam, South India, who took for his subject "Bicycles and Missionary Work"; and the Rev. F. P. Joseland, of Amoy. Mr. Knox mentioned that he was one of the first men to ride a bicycle in his district, and its advent created a greater sensation than the railway train did when it came. Before the railway came to Vizagapatam, the nearest railway station was four hundred miles off, and, outside missionary work, he did not know of anything that tended so effectually to break down caste as a railway. The speaker entertained his audience by casually mentioning that he once experienced the sensation of riding his bicycle over a cobra, and he went into greater detail when telling about an old woman who threw a stick into the front wheel of his machine. "There were four objects flying in different ways at the same time: a missionary, a stick, a bicycle, and an old woman." Mr. Knox's ingenuity in turning aside a question aimed at the accuracy of the Bible record, in which Joshua is said to have commanded the sun to stand still, greatly delighted the meeting.

Mr. Joseland, arrayed in the borrowed plumes of a mandarin of the third rank, summed up his speech in the following acrostic:—

A ll China needs the Gospel.
M issionaries' work is much blessed.
O pen doors on every hand.
Y ou young people are needed to help in this work.

Before the proceedings closed, the Rev. A. N. Johnson, M.A., proposed a hearty vote of thanks to the Chairman, to Mr. S. Filmer Rook for conducting the singing (and to the boys from the Mission School at Blackheath for helping in the singing), to Mr. Horace G. Holmes for presiding at the organ, to the missionaries, and three cheers for the girls of the Mission School at Sevenoaks, who had been unable to attend.

FINANCE.

"Praise" was the key-note struck by the Rev. W. Bolton, M.A., Deputy-Chairman of the Board, at the prayer-meeting at the Mission House on Monday morning, and two of the topics which he asked might be specially remembered in prayer were the first meeting of the new Board of Directors at the end of the month, when serious needs are to be considered; and, secondly, the approaching visit of the Revs. W. Pierce and G. Cousins to British Guiana.

The general business meeting of members in the same room, in the afternoon of the same day, was more largely attended than has usually been the case. Mr. F. H. Hawkins, LL.B., Chairman of the Board, presided. Prayer having been offered by the Rev. J. J. Poynter, of Oswestry, the Chairman said the report showed that the year had been one of steady progress in the work abroad, and told of ever-enlarging opportunities for service and of urgent claims upon the Society to enter into fields that were opening up. The most satisfactory feature of the balance-sheet was that the debit balance was the smallest that had been incurred since the Forward Movement was started, in spite of the fact that the expenditure was constantly increasing, and that last year's expenditure was the largest ever recorded. There had been a small increase of general contributions, but not sufficient to keep pace with the growing demands. In fact, the normal expenditure was more than £20,000 greater than the normal income. The question arose whether the Directors ought deliberately to run into debt. He ventured to suggest it as a topic for discussion at dull church meetings. He maintained that the function of directors was to direct, but directors were in one sense only the representatives of the churches, and ought not to go beyond the instructions which those churches gave them. Those instructions could be indicated by the amount of money provided, and the question the new Board would have to face was whether they ought to decline to respond to the very urgent fresh claims that were being made upon the Society, especially from South India and China. They must certainly try to find out God's will in the matter. Some contended that the fact that money did not come in freely enough indicated that God did not intend them to go in for more work. Yet, in spite of heavy deficits, the money needed to clear off debt had somehow always been found. Mr. Hawkins quoted, as bearing on this question, passages from the new Report and from the Report for 1898, and added that this question of the policy of faith was a very vital, yet a very difficult one, and he hoped the friends of the Society would think a great deal about it, and pray that the Directors might be guided in trying to find a solution of the problem which lies before them. He believed that if the Directors faced the problem in the spirit of the extracts he had read, they would find an early solution.

The Treasurer (Albert Spicer, Esq., M.P.) presented the balance-sheet—which will be found reproduced on another

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page—and which showed a total expenditure for the year of £162,240 15s. 9d. (including £7,000 on mission buildings, to be provided from invested Centenary Fund); and income £155,677 5s. 2d. (including £29,662 13s. 11d. from legacies). Mr. Spicer drew attention to the interesting fact that when he accepted the Treasurership, in 1885, the income of the Society was only £101,103 13s. 10d. The largely increased income was the bright feature of the Society's present position. During the past year the Society had lived beyond its income only to the extent of £1,789 7s. 8d. The future rested with the remaining two-thirds of the members of their churches who at present did not subscribe to the Society's funds. If they could get help from them, the Society would be relieved from a very heavy responsibility. Unwillingness to respond to the appeals of the missionaries was not to be found within the walls of the Mission House, but amongst those two-thirds who at present failed to realise their obligations as Christian men and women to the great foreign missionary enterprise. Such people had shouted "Hurrah!" when there had been any extension of the British Empire, and had denounced those who they thought were giving over to other Powers large tracts of land, and great interests in Africa or China, but they did not realise that if the nation took the new responsibilities which they urged the Government to take, the least they could do as Christian men and women was to recollect that, after all, foreign missionary work was only the true complement of Imperialism.

The Rev. R. Wardlaw Thompson, in presenting the abstract of the Report, called special attention to the growth of the Watchers' Band. He felt that he could not too earnestly emphasise the importance of that section of the Report, and the appeal to the churches which it contained. The secret of success in the missionary enterprise was in the constancy and universality of believing prayer on the part of friends at home, and the churches should be urged to establish more branches of the Band. Mr. Thompson explained that the large increase of missionaries since he first took office had entailed a very great increase of labour in correspondence and in the business of the missions, and the Directors had endeavoured to lighten the burden resting upon him by appointing Mr. Cousins as Joint Foreign Secretary. They had also appointed Mr. Lewis H. Gaunt, M.A., of Mansfield College, to the post of Editor, under the general direction of Mr. Cousins, and some of them looked at him not only as one who would develop the literary side of the work, but as a future Secretary. The year that had now closed, said Mr. Thompson, had been a time of rich and varied blessing, though of many anxieties. The dominant note of the year had been movement and progress. While twelve missionaries had retired, twenty new workers had actually entered upon work during the year, and the staff had been maintained at its full strength. In the present position of the work, however, this was not really sufficient. The reports from all parts of the field were full of encouragement. From every district came cries for help to enter into the larger responsibilities which were weighing upon the missionaries.

Mr. S. B. Carnley, of Leicester, a Director of the Society, in proposing that the Report and statement of accounts be adopted, printed, and circulated, said the question had been much in his mind how best they could touch the conscience of the constituents of the Society. One would have thought that such an appeal as that of their Foreign Secretary, in his article entitled "The Responsibilities of a Great Heritage," would have laid hold of their minds, but he believed it only brought in £700 or £800. He thought the ministers did not take into account their opportunities of bringing the missionary cause before their congregations at other than at missionary meetings.—Mr. Eustace Erlebach, of Highbury, who said he thought the churches should be urged to give to the Society one-third more than they are giving, seconded the resolution, which was carried unanimously.

The Rev. A. N. Johnson having submitted the list of Directors for the new year, Mr. Spicer interposed and unburdened his mind on the question of his position and functions as Treasurer. Especially since he had entered Parliament, he had felt the heaviness of the responsibility resting upon him, and that he had not been able to discharge the duties of the office as he ought to do. In the eyes of the constituents throughout the country there seemed to be some misconception as to the extent of the responsibility resting upon him, and he was not prepared to accept the position of Treasurer again until the whole question had been looked into and defined. The Board had been at work for eight years under its revised constitution, and he asked that the present position might be fairly considered, so that it might be understood throughout the constituency what the Treasurer was, and what his duties and position were.—Mr. A. J. Shepheard hoped they would compel Mr. Spicer to continue in the office of Treasurer. He was trusted throughout the length and breadth of the land in all matters connected with the Society as well as with the Congregational body. He (Mr. Shepheard) proposed that the Board be instructed to consider the questions Mr. Spicer had raised.—This was seconded by Mr. S. Massey, of Manchester, and carried unanimously.

The Rev. A. M. Carter, B.A., of Upminster, proposed the re-election of Mr. Spicer as Treasurer; the appointment of Mr. Thompson and Mr. Cousins as Foreign Secretaries, and of Mr. Johnson as Home Secretary; and the election of Directors. Mr. Carter remarked, with regard to Mr. Spicer, that it would be very difficult to find anyone who would take the same position in the confidence of the public, and so impress the Directors with the care and thoroughness with which he looked into all matters, along with enthusiasm and kindly interest in every portion of the work of the Society. Though relief was being afforded to

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Mr. Thompson, they did not feel that he would take less responsibility in the work than he had done. The nearness of the mission-field meant more expense, more work, and more difficulty, and surely the churches realised that it increased the claim upon them.—The Rev. S. Pearson, M.A., of Manchester, also testified to the esteem in which Mr. Spicer is held throughout the country, and expressed the hope that he would continue his services for many years to come under the reasonable conditions he had himself suggested. He (Mr. Pearson) thought the two-thirds proportion of church members to whom Mr. Spicer had referred afforded a great opportunity for the Society.—The resolution was adopted with unanimity and much heartiness.

Great satisfaction was afforded by Mr. Spicer's promise to continue to serve the Society as Treasurer until the Board has come to a decision on the question he has raised.

The meeting was closed with prayer by the Rev. R. Bruce, D.D.

Mrs. J. Wycliffe Wilson, of Sheffield, presided over the meeting of ladies at Falcon Square Chapel, on the Tuesday afternoon.

Two years ago Mrs. Wilson had the opportunity of seeing some of the work being carried on in Samoa, and met Miss Schultze, one of the speakers at the present meeting. After prayer had been offered by Mrs. Somerville, of Dalkeith, Mrs. Wilson spoke a few warm-hearted words in admiration of the missionary heroines, wives of missionaries, who had served or were still serving God in connection with the Society: Mrs. Moffat, Mrs. Livingstone, Mrs. Govan Robertson, of Central Africa, Mrs. Jones, of Maré, and Mrs. Chalmers, of New Guinea; and she reminded the meeting of the claim which the wives of missionaries had upon their constant prayerful sympathy. Upon these wives of missionaries came that greatest of all trials, the parting from their children when they went home for education, and sometimes the parting from their husbands to take the children home. She desired also to express to Mr. and Mrs. Hayward, of the Blackheath School, and to Miss Miller and her helpers at the Sevenoaks School, gratitude for the care of the children of missionaries. In conclusion, Mrs. Wilson urged the privilege and duty of constantly remembering the missionaries in prayer. Let prayer lead to action in helping on the work of the Society to which they were proud to belong, and for the achievements of which in the past they thanked God.

Miss Schultze, of Samoa, said that the two lady missionaries who were to follow her would speak of work in the vast Empires of China and India, whereas she was the representative of a very small Island Group, with a population not exceeding 33,000. Yet Christ died not only for large nations, but for every individual and for each of the 33,000 Samoans, who needed to be taught about Christ. She believed there was no single spot on God's earth where the Gospel had been more readily received than in the Samoan Islands. And yet, she asked, how was it that the Samoans still clung to so many heathen customs? If, she answered, the Samoan women had had the same training as the men had had, those customs would have been done away with. It was the old women who clung to heathen customs and taught them to their children. The Boarding School for Girls at Papauta, upon which their highest hopes were fixed, had been a wonderful success, though it was begun by Miss Moore and herself nine years ago with fear and trembling. Samoan girls lived lives as free as the birds of the air, and were half wild; but it was wonderful what a change a few years' training at Papauta effected. Their butterfly lives were transformed into earnest Christian lives, and they left the school with a burning desire to consecrate themselves to Christ. With a passing denunciation of the three Powers, whom she blamed for the present situation in the islands, because of their mean, petty jealousies, Miss Schultze quoted a remark by the German Minister for Foreign Affairs, who spoke of "those 30,000 savages." What was more savage, she indignantly asked, than shelling villages and killing natives wholesale? She believed that in the last day some of the so-called "savages" would be the brightest gems in the Saviour's crown. Miss Schultze made an earnest and telling appeal to young women present to devote their lives to mission work "How many of you are sitting here waiting? Why are you not about your Father's business in heathen lands? I know many of you are strong and healthy, and are not absolutely wanted at home. Are you afraid? Do you doubt our Saviour's promises? If I could only tell you how beautiful it is to be a missionary! There is no higher or more beautiful calling or more satisfying calling. Do you realise what you will gain if you go out? Those who leave fathers or mothers, sisters or brothers, houses and lands, shall receive a hundredfold. I have been in the mission-field for eight years, and I will tell you my experience. God returns you a thousandfold." These are fragments of Miss Schultze's eager challenge. She added to them a pathetic reference to her own farewell to her Samoan girls. The girls rowed out to the ship in a boat, and the last she saw of them was when they were sitting and singing in English, "God be with you till we meet again." There were hundreds of passengers on the steamer, and not a dry eye among them. Afterwards a gentleman, who was not a professing Christian or a believer in missions, said to her: "When I saw the farewell you got

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I thought in my heart, 'Well, it's worth while in order to win such love from such people.'"

Miss Jessie M. Balgarnie, General Secretary of the Watchers' Band, dealt with some of the objections raised to the Band. There were nearly 700 Bands in Great Britain, besides branches in foreign countries, and she hoped that by now there was one also in New Guinea. Some people thought the Band was an unnecessary and superfluous organisation. Surely, it must be a source of strength to the missionaries to know for a surety that thousands all round the world were praying on behalf of them and their work, and it was a help to the members themselves to belong to something tangible and definite. The rota of prayer was a purely voluntary one. They were content with one real prayer a week for missionary work, but the beautiful part of it was that people who prayed became so interested that they wanted to know more about the work. Others supposed that the Band was "only another money-making organisation." The entrance fees &c., certainly mounted up —"many mickles make a muckle"—and, as the result of the past year's work, they had been able to hand over to the Society, after paying expenses, the sum of £245, or enough to support a missionary. At the recent Liverpool Conference of Watchers' Bands, six missionaries spoke of the influence and inspiration of the Band, and showed that it was a real source of strength and help to the missionaries. In some respects it was a "School of Prayer," in which the members, as scholars, were learning that they must pray with their minds as well as with their hearts; were realising their oneness with their heathen brothers and sisters of all colours; that there was no such thing as favouritism of one race; that it behoved them to pass on the knowledge of the Gospel as quickly as they could; that prayer was not a conquering of God's reluctance, but a laying hold of His willingness; that their prayer and God's answer fitted each other as a key fitted a lock; and that real prayer went hand in hand with work. What were 700 Bands in England, when there were 3,000 Congregational churches, and when more than half the people in the world did not know anything about our Lord? "More things are wrought by prayer than this world dreams of."

Mrs. Sewell McFarlane, of Chi Chou, said that that station was about a week's journey from Tientsin. At the beginning of the mission work, when the people came from far-off villages to the half-yearly feasts, the women were packed on the floors of the little house like sardines, and after they had gone, there had to be a regular spring-cleaning. Women would come sight-seeing, Mrs. McFarlane being their objective, and she had to send for one of the deacons to preach to them, "and then they soon went home." Mrs. McFarlane spoke warmly of Mrs. Rees's earnest work among the women in the winter, when she held classes of sixty or seventy, whom she allowed 1s. 6d. a month for food while under instruction. Some of the most intelligent learnt to read in two months, and the women, when they came again for instruction, remembered almost all they had learned the year before. Mrs. McFarlane also described the work among the girls, which Miss Roberts carried on before she married Mr. Grant; and then went on to speak of her own work among the children. A round of applause followed her account of the gathering of her first school in her own kitchen. She had never dreamed of such blessing as followed her effort. Some of the girls she had taught were now helping Mrs. Rees in her women's classes. When she left she had twenty-two girls. To teach cleanliness, "I always combed twenty-two heads myself on Saturday afternoons." She wanted to build a school for forty girls, and was collecting money for that purpose.

Miss Tuck, of Berhampur, gave an interesting glimpse of the work being done among women and girls in that great district, and of the opportunities and need of still further work there. Zenanas were open to the lady missionaries on every hand, and she believed that in them were many women who were true believers in the Lord. Children were taught the old, old story from day to day in the schools. But they came into closest contact with the women in their Converts' Training Home, which was started in 1892. Women came desiring to live the right life, but often knowing very little, and inbred with years of Hinduism. They had not only to be taught new things, but before that could be done the old things had to be put away. Miss Tuck sketched in words some of the women who had learned to love Christ, one of whom, intensely ignorant and stupid when she came to the Home, had since been trained as a nurse, earning a splendid character, and passing her examination in the 1st class, and was about to work with Mrs. Joyce at Jiaganj. The little children had done much to make the Home a real home and to teach the women to be unselfish, bringing brightness and joy into their lives. One little fellow, when asked his name, said, "I am Jesus's little boy." When he saw other children doing wrong, he would say, "That is not like Jesus's little boy; he should not do that." One might talk for an hour about the opportunities. Doors were open everywhere, but they could not enter in. There were 4,000 villages in the district, and last year the lady missionaries were able to itinerate for only forty days. Thousands of women had never heard the Gospel. Murshidabad City was one of the largest Mohammedan cities in North India. In the harem of one of the chief Mohammedans there were 700 women, none of whom had been reached by the Gospel.

After a round of applause as an expression of thanks to the missionary speakers, the meeting was brought to a close, and was followed by a tea and conference for workers.

SERMON.

At the City Temple on Wednesday morning, the Rev. J. Smith, D.D., of Broughton Place United Presbyterian Church, Edinburgh, preached a powerful sermon to a large

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congregation upon the words "And all flesh shall know that I, the Lord, am thy Saviour and thy Redeemer, the Mighty One of Jacob" (Isaiah xlix. 26). The great nineteenth century, which of all the ages since the birth of time had witnessed the most wonderful progress ever made, and in so many directions, towards the realisation of human brotherhood, was coming to a close. But it had only been a century of beginnings. The solitary glory which would invest it with distinguished splendour would lie in the fact that through her decades beginnings were simultaneously made in every quarter of the globe, among all the followers of great religions on every ethnic level, from the cannibals of Southern Seas to the twin-born Brahman. There had been wonderful individual triumphs, associated, too, in a remarkable degree with the London Missionary Society; but the distinguishing contribution of the century would be not so much individual triumphs as the laying down of lines of progress, the entrance upon schemes of conquest, virtually embracing the world. If this were fitted to inspire faith it also created an agonising sense of responsibility. The great victories were still to be won. They were reconciling themselves to the fact that missionary progress must be slow; but they might go far too far in that direction. He (Dr. Smith) wished to speak of Divine factors in the missionary enterprise, and he asked his audience to look upon God working to two practical results, showing to men that the ideal of human good was only to be found in His people, and, further, that only through the Redeemer and His people could all men come into the possession of that good. The releasing of Israel from captivity meant their recovery to that destiny to which they had been chosen among all the nations. They alone had a message for mankind. "It is," said Dr. Smith, "one of the master convictions of my life that if we only realise the full scope of God's providential working for His people to-day, all that He can be seen to be doing on the theatre of the nations to impress certain facts upon the heathen peoples of the world, and prepare the way for His Son, our mood would entirely change, and we should observe that we are drawing near the hour of the great opportunity; we should hear Him say: 'I am contending with those that contend with thee, and all flesh shall know that I am thy Saviour.'" In view of the facts amassed by recent investigators, a new impressiveness was added to the conviction that, despite all the obscurations of heathenism, God had a witness in every soul that lived. With deep humility and strong confidence, they could discern God working in the nineteenth century with an intent identical with that during the captivity in Babylon. But the deliverance by Cyrus was nothing compared to the expansion of the British Empire. "I, for one," said Dr. Smith, "cannot speak as if the extension of Britain were identical with the triumph of the Kingdom of God. Although she may in many respects be better than other nations, she stands convicted of offences in the view of heathen nations that disparage her professions and lessen her influence." It was from another point of view that the mighty power of God was seen working with an energy that none could resist or gainsay. Heathen people were having it discovered to them that they had gone behind in the race, and that they could not cope with Western powers. They had been brought face to face with a higher civilisation.

The whole end of the demonstration of which he (the preacher) had been speaking was that all flesh might know Israel's Redeemer, the Mighty One of Jacob. To this end they must have a far profounder realisation that they were the Plenipotentiaries of Heaven. "What we need more than money, more than improved methods, is to realise and possess our own Christ far more than we do." "Give God consecrated lives to speak through and He will speak in power." "He employs us, but He will never limit Himself to our scope." That great Name, "the Mighty One of Jacob," meant not only might *of* Jacob, but might *in* Jacob. "If we would prove the power of Christ to the magnificent extent we have been anticipating to-day, we must honour the Holy Ghost." When the Holy Ghost was come, He would convince the world of sin, of righteousness, of judgment, and would so work that there should be no defence against the glory of Christ. Nations would be born in a day. "The one question for us—and may God lay it on the hearts of every one—" were the preacher's last words, "is, shall we be content to live upon lower plains, beneath the higher possibilities of the faith, or, with a true passion for the glory of Christ, shall we to-day, in the dust, but with our tear-bedewed face lifted up to the Throne, claim that fulness of blessing now?"

The devotional exercises were led by the Rev. T. Stephens, B.A., of Wellingborough.

The annual meeting of the Watchers' Band Prayer Union was held in the City Temple on Wednesday afternoon, under the presidency of the Chairman of the Congregational Union of England and Wales (the Rev. H. Arnold Thomas, M.A.). There was a very large and enthusiastic gathering. An opening prayer was offered by the Rev. A. N. Johnson, M.A.

The chairman remarked that in a sense it was a very easy thing to offer a formal prayer; but to pray in the sense of "watching" was, he thought, by no means easy work. It was easier to give, to work in the ordinary sense of the word, to attend committees, to preach sermons, and deliver

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lectures. Prayer was an exercise which demanded all their powers and imposed a great claim upon the imagination, the intelligence, the heart, and the will. Perhaps it was found difficult to collect and concentrate thought in prayer in the present age, so full of excitement, sensations, and activities of all sorts, not only in the world, but in the churches. But if it was not an *easy* thing to pray, what a *great* thing it was! What infinite relief, comfort, and blessing came from it, not only to those for whom they might be praying, but to those who prayed! They talked of following "in His steps," but if they were to do that they must be often going into the quiet place, as Christ did. No one could speak at all adequately of all the benefits which came to the missionaries as the result of the prayers of "Watchers." As a minister, the chairman pleaded for constant prayer on behalf of the ministers of the churches, and not only when there was a fifth week in the month. The mind and character and spirit of the ministers would depend largely upon the prayers of those who cared for them. There was a disposition to fear that in many cases the interest which ministers took in the work of foreign missions was not quite so sympathetic and earnest and constant as it might be. He would not utter one single word of judgment on his brother ministers in this matter. He knew how much there was to absorb their attention; but he thought ministers might wisely remember that no church could be said to be in a healthy state that was not caring deeply for the great work of foreign missions. If there were only two or three people in a Christian Church who cared for this work, it would not be long before their influence was felt, and the spirit that was in them would spread throughout the Church.

Miss Jessie M. Balgarnie, General Secretary of the Band, read the report—which will be found on another page—and the Rev. A. N. Johnson called attention to the fact that the Band had during the past year made their largest contribution to the general funds of the Society (£245 7s. 1d.) Mr. Johnson then read a letter from the Chi Chou Branch, forwarded by the Rev. S. E. Meech, and it was agreed with acclamation that Miss Balgarnie should be asked to send a cordial reply.

The Rev. John Parker, of Mongolia, said there was no part of service in which one's faith in prayer was so much tried as in the mission-field. He had been with one who gave himself in prayer and action to one purpose, whose one prayer was: "Lord, save the Mongols," which came forth as the sob of his heart. For twenty years he had one purpose in life—and nothing was dearer than that one purpose—that he might bring that nation to the feet of Jesus. It was also his dying prayer. And yet no answer had apparently ever come. Gilmour never led one Mongol to the feet of Christ, so far he knew. Did God hear those prayers, and would He answer them by saving the Mongols? Although it seemed as if God did not answer the prayer, there was a little tremor of hope in his (Mr. Parker's) heart. Gilmour's servant had become an earnest, whole-hearted preacher, and had given himself to the study of the Mongol language. This servant had five or six Mongols who had given up Buddhism and were worshipping Christ, though kept back by fear of their native prince from confessing Christ; and yet another had confessed Christ. He believed the prayers of James Gilmour would be answered. For seven years he had listened to one prayer from the native Christians: "God bless Gilmour's two sons. Lord send them out to take up their father's work." There were constant inquiries: "How are the two boys?" Letters were sent to them, and when he came away the last loving message was to call upon them to be diligent in their studies. Before he landed in England with that message the brightest and most hopeful of the boys, who was being trained at college, was dashed to pieces on the rocks in the North of Ireland. When such doubts arose he would turn to the experience of the prophets of old, in whose case prayers were sometimes answered instantly, while others were not answered till a long time after. On the other hand, he had seen prayer answered in very notable ways, and had been preserved from harm through, he believed, the prayers of others. "I thank you," he said, "from the bottom of my heart for all your intercession on my behalf and for my work."

Miss Theobald, of Mangari, described the manner in which she would have been occupied that day if she had been in Mangari. She would have risen shortly after four o'clock to visit one of the out-stations and meet two of her Bible-women. Where they were known the people were glad to see them, but in other places they were afraid of her. They had to attract them by singing and showing Scripture pictures. It was very difficult to keep the attention of the women, especially if men were about. "Our great trouble is the men. If we can coax the men to go away we have fair play." On returning to Mangari, after breakfast, she would visit her Women's Home, and after *tiffin* she would inspect a village school. The blanket industry which she had introduced among the women had been a great success. At six o'clock she would teach the children to pray, and this gave her greater pleasure than anything. At seven o'clock she met the women, of whom last year twelve came forward for baptism. In conclusion, Miss Theobald bore personal testimony to the efficacy of prayer.—When thanking the missionaries at the close of the meeting for their speeches, the Chairman voiced the feeling of those present that "Miss Theobald has made us see that a day's work *is* a day's work."

The Rev. R. Fotheringham, M.A., of Blackheath, remarked that members of the Watchers' Band, if they were true to their pledges, were priests unto God, pleaders, intercessors, voicing the needs of their missionary brethren. He regarded this meeting as the most important of the mis-

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sionary week. One of the chief merits of the Band was its pure simplicity—the simplicity of its organisation and aim. As a minister, he could say that their greatest strength and encouragement lay in the prayers of their people. When they remembered the isolation of their missionary brethren, they could understand how much it must mean to be assured of the prayers of the churches at home. The School for the Sons of Missionaries at Blackheath was a noble institution that deserved the support of all the churches, but which in some quarters seemed almost unknown. Some of the scholars had become members of the church, and many more were members of the Y.P.S.C.E. Invariably there was one petition in their prayers for the missionaries in their loneliness and isolation, for they knew what it meant. If others realised it half as vividly, they would not withhold their sympathy and prayers on behalf of the missionaries. Mr. Fotheringham also spoke of the reflex influence of the Watchers' Band upon the church. If the ideal of the Committee could be realised and every church member became a member of the Band, it would mean a revolution in church life and missionary work. He believed that the London Missionary Society was one of the most important auxiliaries of the Churches. What a terribly hopeless, uphill task the work sometimes seemed to be. What would they think if they were set down, like Miss Theobald and her brother, among 600,000 souls? Let them pray from day to day for their brethren and sisters in their arduous work, that before they entered upon it they might, like the general commanded by Napoleon to lead a forlorn hope, "have one grip of the all-conquering hand."

The Rev. A. Pearse, of Kerepunu, New Guinea, said it gave him great pleasure to bear his testimony to the usefulness and worthiness of the Watchers' Band. The banding of so many together seemed to him an assurance of success. Missionaries could not but believe in the all-prevailing efficacy of prayer. "We bless God for the Watchers' Band." It had been a great joy to him (Mr. Pearse) to have worked in New Guinea for more than eleven years. He had seen the people in their heathenism and barbarism. When he landed there were at Port Moresby and elsewhere many who had got a firm grip of the Gospel, and native teachers had been trained and were preaching Christ to their own countrymen. It had given him and his colleagues great delight to see so many marvellous changes for the better, and they believed it would not be very long before heathenism and savagery would entirely pass away and the people be brought to Christ. He wished most deliberately to say that the people of New Guinea were the better for the Gospel. Civilisation had followed the teaching of the Cross, and Christianity had wrought wonders, whereof they were glad. Mr. Pearse showed how the Gospel had benefitted the people socially, educationally, and religiously. The native customs were bad to the core, and the difficulties in the way of social improvement were great in the extreme. To make them healthy, the missionaries preached the gospel of cleanliness; to make them humane, the gospel of benevolence; to make them chaste, the gospel of purity. The New Guinea teachers were object-lessons to their own people. At Kerepunu there were eighteen schools and 1,300 children being taught, 500 of whom had gained prizes for reading without making a mistake. Along the south-eastern coast there were ninety-five schools, and over 3,000 children under instruction. The babel of tongues was being reduced to print, and the Gospel was being preached in the different dialects. Their old worship was falling to pieces, and many held it in contempt. They were beginning to understand that God, their Father, loved them. Of the 1,500 people at Kerepunu, 800 regularly attended the means of grace on the Sunday. There were about 100 places of worship on the coast, with 3,000 church members and 4,000 other adherents. The people erected their own churches; and, though they were poor and terribly selfish, they were being taught by the generous-spirited South Sea Island teachers to give to the work. His own people, in four contributions, gave £151 to send the Gospel to the heathen. Many had passed from death to life. These transformations had been brought about by the Gospel of the blessed God. In conclusion, Mr. Pearse testified to the noble self-sacrifice of the South Sea Island teachers.

ANNUAL MEETING.

A sea of faces confronted the speakers at the Annual Public Meeting, in the City Temple, on Wednesday evening, and when the heart of the great meeting was touched—by enthusiasm for the "grand old cause" and the "grand old Society"; by indignation against a slander upon the cause and its missionaries; or by a touch of humour—waves of applause rolled through the building. It was a notable meeting, following on the impressive meeting of the afternoon, and both will long be remembered. The chair was taken by Lord Reay, G.C.S.I., G.C.I.E., formerly Governor of Bombay. After the singing of the hymn, "A Message to the Nations," the Rev. C. G. Marshall, of Tripatur, read a portion of Scripture, and offered prayer.

SPEECH BY LORD REAY.

SPIRITUAL CHRISTIANITY A GUARANTEE OF SUCCESS.

The Chairman said: There are several reasons why I consider it a great privilege to preside over this splendid meeting to-night. The first reason is that this Society is constituted on a principle which I consider to be absolutely sound: it represents the "open door" to all those who worship Christ in spirit and in truth; and what we need everywhere is spiritual Christianity. There is a tendency, even in these days, to materialise religion. And, therefore, I think your Society, in prominently taking that for its foundation,

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to carry spiritual Christianity wherever it goes, has a sure guarantee of success. I know that on these occasions very often results are given, and that audiences expect to be told what the success of a mission has been. I should like to insist upon this, that Christianity never recognises success as that which it has in view. The whole career of Christ, judged by worldly standards, must be considered a failure. The moment you judge Him from a spiritual point of view, it is entirely different. One of the most eloquent tributes that I can give to our missionaries are these words used by a missionary: "I have been for twenty years occupying a field of labour; I have not made a single convert; and I am longing to go back." I cannot conceive how faith could go further than that which was evidenced by that missionary. I know that your missionaries can tell of success in various fields. I have seen your missionaries at work in Belgaum, India. I know the excellent work they are doing there. I always consider the missionaries of your Society—I may say the missionaries of all societies—as *the best auxiliaries the Indian Government have.*

But I do not intend to dwell long on India for the very simple reason that, unfortunately, I left India nine years ago, and there is my friend Dr. Fairbairn on this platform fresh from India, and I do not wish him to say that I am not up to date.

Your missionaries have been in

TWO FIELDS OF GREAT DIFFICULTY AND PERPLEXITY.

One is Samoa, and they have had a pretty lively time there lately. A great many absurdities have been uttered with regard to their action in Samoa. It is quite obvious that missionaries never will join one party as against another party. If missionaries did that, in the first place they would not act up to their instructions; and, in the next place, they would not act up to the tenets of Christianity; so that anything that has been said about the partiality of your missionaries for either of the two parties engaged in strife in Samoa can be at once relegated to the region of fable. In Samoa the difficulties, as you know, are very great on account of the people amongst whom the missionaries work; but the results have been satisfactory. As I have already said, the missionaries are very important auxiliaries of our governors wherever they are, and they are also very important auxiliaries in the great field of literature. We owe a great deal, I am well aware, to what missionaries have done in the way of translating the Bible, and making us acquainted with various languages of which, before they went to those places, we knew very little. One of the things I would impress upon you is, how important it is that our missionaries should become thoroughly acquainted with the people amongst whom they live. The best missionary is the missionary who thoroughly identifies himself with a people, knows their language thoroughly, knows their prejudices, and knows exactly where he can put in a word in season.

MISSIONARIES AS MEDIATORS.

Another of your fields of work is a very important one. I allude to Madagascar. In Madagascar your missionaries have had to meet very great difficulty. I do not like to insist too much upon the past, for the simple reason that the judicious way in which the missionaries behaved during those times of trouble has led to the most satisfactory results. I do not mean to say that you have not had to abandon a great deal of the work you were doing, but you are well aware that the workers were not sufficient for the work you had to do, and that now you are there in the most happy relations with our Protestant friends from Paris, and you are thereby indirectly contributing to establish between us and the great country on the other side of the Channel better relations. It is indirectly through co-operation in the mission-field that we get to understand each other better, and that many of the difficulties and much of the friction that have undoubtedly existed are now yielding to that higher influence which can alone prevent misunderstandings between nations. This illustrates another very important point. We hear a great deal in these days about Imperialism. There are

VARIOUS KINDS OF IMPERIALISM.

There is an Imperialism which is in search of gold, and which looks first of all to countries where gold can be got. That is Imperialism about which I need here say very little. There is another Imperialism, which considers that on this country has been thrown a great trust, a great responsibility as a Christian nation, and that, being a Christian nation, it is its duty wherever its standard is planted to plant also the standard of Christian truth; and, if our Empire is to be preserved, if this wonderful Empire, more wonderful in many ways than the Empire of Rome, is not to enter upon a phase of decay, as all former empires have decayed, because they became too rich and too proud, then it must be because it realises that it has this great opportunity of witnessing for Christ. If I am asked if I believe in the continuity of our Empire, I give as an answer that that entirely depends whether England will remain faithful to spiritual Christianity. We depend entirely on God's blessing, and if that is realised by you, by this Society, and by ever-increasing numbers of our countrymen, and if we realise that no one can shirk his share in that great work of spreading Christianity, then I believe that this Empire will go from strength to strength in the name of the Lord.

AN INTERESTING PRESENTATION.

Mr. Albert Spicer interposed at this point to present to Lord Reay, in the name of the Directors, the first copy of the "Standard History of the Society," written by the Rev. R. Lovett, M.A., which had come from the press. Mr. Spicer said he thought the History would be found to

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be in strict conformity with the closing words of the Chairman's admirable speech, and he expressed the hope that the book would have a very large circulation amongst the constituency of the Society. "It will show," he said, "that the constituents of this Society have been alive not only to the growing responsibilities of Empire, but that they have been determined, so far as they had power, to see to it that as the sons and daughters of England went forth to the different parts of the world, they should not simply go in the interests of exploration and commerce, but that they should go with the Gospel of Jesus Christ in their hands, so that all the nations to whom they went might be helped by their lives and by their influence."

In his opening remarks, the Rev. R. Wardlaw Thompson, who had a warm greeting, also referred to the History, saying it would be found to be readable—which could not be said of all standard histories—and accurate—which was quite as important as being readable. It would throw a flood of light on a very remarkable history, even to those who thought they knew something about the history of the Society. No one could read its pages without having his faith in God and God's wonderful guiding hand and Divine purpose confirmed.

After commending to the sympathy and prayerful help of the meeting an appeal on behalf of the School for the Daughters of the Missionaries of the different missionary societies, which had been distributed throughout the church, and, after contrasting his present duty with the position in which he stood last May, after returning from his long tour, Mr. Thompson said that the more he looked into

THE STORY OF THE YEAR

the more clearly he discerned how greatly the solid and permanent interests of a great and varied work surpassed the transient impressions of the passing traveller. Having read the balance-sheet in detail, and shown that the debt with which the Society was starting the New Year amounted to £10,205, Mr. Thompson asked that special notice might be taken of three lines in the balance-sheet which had been underlined, to the effect that if the Society had not received a very exceptional amount in legacies they would have been some £15,000 deeper in debt. Practically that meant that the Society was spending £20,000 a year more than its average income. But he (Mr. Thompson) was not disposed to press this point of average income quite so closely as some of his friends had done. The history of the Society had constantly proved that the doctrine of averages was not the only and not the highest standard in estimating means for Mission work. God had provided for them in special ways again and again all through the Society's long history, and He would continue to do so as long as they did His work. But that did not warrant them in relaxing their energies in seeking help, nor absolve those who were not doing all they might do from the culpability of neglect. It was a call to new confidence in God in attempting the great things He expected them to do; but it was not an excuse for slackness on the part of the Christian public.

SPECIAL CONTRIBUTIONS.

Referring to the growing desire on the part of Christian Endeavour societies, Bible-classes, and Sunday-schools to specialise their gifts, Mr. Thompson stated that the Directors were seriously considering how they might most wisely and helpfully encourage that desire. It was also a satisfaction to find that an increasing number of people who were not able to go to the Mission-field were prepared to support missionaries and regard them as their own. One gentleman, who had offered to increase his subscription up to £250 a year in order that he might be able to support a missionary, asked that a missionary might be selected who had two or three children in this country whom he might make the objects of his special interest and sympathy. As long as that spirit was in the Churches the missionary cause would go on.

THE TWENTIETH CENTURY FUND.

There was a movement on foot among the Congregational Churches for raising a large special fund for various important and urgent purposes connected with Christian life and work. The Directors of the Society most heartily rejoiced in that great movement, and bade it God-speed. They knew the struggle which many churches and pastors had from day to day, and had reason to be thankful that out of their poverty the riches of their liberality abounded, and that from many small and feeble communities the Society received generous help for Foreign Mission work. They realised how great was the need for financial help for those Churches in their difficulties. The Society had not in any way given any indication of a wish to grasp at any part of this Fund, and if in the judgment of those who had to decide on its distribution it should seem best to reserve the whole of it for urgent needs at home, he thought there would not be a trace of jealousy or complaint. Home and foreign! it was a pity they had to use two words. Great Britain was only one county in the Greater Britain of the Empire. Home and foreign work were so bound up together that whatever made the home Churches stronger would ultimately be of benefit to the work in the great heathen field. Happily this unity of feeling was showing itself spontaneously in a desire to help the Society. The Society had confidence in the great Congregational body that if it gave any money from the Fund it would give it in a proportion worthy of its great traditions, and worthy also of the great cause which the Society represented. He ventured, however, to urge upon the friends of the Society not to allow the claims of even so great and important an appeal to prejudice their continued and regular help to the funds which the Society required.

During the year the Society had had

A STEADY FLOW OF OFFERS OF SERVICE

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from men and women of a high average of quality. The Society had been afraid to appeal for workers, because they could not send out a large number. But he (Mr. Thompson) had been greatly encouraged by learning how many of the pick of the families in the Churches had had their thoughts directed towards foreign missionary work and were preparing for it, and he believed that the British College Christian Union was having a great influence in that direction.

Mr. Thompson thanked the Chairman for his splendid testimony, and expressed to Dr. Fairbairn, on behalf of the missionaries of the Society, the warmest and most grateful thanks for the valuable service he had rendered to Christianity by his lectures in India.

THE BEST NEWS ABOUT MADAGASCAR

was that there was very little to say about it. The French authorities were loyally keeping the promise they made to Mr. Spicer and himself. The work of the Mission was steadily settling down again after the disturbance, and was developing on new lines. Now that the political troubles were over they found a great body of Christian people still faithful to their professions, and desiring, as they needed, the help of the missionaries of the Society. They had become impoverished, but were already beginning to contribute very liberally, were anxious for education, and there was a vast field of heathenism calling out in its need. The Mission was moving forward in co-operation with their friends of the Paris Missionary Society.

THE NEW GUINEA MISSION WAS MOVING FORWARD ALSO,

but their eyes were still set wistfully on the interior, and they were wondering when the Churches were going to give them the mandate to go forward there. Mr. Schlencker and Dr. Lawes had been in the neighbourhood of Mount Douglas, and reported a large population and a splendid opening for work. Mr. Holmes had recently accomplished one of his heroic journeys, and had discovered new tribes which sorely needed Christian teaching, and which gave him a warm welcome. Were they, or were they not, to go in to possess the land in the name of Christ? "If we are not to go forward, say so, and let us ask someone else to go in. We have no right to stop at the coast, and say, 'This is ours,' and then stand still and leave the interior alone."

ABOUT SAMOA.

When John Williams went to Samoa the people were a barbarous heathen people, engaged in fierce strife for the kingship. God had blessed the labours of the missionaries of the Society there these seventy years, and to-day the whole of the population of the group was nominally Christian, 29,000 out of 35,000 belonging to churches connected with the Society, supporting their own pastors, and carrying on their own educational work. The Society had also a great Mission field outside in the Tokelau, Ellice and Gilbert groups, supplied with missionaries from the Samoan churches. They had a great educational Institution at Malua, with over 100 students for the ministry; also a Boys' High School, and that splendid Papauta Girls' School. It was a great and prosperous Mission, which was very near their hearts. Whichever way the settlement of present difficulties went, he had not much hope of permanent peace unless there were a firm government which would administer justice with an even hand. The most serious effects of present troubles were on the religious, moral, and spiritual life of the people. War meant the revival of old heathen passions. When a representative of the press said to him the other day: "Is it not horrible that the warriors should cut off heads and stick them up on posts?" he (Mr. Thompson) asked: "Can you tell me how long it is since this nation stuck up heads on Temple Bar and other places?" There was an earnest desire among the people to make Christianity a reality and a transforming power in their lives. Tribal wars had always proved the great bane of the people's progress, and now the war spirit was being aided and encouraged, alike by help, advice, and opposition. The statement had been made in German newspapers that the Society was responsible for the troubles, and the assertion was supported by Mr. Lloyd Osborne and Mr. Michael Davitt. Mr. Osborne's chief claim to notority seemed to be that he was the step-son of the most brilliant writer of fiction in our times. He (Mr. Thompson) was not aware that Mr. Osborne had caught any of the *genius* of Robert Louis Stevenson, but, to put it mildly, the *fiction* had been greatly in evidence. Mr. Osborne must know that the dispute was one which dated back long before missionaries went to Samoa, and that it had been perpetually breaking out. Such vulgar abuse as that written by Mr. Davitt carried its own refutation. The Society was accused of being partisans of one side rather than of the other, and of stirring up strife. "We emphatically deny the charge. We have in our churches high chiefs belonging to both of these parties, and are ministering quite as much to one side as to the other." So far as he (Mr. Thompson) knew them, Malietoa Tanu was young and untried, and Mataafa was an able man. The Society ventured to ask that if Mataafa were put on the throne the most ample guarantees of religious liberty should be given and secured. It was not necessary to require such a guarantee with a Protestant ruler, but it was necessary with a Roman Catholic ruler, not on his own account, but because he was not his own master. The Society had had too bitter examples of the tactics of the Roman Catholic Church in heathen lands. The Society represented the religious interests of three-fourths of the Samoan people. The only communication they had found it necessary so address to Her Majesty's Government was not in the interests of either side, but they did urge that the Government should see to it that religious liberty should be secured, whoever went to the

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throne. "We shall watch that point with close anxiety, and shall not hesitate to make our appeal to the British people if necessary."

At the last annual meeting, said Mr. Thompson, they were rejoicing in

THE OPENING IN HUNAN.

It was with deep thankfulness to God that he was able to announce that the whole of the money required for starting that new work had been provided—viz., £2,800. Mr. Greig and Dr. Peake, son of a Madagascar missionary, had been appointed to the work. Last year he (Mr. Thompson) prophesied that if Hunan were opened the provision that was asked for would be only a beginning. God had called out a great number of earnest, capable native workers, and Mr. P'eng, filled with consecration, had started eight important centres. Dr. John now wrote: "Two men are not enough for that mission. We must have ten at least. I am praying for this, and I have the faith to believe that my prayers will be answered and that speedily." "We know Him," said Mr. Thompson, in conclusion, "who said, 'Pray ye, therefore, the Lord of the harvest that He may thrust forth labourers into His harvest.' When the missionaries and converts begin to pray about these matters, you had better get your purses ready. God has moved wondrously, and He will give us His commands next. We cannot stand still. That work in Central China is full of encouragement, but it is not the only part that is in the same condition. There are appeals for more help that the great opportunities of the present hour may be wisely taken. So my survey closes, as, thank God, it must always close, so long as God deigns to use the Society in His service. The work is His, and must always be ahead of the Society, and I hope the Society is always going to be ahead of the churches, and I hope that the churches will see to it that they are not far behind the Society."

The rising of the Rev. A. M. Fairbairn, D.D., was the signal for a striking ovation. The applause was hearty and long, and was again renewed before Dr. Fairbairn could commence to speak. He said: "My Lord, and dearly beloved Friends,—In the history and action of modern missions, two things profoundly impress me:

THEIR UBIQUITY AND THEIR AUDACITY.

They are everywhere. There is no land on which the sun rises where the foot of the missionary has not trod. There is no tribe, however fierce, or however depraved, his hand has not handled. There is no tongue, however barbaric, he has not tried to speak. There are great primary human passions that are strong and invincible. There is the passion of greed. Tempted by it, a man will stay at home and assume a thousand disguises. He will clothe the meanest selfishness in the most magnificent patriotism. He will dress the hardest and least human spirit in generous philanthropy. He will try and speak large things about Empire and about civilisation, when he means only his own love of gold and contempt of men. Or he will go abroad—and there is no point where greed has not made men go. Amid the Arctic snows and tropic heats it has made him live. On poisonous coasts and up fever-haunted rivers, and in dismal jungles, he has dwelt, that he may indulge his love of gain, and come back with his gold multiplied a thousandfold. But greater than passion or greed stands the enthusiasm for humanity. The missionary has gone before the trader and beyond the trader, and wherever he has gone he has been inspired with a new hopefulness for men. He has kept the sense of duty living at home, he has carried light into dark places, and he has made us feel that precious in the sight of God, and precious in the sight of men, is that great immortal soul Christ died to redeem. But more remarkable even than the ubiquity is the audacity. We hear without ceasing that our race loves courage. I do not love too conscious courage. I have no great affection for a bravery that knows itself too well, and admires itself the more that it seems to know. Yet one cannot travel far without feeling

HOW GREAT IS THE POWER OF ENGLISH COURAGE.

I have never sailed down the Channel without feeling as if I were watching the great Spanish galleons and castled warships helpless amid the circling fire of the English frigates. I have felt, as we rounded Brest, as if the tenacity of Collingwood was there embracing, in winter storm and Atlantic tempest, the coast where the fleet of the enemy lay. I have felt, as we passed St. Vincent, as if old John Jarvis, vigorous Whig, and still more vigorous sailor, met and vanquished the allied fleets. And beyond, Trafalgar, and farther on, round under the shelter of Gibraltar, and round the Mediterranean to Alexandria, where did you move but over waves consecrated by English heroism, and marked by a courage too brave to know itself, glad only to be let fight, and, if need be, die for the Fatherland? One feels it every step of the way out to India, and in India most of all. There, on the West coast, Portugal was faced and beaten; there, on the East coast, France was beaten and vanquished; there, all over the land, what opportunities of native division or inter-religious strife have there been seized and taken, while our arms gradually spread and made one Empire, and called it peace. But great as has been the power of the courage that made India England's, there is a far sublimer and grander audacity. Many a time the men of arms or the men of law, or still more, the men of wealth, may turn haughtily upon the missionary and ask why he is there? He is there in obedience to a grander courage, in fulfilment of a higher function than their own.

THINK WHAT HE FACES.

There is a people far older than we, civilised when we were savage; there is a people with a classic literature older than our own, full of tales and full of heroism dear to the heart of the Hindu. There is a religion imbedded in custom,

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revered and worshipped, embalmed in memory, consecrated by victory and defeat, dear to all hearts, holding many minds. There is a great social system wherein the individual counts for nothing, and the caste and the family and the guild are all in all. To change that is almost like trying to lift by persuasion the earth from its very axis. Yet this is what the missionary faces in India, a land and people less open to conquest, more deeply imbedded in the past, more profoundly guarded by sacred associations than those the soldier or the civilian can face; and the missionary faces them without arms in his hand, without an Imperial power behind him, faces them in the power of a great faith, in whose strength he hopes to overcome and prevail. There he lives, there he works, and the wonder is that he does not in dismay die, that he does not in shame retreat, that he still lives, still works, and still carries on his great attempt, the grandest example of heroism and of audacity in the whole history of our English race. But you cannot think what it means unless you go and face it. I many a time am sorry for the missionaries, hard-worked, sent round on deputations, equally hard-worked at home. Why, the way to create interest in missions is to

SEND MEN OF INFLUENCE OUT TO INDIA AND ELSEWHERE.

Convert the churches through the churchman at home. Get him to face the field, the men who work it, and to see what they have done. When I landed in Bombay what did I find? A picturesque, beautiful, Oriental city, very strange and very radiant to Western eyes. There was life everywhere. Teeming myriads of men and women struggling to live, struggling to think, doing their best to accumulate the little needed to keep soul and body together; and, facing them, stood a small handful of missionaries. Why, as I looked at that great teeming multitude, what did I feel? This first and foremost: the church has begun the conquest of India? No. Rather it does not yet conceive what the conquest means. We have put our hand to the plough. We know nothing about the field through which we would drive the furrow. We neither see its extent nor know its limit, nor understand the force needed to drive the great iron wedge through the soil. Yet what are the men doing? I visited the colleges, mission and civilian, visited schools, visited the churches, visited the various agencies meant to help the orphan, to educate the girl, to bring the widow, left desolate, into larger life. Yet with it all, what was that to the great teeming thousands? I crossed to Calcutta. There, too, visited colleges, schools, churches, missions of all kinds, what again to feel? To see again multitudes streaming through the land, to see a few cultivated, educated, pious, devoted men and women straight from home, living under conditions of self-denial that they might reach the multitude, and save the many. I passed from Calcutta up to Darjeeling, and what there? Aye, it was beautiful to see the snow, to see the sun break on the mountain peak, run east, run west, come down the snowy breast of the mighty range, purple in the morning glory; it was beautiful to see the great amphitheatre of hills rise out of the bosom of darkness, and become wonderful in their radiance through the sunlight. Far more wonderful was it to see the devoted men, devoted women I have known go out from homes that were homes of culture and homes of beauty, go out and there give themselves to the comforting of the people, to the helping of the European, to the saving of men. For this became evident: much as the missionary does for the native,

HE DOES EVEN MORE FOR THE ENGLISHMAN.

It is true they frequently fail to understand each other. I am not prepared to say that the cause of the misunderstanding, where it exists, is all on the side of the civilian, or all on the side of the soldier, or the merchant. I am not prepared to say that the missionary is absolutely innocent. But this I will say, that he lives there as the embodiment of conscience, as a standard of duty, as a great example of what a man who loves empire ought to be in the empire he controls. From Darjeeling I went to Benares, and there for the first time came face to face with two things. One of our own missions, and a noble mission it is, and the work of woman in it. Now there is nothing that I am more prepared to say than that the woman is a most efficient agent in the mission-field. She, as she lives, and as she works in India, has accomplished, and is accomplishing, wonderful things. I was very much inclined, before going out, to say it is risky to send our daughters, it is an adventurous thing to send our wives and sisters. Ah, go and see, and you will discover no better,

NO FINER WORK EVER WAS UNDERTAKEN

or more successfully performed by any human hand. One day, outside an Indian city, I passed two shapely and beautiful English women. They came well mounted, trotting gaily and gallantly, one on either side of the road, bearing themselves on horseback as only English women can. That was one great type of the Englishwoman the native sees. May I tell you of another? It is not a tale told by a missionary; it was a tale told by a civilian to me. We were walking in his garden just as the sun was westering, and he broke out in the way of an enthusiastic Scotsman. After having relieved his soul in criticism of what he thought defects in mission work, he broke out in praise of the woman as missionary, and then he told a tale, how, in a district where he was Commissioner in the famine, there had been in one of the cities or towns somewhat of an outbreak. There was no white man in the residence. Into the mission school, where sat the only white face, a missionary woman among her scholars, there suddenly broke the Tesildar, the native head of the town, saying: "Oh, Mem Sahib, there is a mutiny. Come and quell the mutiny." "That is not my function it is

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your's; I am a woman, you are a man." "Ah, but you are the only white face in the district. Come, they will hear you. Send them to their homes." So she arose, she marshalled her scholars behind her, she marched out, she ordered the men to disperse, they fell right and left, she marched through with her scholars behind, the Tesildar humbly bringing up the rear. Nor was that all. She had to go on leave, and a younger woman took her place. Then the famine came, and all that she could personally raise she carefully distributed. Then came word of the Mansion House Fund. How was it to be distributed? A meeting was called, the Commissioner presiding. Up stood a venerable Hindu, the chief man of the town, and said: "If this money is to find its destiny, and none of it is to stick to anybody's hand that does not need it, you must place it in the hands of the Mem Sahib at the school." "Ah," said my friend, "we cannot do that; she is of a mission." "She may be of the Mission, but she is the one person that will see every anna properly distributed, fulfilling its end." Then—for he was supported by the chief Mussulman—it was determined to entrust the distribution to the Mem Sahib; there that young girl did a work that no man could be found to do, and did it so well as to fill all hearts with admiration. As the summer went on she grew pale—faded, and they proposed to send her to the hills. To the hills she long refused to go, but by and by she consented. Just the day before she was to go, cholera came. Then she met my friend with a face radiant with smiles, and said: "Now I cannot go; now I must stay," and through it she stayed, and through it she lived; and when one came to compliment her who remarked on the folly of trying to change the Hindu, she met him in the noblest way by saying: "Why, what would you consider the man doing who came and asked you in your own office as to the folly of your own work?" There is a type of the woman in Indian missions, living to help, living to heal, living to educate the child, and, above all, living to give to the Indian wife and the Indian mother an ideal of womanhood as the promise of remaking India, and she will be beloved and remembered after the exquisite horsemanship of many a rare and graceful rider has perished and been forgotten.

I cannot tell you all I saw, and shall not attempt to do it. I visited Missions in Agra, saw what medical men could do to educate the native; visited Missions in Delhi, saw the school and the women who visited the zenana, and all the work proceeding there; visited Missions in Amritsar, and saw medical Missions again accomplishing wonderful things, and the teacher going hand-in-hand with the physician; visited Lahore, saw there education slowly changing the temper and texture of Hindu society; went down through Rajputana, a beautiful old district, where the State is still native; visited a friend coming from my old granite city of the North, who had been at a station where the souls of the people were conservative, and in the highest degree Hindu, and he, five-and-twenty years ago, went there unattended and alone, made his Mission, got his home, founded a hospital, founded a church, created a school for Bhils, created a hospital for lepers, and by his own single hand did more to create reverence for England than any civil or military power England could send. We travelled on to Indore, and saw what Canadian Presbyterians have done—watching and waiting long for an entry, finding an entry at last, planting college, planting school, planting hospital; down to Poona, across to Madras; saw how in Madras our own Mission prospers, gathers from the street and from the home the child and the convert, and makes the native church. Saw a man with a genius for education, inspired by a great faith, building up the most splendid educational institution in India. And then I came away feeling this: "Oh, if our Churches, still more if our collective English people, could know

WHAT OUR MISSIONS MEAN TO INDIA,

what our churches were accomplishing there, they would feel that greater than the army and the men who command it; greater than the civilians we at the Universities pride ourselves on educating, out of the flower of our youth, to send there; greater than all, dearer than all, more patient than all, live in the heart of the people—Christian Missions. For, mind you, we shall never hold India if we hold it only by the force of arms, or the power of law. We can only hold India if we make India live in unity of thought, of faith, with our own higher England. Say not that the Hindu is jealous of the missionary. He stands to the Hindu as a great reconciling force. One of the most eminent men in a great Presidency town said to me: "But the other day I had a discussion with an Englishman over Missions, and he said — you know the kind of language, which in its hatred of cant loves frankly to clothe itself in brutality — 'What have we to do with your thought, your religion, your customs? We are here for our own sakes, we are here to make rupees, and once I have made my pile India will see me no more.' 'Hush,' said my friend, 'hush; that is what the people say about you. Do not let them hear you say it of yourself.' 'I am,' he said, 'a loyal subject of the Queen; for what you love to call your Empire I care nothing. There have been greater empires according to the day than yours. Babylon was greater in military power; Phœnicia was greater in commerce; Rome was greater in order and in law. They passed, and you will pass, too, unless that remains which gives to the Englishman all his value in my sight—that is his moral prestige; and if ever he loses his moral prestige he will lose my loyalty.'" That is only one case of what is a most familiar fact. The Mission tends to reconcile the Hindu to English rule. And, mark you, just as the great ethical qualities the religion contains become articulate in authority as well as in service, will the conquest be achieved,

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There is behind the military and the civil power a great England. There is the England that can command the sea, can build the ship, that can found the cannon, that can scatter destruction and death, and that power is great. But behind the missionary there is a still greater and

A STILL GRANDER ENGLAND.

There is the England of faith, of idea, of spirit, of conscience, of God's life in man, and, God giving the power, that England will stay in India till India becomes Christian. Look at her; she has had many a ruler. The Buddhist has reigned from the mountain to the sea; the Mohammedan has come and created a great Empire, and from Delhi has reigned north, south, east and west. But Buddhist and Mohammedan have gone. There have come against him the ancient laws, the old nature, the invincible belief, the customs, the religion of the people, and against them no arm of flesh can prevail. We may guard our frontier and make it scientific a thousand times. We may hold the sea, and with our ships challenge the world. There is in India a power England cannot wrestle with by army or by navy, by civil or by military servant—there is the power of custom, of belief, of immemorial faith and law; and unless a higher faith and a nobler belief wrestle through the Christian Church with that, England will vanish out of India past recall. See, then, that there we are, hardly having made a beginning there, not knowing the greatness of the work before us. There we are to remain, in the might of God, till the people of India become the people of Christ.

THE NEW THEOLOGY AND FOREIGN MISSIONS.

The Rev. W. C. Willoughby, of Phalapye (Khama's Town), South Africa, said he had found that many of the ministers who were most in sympathy with modern thought were not most in sympathy with foreign missions. He had tried to enter the study of what had been called the "new theology," and had found nothing therein that ought for one moment to lessen the interest in foreign missions. There were two notes of the newer idea which, it appeared to him, ought to help to bring men into sympathy with them — viz., the note of character. Religion, if it was to be anything at all, must be "goodness," and must enter into the larger relationships of life and the Fatherhood of God. A friend had said to him, "You cannot preach a Gospel like the Fatherhood of God to the degraded races of Africa; it is altogether too sublime an idea." "I have taken it to the degraded races of Africa," said Mr. Willoughby, "and I testify before you to-day that if the degraded tribes of Africa can seize one truth in Christianity more easily than another it is that very truth of the Fatherhood of God. It lies at the very base of their own patriarchial system. It is the truth that interprets all political truth, and when you take that to them as the starting-point of your Christian teaching, you begin to touch the minds of the tribes of Africa just where it comes closest to your own." There was a cant of foreign missions which had hindered the cause, and there was a gush that had but little reality in it. Erroneous notions about the natives were responsible for a good deal of misapprehension. Another error was the utter misapprehension of the basis of the foreign missionary enterprise. The results, as far as foreign missions were concerned, were equally calamitous. Exaggeration, whether up or down, could never serve any cause. The native tribes of South Africa were God's little ones. "You may call them God's gutter children if you like, but they are God's children. Under that filth and dirt there is the face of one of God's little ones; and I ask you who are fathers, what would your heart feel if your strong sons cared not for the carrying of the crippled children?" Taken up from this point of view, was not the work worthy of their enterprise?

On the motion of Mr. F. H. Hawkins, LL.B., seconded by Mr. A. J. Shepheard, a cordial vote of thanks was accorded Lord Reay and Dr. Fairbairn for their magnificent speeches.

The Doxology having been pronounced by the Rev. R. Lovett, M.A., the meeting came to an end.

The Thursday morning session of the Congregational Union was devoted to the consideration of foreign mission work, and a thoroughly interesting meeting was the result. Time was so limited that discussion was unfortunately impossible, but the three missionaries who spoke thoroughly roused the interest and enthusiasm of the assembly.

The REV. T. E. SLATER, of Bangalore, in his paper on "Difficulties and Encouragements of Mission Work in India," dwelt on the importance of India as a strategic point in Christian missions. "When India shall have opened her wondrous eyes to the glory of the Lord, the world will be practically won." A difficulty that met the missionary on the threshold of his work in India was British rule. "The soldier is always in the background, with his force of arms and his lusts. To the Hindu all white men are Christians, and when all the 'Christians' in India are *really* Christians, the natives will soon be Christians too."

Other difficulties arise from the people themselves. When a missionary has been a year in India he thinks he knows the people; when he has been five years he is not so sure of it; and when he has been thirty years he feels that he is only just beginning to know them. Caste is a great obstacle, together with the fact that a powerful religion is already in possession of the field. In the religion of India there is no recognition of personality either in God or man, and where there is no personality there can be no sense of sin and no true conscience. Thus to preach "the simple Gospel" is not so simple as it seems. Late years have seen an attempt to revive Hinduism, under the encouragement of Western theosophists like Mrs. Besant. Hinduism has been put on its mettle, and we are entering now on the last great contest.

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Amongst the encouragements is the fact that the class which is most accessible to Christian influence is the student class —one third of India's students are to-day under missionary guidance. Another great encouragement lies in the growth of the Christian native community. Within the last forty years this has increased twenty-fourfold, whilst the native ministry has increased fortyfold. We must aim at training the native church to govern its own affairs. "Western missionaries may sow the seed, but Eastern workers must reap the harvest." Christ will yet win in the East those who will best understand His sayings and His spirit. A spirit of inquiry is abroad; Hindu reformers are taking up the question of child marriages and widowhood; a social and national conscience is being awakened. "It is from Christ that we have learned to pray," said a leader of the Brahmo Somaj lately, "and in prayer will be our salvation." India is moving, and moving in the right way—in its own way, which is most likely to be God's way. The important question is not "How many converts can we reckon in a year?" but "How much nearer is India as a whole to her conversion?"

The REV. GEO. OWEN, of Peking, spoke on "The Present Situation in China." The opening of China, he said, really began when the Emperor, four years ago, bought a copy of the Bible. After reading this he procured copies of all the Christian books published in China and read them carefully. The result was seen in the famous edicts of last year, in which orders were given that equal justice should be meted out to Christians all over the Empire. It was even proposed in the Imperial Council that Christianity should be adopted as the national religion. These movements caused no murmuring among the people, and were hailed with enthusiasm by the younger scholars and merchants. A great demand for Western learning sprang up, and everything Western was regarded with respect. "For the first time in China," said Mr. Owen, "I found myself a gentleman!" Men began openly to speak of Christ with reverence; adherents began to multiply; whole populations were moving towards Christ.

The Japanese War sent a great sob of humiliation through the land. China bowed her head in shame, and saw that she must either reform or perish. She was impressed by the fact that the progressive nations of the world are the Christian nations. The Chinese are essentially a practical people, and test everything by its fruits; hence their turning to Christianity.

The reform movement is not dead; it is only checked for a little time. The Dowager-Empress knows that it is not dead, and shows it by the great precautions she is taking to prevent its outbreak. But she cannot stop it; she is like Canute sitting on the shore and bidding the waves roll back; but it was not the tide which rolled back—it was the king.

The REV. C. JUKES, of Madagascar, gave a clear and interesting account of "The New Position of the L.M.S. in Madagascar." He bore testimony to the loyalty with which the French have kept to their agreement since last year. The Christians are getting over their fear of the Jesuits, and are now digging up their buried Bibles and hymn-books. The L.M.S. has still more than five hundred churches in the island, and although it will never be allowed to have the influence which it formerly had, there is, none the less, the prospect of steady and useful work being done. "We shall be content to withdraw into the shade ourselves if only Christ is lifted up into the light."

The Society is rarely able to put into the chair at its annual meetings one whose associations with its work have been so long, so intimate, and so personal as those of Mr. Samuel D. Wills, of Bristol. In his opening speech at the meeting of young men and young women at the City Temple on Friday evening, Mr. Wills summed up these associations in a phrase. "I suppose," he said, "I have been asked to preside because I bear the name of some of the fathers and founders of this Society, and also of some of those who have had the privilege of being in the continuation of association with the best Missionary Society which you and I know; and also because a few months ago I had the privilege of spending a few months in North and South India." Prayer was offered by the Rev. J. Hilton Stowell, M.A., of Stroud Green.

The Chairman remarked that some time ago when he was contemplating making a tour he was urged not to go either to the Holy Land or to the mission-field, for, if he went, he would be disillusioned. He determined, however, to go to India and see for himself what the state of the case was, having a supreme interest in the welfare of the Society. He

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visited the city of Mirzapur. He wanted to see something of the luxury in which the missionaries were said to live. One of the first persons he saw was Miss Hewlett, who had just come to the end of an almost superhuman work in connection with one of the greatest famines that had ever devastated Northern India. He ventured to say that none deserved the Victoria Cross more than Miss Hewlett and her splendid band of workers. "She only got the high commendation of the Lieut.-Governor of Bengal, and a sharp attack of typhoid fever." Their missionaries had been accused of overstating and exaggerating their case, but he (Mr. Wills) could say that they had erred on the side of modesty; the half of their success had not been told. The work that was being done in that stronghold of heathenism was next to the miraculous. He spent a day with Mr. and Miss Theobald at Mangari, where in great loneliness they did their work most heroically. He visited Lucknow, Agra, Delhi, Darjeeling, &c., and everywhere was received with open arms by Baptist, Presbyterian, and Methodist friends, of whom he wished to speak with the very greatest respect and affection, "for they are doing the same work we are doing." He saw no overlapping in India. From Tinnevelly, where he saw one of the strongest mission stations of the Church Missionary Society, he visited Nagercoil, where their missionaries were doing a splendid work, and Trevandrum, where his own son had founded a hostel for native students, of which he had been architect and clerk of the works. The professors at the Maharajah's College said that it met one of the greatest needs of the city. He received an address from 200 Hindu residents—an event that would have been impossible a few years ago—referring specially to the work his son was doing, and expressing their gratitude to the Society for sending missionaries to elevate the lower orders. A short time ago they would have been the first to trample on the lower orders, and not wish them to be elevated and Christianised. Some fourteen congregations of former devil-worshippers appealed to him to go back and tell the Directors "not to send us back to the devil." They were afraid some of their chapels would have to be closed for want of money. "I thought to myself, I will do all I possibly can to prevent this, whatever happens in other parts of the world." After giving two instances of caste prejudices, the Chairman stated that the congregation to which he belonged in Bristol had several missionaries in the field, and he wished that every church had such a link with the work. A missionary spirit was needed in the churches above everything else. As the late Dr. Dale had said, "We are heirs of the past, but trustees for the future," and they must see that in the twentieth century the world was brought to the feet of Christ.

Mr. Lewis H. Gaunt, M.A. (Editor of the Society's literature), expressed his conviction that there could be no true and lasting Imperialism unless it were Christian, and there could be no Christian Imperialism at all unless first of all there was an Imperial Christianity. Unless the churches took so deep an interest in foreign missions as to feel that they were pre-eminently called to support that work, he thought there was no hope of a lasting, strong, Christian Imperialism being seen in their midst. He wished he could believe that there was in their churches something of this large Imperial spirit. Whatever they might think of "little Englanders," they could not doubt that there was in the Christian Church no place for "little Christians." A limit must come to the territory which their nation could properly rule over, but the time could never come when the limit of Christ's sway had been reached. He feared that many of their churches had more of the parochial than of the Imperial spirit, and he supposed that was partly owing to the fact that the spread of the Gospel had been placed in the hands of a society, so that the churches felt that the responsibility rested no longer upon them directly, but upon a society. It had always seemed to him a pity that the work should have fallen into the hands of a few men who formed themselves into a society, instead of being taken up, as it should have been, by the Church as a whole. The very word "Society" suggested that the work was that of a particular party or section inside the Church. He liked the American name for missionary societies much better, "The Board for Foreign Missions."

He feared that Congregationalists were liable to lose the large sense of an imperial heritage and imperial work. They were proud of their Independency; but they heard little in their churches of "the holy Catholic Church" and "the Church militant." He hoped that before many years had passed they would have a Council of Foreign Missions which would embrace not only the Free Churches but their friends of the Church Missionary Society also. A great work, so full of romance, pathos, and interest of every kind, must appeal even to the most unimaginative man among them. Resolutions declining help were quickly passed, but had they ever thought of what it meant to the missionaries in the field? Had they thought of the burden of responsibility lying on the hearts of their missionaries in Samoa, where the native Christians were in danger of sinking back into utter barbarism? Griffith John had a great dream of pushing forward southward through Hunan till he could meet the missionaries pushing northwards from Amoy and Canton. If the Church at home was faithful, they would, before many years had passed, see a great chain of stations stretching over those five hundred miles. Surely, again, there was no field where the highest and best talent in their churches could be put to such usury to-day as in India—that land of religions, which was yet a land without a religion. In the spirit of the words of the late great statesman-missionary, John Mackenzie, might they not say that if God had put it into the heart of the Church to take up this work, nothing and no one should discourage them from carrying it on to its one issue? And what was the secret of

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success? It lay in those words of one of the saintliest missionaries, David Hill—words spoken with his latest breath: "We want more of the Spirit's power; we can do nothing without that."

The Rev. H. M. Dauncey, of Delena, New Guinea, thought it was very interesting that the meeting should hear about the conditions of work in two fields differing so greatly as India and New Guinea. In New Guinea the natives were still in the stone age. The same Gospel that benefited the cultured Hindoo would benefit the savage New Guinean. He (Mr. Dauncey) had seen changes in many a New Guinea home brought about by the Gospel of love and peace. A little over a quarter of a century ago there was not a spot in New Guinea where the name of God had been heard. Last Sunday, at 117 little chapels, prayer and praise ascended to the same God they were worshipping in England. "Twenty-five years ago not a written character; to-day in the churches you will find a large proportion of the people with open Testaments in their hands." The sermon would not pass muster in the City Temple, but it was always a sermon with a message, and the teacher did not mind how hard he hit so long as he could drive the message into the hearts of the people. New Guinea owed much to the European pioneers, but more still to the South Sea teachers and their wives, who had gone there in such numbers as simply to swamp the Englishmen, and make them ashamed. The home churches sent one missionary at a time, with some years in between, whereas the *John Williams* brought a dozen South Sea teachers at a time. Some years ago Mr. Chalmers promised a teacher for a village, and the chief had a house built. It had been built long enough to rot and fall to the ground, but had never been occupied by a teacher. Was it right that a man who had so ungrudgingly given himself to the work should be called a liar because he had lacked the support of the home churches to enable him to redeem his promise? He had heard from Ruatoka that the last May collection at Port Moresby had realised £90 8s. 2½d. The Christians knew how different life was now from what it was when Dr. Lawes landed, and knew that it was the Gospel that had brought about the change. That was their answer to the question of extension. "What is *your* answer going to be?"

The Rev. W. B. Selbie, M.A., of Highgate, suggested that as the mathematician was as necessary to the building of an engine as the practical engineer, and the architect as the working builder for the building of a house, so perhaps the minister at home was as necessary to the work of foreign missions as the man or woman who went into the field. After all, there was a theory or philosophy of missions. Very often young men and women would be doing the best thing to help foreign missions by seeing that their own attitude, and the attitude of the churches and country towards heathen people, and the problems which foreign countries present, was a right kind of attitude. For instance, there was the question of slavery under the British flag at Zanzibar, and other forms of indenture and apprenticeship; drink traffic in the African Continent; maintenance of religious liberty in Samoa, Madagascar, and possibly China. These things intimately affected mission-work, and all missionaries had them deeply on their minds. Whether they were to be solved in a way to help or hinder foreign missions depended upon public opinion at home, not so much upon statesmen as upon voters, who formed public opinion. The attitude of England towards subject-nations was a question they ought to form definite and clear opinions about, so that they might be able to do something in the way of seeing that this country should stand up for the righteousness that exalted a nation, and scorn the sin which was a reproach to any people. Mr. Selbie, therefore, dwelt upon the necessity for an intelligent understanding of the missionary problem. There was the romantic and thrilling tale of those who spent year after year of earnest, patient, self-sacrificing, and often apparently resultless, effort, and who, in the bravest and grandest spirit, waited and prayed on, though they saw little to reward them for their waiting, and were ready to go back to work that seemed so profitless simply for love of the Lord Jesus Christ, and because they felt it was the work He had given them to do. There was a romance in the mere commonplaceness of the work to-day that could hardly be surpassed by the wildest adventures of the past. Let them take an intelligent interest in the needs and difficulties of the mission field. The work was being done in God's way, very slowly, but one day they would realise that though the mills of God grind slowly they grind exceedingly small. They must not be afraid of a little enthusiasm in regard to foreign missions. That which would help the Society most would be a real revival of spiritual religion in the churches of the land. When young men and women were filled with Christ, with a sense that they were His and He was their's, and were bowed down with gratitude to Him, then the missionary work abroad would be done as it ought to be done. Let them try to realise afresh their duty to the Lord Jesus Christ, and begin their missionary work over again with fresh enthusiasm and deeper consecration.

While the collection was being taken, Mr. Perrin played "The Lost Chord" as a cornet solo.

Mr. J. N. Farquhar, M.A., of Calcutta, wondered if his audience had any idea of the immensity of the problem involved in the evangelisation of India. That empire contained one-fifth of the whole human family, and one hundred and fifty different languages were spoken in it, from savages living in trees and caves up to the most cultured gentleman. The sources of their religions went back to at least 1,500 years before Christ, and yet many points, especially in ritual, remained unchanged. Five hundred years before Christ Buddha arose, and for centuries it

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seemed as if Buddhism would become the one religion of India. It also entered into the life-blood of nations outside. But Hinduism was revived, and the old Brahmans, by steady, persistent work, succeeded in stamping it completely out of India. Hinduism entered into India 4,000 years ago, and only in the course of centuries did it win its way throughout the land. It met and incorporated aboriginal faiths. It assimilated everything that came in its way, and that was the reason why the gods of India were so innumerable to-day. When it conquered Buddhism, it did so by absorption of Buddhist beliefs and practices. In Bengal the railway train, river steamer, and tramway were influencing caste, but he (Mr. Farquhar) questioned whether it were weakening it. Caste yielded to these things, and yet retained its strength. He could not exaggerate the tremendous forces arrayed against the missionary; but they would not shrink from the task. Mr. Farquhar described the city of Calcutta, the second city of the empire, with a population verging on a million souls, a city created by English trade and government, a city of most extraordinary contrasts. Although it was a beautiful and striking city, it was a Pagan city. The one movement that during the last fifty years had had real influence, and produced great fruit in the conflict with Hinduism, was the higher educational work. The work of an educational missionary was long and toilsome, and yet not without hope and great joy, because they could look forward to the harvest. The results had justified the work, for in the Christian Church of Bengal to-day the men who were the backbone had been almost without exception won by the work of Mission Colleges. Never before had there been such an opportunity of doing definite evangelistic work among the young men of the country as now. Another of God's purposes was ripening fast. The real history of Hinduism and of Sanskrit literature was now known, and within a few years all would be accessible. The scholar would be able to attack Hinduism, as never before, with a full comprehension of what Hinduism was, and with a certainty that his criticism was unanswerable. "The hour has come, the people are prepared; God has put into our hands this new weapon, our duty is to strike."

A cordial vote of thanks was accorded the Chairman, on the motion of the Rev. G. Cousins, seconded by the Rev. A. N. Johnson, and the meeting was brought to a close.

THE Industrial Missions' Aid Society would be glad to meet with a chartered accountant, a capable commercial traveller, and a good shorthand writer and typist, to go to India to fill good positions; must be in full sympathy with missionary work. Applications should be made in writing, with full particulars as to qualifications, &c., to the Secretary, Industrial Missions' Aid Society, 10, Paternoster Row, London, E.C.

FROM THE SECRETARY OF THE WATCHERS' BAND.

IT is quite impossible in one little column to give a full account of our Conference of Secretaries at Liverpool, in April. There was a good attendance, and the papers read by Mrs. Hallowes and the Rev. W. A. Elliott were helpful and practical. We hope to issue these in a condensed form and to circulate them widely.

Many useful suggestions were made. There was a unanimous opinion that great care should be taken in enrolling members, that only those who were in real living sympathy should be invited to join the Band. The Rev. E. R. Barrett, of Liverpool, urged the importance of more prayer for our ministers and home workers, and suggested that each Sunday should be devoted to this. A suggestion was made that, instead of arranging special meetings for branch members, an occasional half-hour's prayer-meeting might be held at the close of the week-night services. Several secretaries expressed the opinion that the motto cards issued each year were unnecessary and little valued. If these were done away with, it would effect a saving to the Band of about £50 per annum. It was suggested that each branch might choose its own yearly motto, or that one for all the branches might be announced in the CHRONICLE.

OUR annual meeting in the City Temple, on May 10th, was largely attended. The Chairman (Rev. H. Arnold Thomas, M.A.) gave a beautiful and heart-searching message, which, I think, will long be remembered. The three missionaries, Miss Theobald, of India, Rev. J. Parker, of Mongolia, and Rev. A. Pearse, of New Guinea, gave abundant testimony to the source of strength and help that the Watchers' Band was to them, and illustrated in various ways the great need there is in their work for earnest, whole-hearted prayer. The address given by the Rev. R. Fotheringham, M.A., of Blackheath, was forcible, timely and helpful, but I must refer you to the account of our meeting given on another page.

THE annual Watchers' Band report will also be found on page 138. If secretaries desire any copies of this report they may have them on application.

NEW BRANCHES.

Branch.	*Church.*	*Secretary.*
Ryde	George Street	Miss M. P. Henry.
Scarborough ...	South Cliff	Miss Petyt.
Birmingham ...	Moseley	Mr. J. E. B. Brown.
Braintree ...	—	Miss M. Jocelyne.
Plaistow ...	Greengate	Mrs. G. Hall.
Lymington ..	—	Miss Marshall.
Thames Ditton ...	—	Mr. B. Sansom.
Blackburn ...	Furthergate (revived)	Miss H. M. Shillito.

JESSIE M. BALGARNIE.

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TENT WORK IN NORTH INDIA.

By Rev. Andrew Sims.

THE accompanying photograph gives a very fair idea of the way we pitch our moving tents. They are really very comfortable places of habitation during the short winter season, and it is a great joy to work in this way day after day amongst the numerous village population of our district of Murshidabad.

Our two Bengali evangelists, whose tent is in the background, together with Mr. Stursberg and myself, make up the members of the group in front of our tent, the other tent on the extreme left being used by our two servants. The place where the photograph was taken is on the west bank of the Bhagarathi, exactly opposite Plassey, where we preached several times, and one day visited the scene of the famous battle which laid the foundation of the English Empire in India.

A MISSIONARY ENCAMPMENT.

It would be impossible, of course, to stay out in tents during the rainy season from June to September, or after it has begun to get hot in March, so it is necessary to make the most of the short available season remaining between October and March. I am writing this from another part of our district, about twenty miles west of Berhampur, where we are staying in the same way in tents, and go out each morning and evening into the surrounding villages to preach. We get our best audiences in the evening, and the people seem especially to enjoy Mrs. Sims's singing of certain Bengali hymns to tunes well known amongst them. They catch up the words very readily, and time after time ask for the same hymn that they may thoroughly learn it. In a country like this, where many of the common songs of the people are unutterably filthy productions, learnt often at the time of their religious festivals, it is a good thing that we are thus able to substitute something better in their minds by our simple hymns.

In many respects our work is exceedingly delightful, the people being attentive and friendly, and showing us many little acts of unsought kindness, though the Mussulmans, who form the majority of the population here, have a very bad name indeed as quarrelsome and wickedly cruel people. I always enjoy the work amongst the Mussulmans rather than the Hindus, for while the Hindus hear generally more placidly, with more ready assent to the Gospel story, they are less in earnest and look at the whole matter as a sort of mental gymnastics. The Mussulmans have at least a strong faith in their own religion, and have evidently a real difficulty in grasping the conception of the Sonship of Christ. Night after night some of them have come here to ask questions, showing that they have thought seriously about what they have heard and are anxious to get more light. Their ideas, however, of the value of certain religious observances, such as fasting and formal prayer, are great obstacles in the way of their receiving the truth, and we often, therefore, simply read and explain to them the teaching of Christ concerning these things.

One form of work has received a great impetus during this cold season's itineration—namely, the work of Bible teaching in our village elementary schools. The people seem quite glad to accord to us this liberty almost everywhere, and the inspection of such schools so far has only served to show that we are likely to do our best work of evangelisation in this way. More than 500 boys are thus being intelligently taught to realise the chief events of the life of Christ and the meaning of His mission as the Saviour of men through the new work begun this winter in this part of the Murshidabad District.

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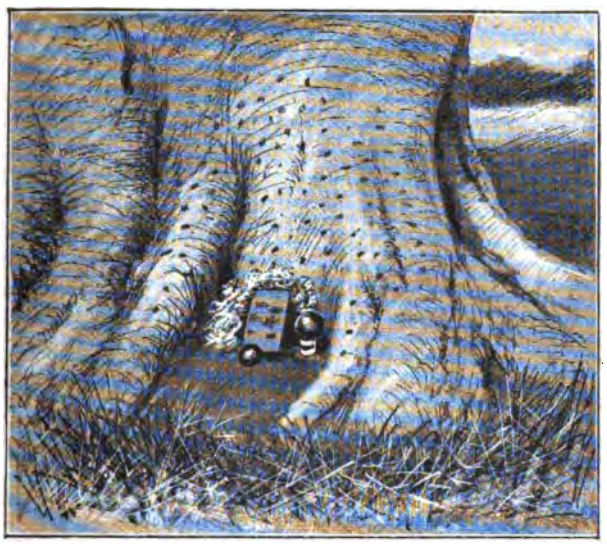
A SOUTH INDIAN GODDESS.

REPRODUCED below is a photograph sent by the Rev. W. L. Lawrence, of Bangalore. Mr. Lawrence writes:—"The enclosed is a photograph of one of the goddesses which are much resorted to by all classes of people during such epidemics as we are now suffering from. It is at the foot of a kind of fig-tree, and consists primarily of a small tapering piece of common gneiss stone, with several dabs of red paint on it. In front is placed a lime (a species of small lemon), and by the side of that a piece of



palm leaf rolled up and put through a tiny glass bangle. On the top of the roll is another lime, and on the stone itself is a string of flowers. On the tree are many spots of the same red paint that is on the stone. In the present case a fowl had probably just been sacrificed, as a fire had been lit and feathers were abundant. It is one of the 'Amma' or mother-goddesses so common with us, and representing a large part of the worship of the people."

A MISSIONARY UNION has been lately formed amongst the old pupils of the North London Collegiate School for Girls. Would any missionaries of the L.M.S., or their friends, kindly communicate with the Secretary of the Union, Miss M. E. Tucker, 24, Hillmarten Road, N.?

A VERY representative meeting of the subscribers to the Home and School for Sons and Orphans of Missionaries, Blackheath, was held at the Baptist Mission House on Tuesday, May 9th, when resolutions were unanimously passed expressive of confidence in the Committee and a willingness to second their efforts to enlarge the work of the Institution.

PROCEEDINGS OF THE BOARD.

Board Meeting, April 25th, 1899.—Rev. W. BOLTON, M.A. (for the first half-hour), and Mr. F. H. HAWKINS, LL.B., in the chair. Number of Directors present, 56.

Mr. V. A. Barradale, B.A., of Mansfield College, Oxford (son of the late Rev. J. S. Barradale, of Tientsin), was appointed to Samoa; and Mr. W. W. Clayson, B.A., of Cheshunt College, to Canton.

The balance-sheet for the past year was submitted by the Chairman of the Finance Committee, and gave rise to an interesting discussion on methods of increasing the Society's income to meet growing demands.

The Rev. J. Richardson, late of Madagascar, was appointed Principal of the proposed Central School for Bechwanaland.

The resignation of Miss Young, of Phalapye, on account of her approaching marriage, was accepted.

Board Meeting, May 2nd, 1899.—Mr. F. H. HAWKINS, LL.B. (for the first hour), and the Rev. W. BOLTON, M.A., in the chair. Number of Directors present, 31.

The Board, through the Rev. R. Wardlaw Thompson, the Chairman, and the Rev. T. Grear, expressed to the Rev. George Cousins their good wishes for the success of the visit he was about to pay to the churches in British Guiana, in company with the Rev. W. Pierce, of West Hampstead, on behalf jointly of the Society and of the Congregational Union of England and Wales. It was decided to send by the Deputation a message of goodwill from the Board to the churches in British Guiana. The Deputation was commended to God in special prayer by the Rev. E. H. Jones.

On the proposition of Mr. Thompson, seconded by the Rev. S. T. Williams, it was resolved that a message of congratulation be sent to the Religious Tract Society on the completion of their first hundred years of work. Mr. Thompson recalled the fact that the founder of the Tract Society (the Rev. George Burder) was for many years Secretary of the London Missionary Society. The Tract Society has been the continual helper of missionaries in every part of the Mission field by generous grants of paper, picture-blocks, &c. Mr. Williams, in seconding, remarked that the Tract Society had published many books which had interested the public in the work of the London Missionary Society; and the Rev. G. Cousins added that the indebtedness of the Madagascar Mission to the Tract Society was worthy of special mention, for that Mission had for many years received large grants of paper, making it possible to circulate very extensively healthy Christian literature which had had a great deal to do with the uplifting of the Malagasy people. The following resolution was subsequently prepared and forwarded to the Religious Tract Society:—

"That the Secretaries be instructed to convey to the Committee of the Religious Tract Society an expression of the very sincere satisfaction and thankfulness to God with which the Directors view the completion by that Society of one hundred years of service. The Rev. George Burder, to whose suggestion and advocacy more than to any other individual the Religious Tract Society owes its origin, was afterwards for many years an honoured official of this Society, and the men who were

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associated with him were deeply interested in Foreign Missions. It is a satisfaction to note, and a pleasure to record, that the intimate relations which were thus formed between the two Societies from the outset have always been most heartily maintained, and that the Committee of the Religious Tract Society have continued unvaryingly to express in the most useful and practical manner their interest in Missions to the heathen. The work done by the Religious Tract Society in issuing in many languages and in many forms simple statements of the great evangelical truths, and in publishing large quantities of pure literature at prices which bring it within general reach, has been a service of exceptional value to the whole Christian Church. The series of interesting volumes published by it on Mission topics and from the pens of missionaries has greatly assisted in sustaining and diffusing an interest in Missions in many quarters. Above all, the generous assistance given to Missions ungrudgingly, and in the bountiful supply of paper and blocks for printing and illustration have laid this Society and all Societies under great obligation to it as an invaluable auxiliary in missionary effort.

"The Directors rejoice in the signal success which has marked the labours of the Religious Tract Society, and the conspicuous position of honour and usefulness to which it has attained. Their prayer is that God's blessing may continue to abide upon its Committee, its agents, and all its publications, in ever richer and more fruitful measure."

The draft report was read and adopted.

Notice to the CHRONICLE'S *"Own Correspondents."—The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the* CHRONICLE. *Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.*

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

DECLARATION OF UNITY.

A LARGE number of the Protestant missionaries of Central China, assembled last August at Kuling, have issued a notable statement of the "fundamentals" of the Evangelical Faith, in which they affirm their hearty agreement. The Declaration is as follows:—"We, the undersigned missionaries, desiring to express to the world our heartfelt unity in regard to the essential points of our Christian religion, and longing to fulfil the desire of our blessed Saviour and Master that His disciples should be one as He and the Father are one, hereby declare that in our united services, as well as in our daily intercourse with each other, we realise ourselves to be one in the Father and in the Saviour. Christianity is not so much a system of doctrines as it is a new life, born of the Spirit of God, a life of vital union with God through the Saviour. All those who, by the grace of God, have received this new life are living members of Christ's Body, and are, therefore, one. *Christ Himself is the centre of our union.* We may still have different views and opinions on several minor questions of our religion, and may follow different methods of Church policy and Christian works, as each one's conscience directs him, but yet we feel *we are one* by the Blood of Jesus, our only Saviour and Mediator, and by His Spirit, who moves our hearts. We are like different battalions of one great army, fighting under one great Captain (*i.e.*, our common Saviour and Master) for one great end—the proclamation and establishment of Christ's kingdom throughout the world. *In Christ we are one.*"

A TESTIMONY.

MR. GRIST, of the Bible Christian Mission, writes:—"As a missionary of another society than your own, I wish to bear witness to the L.M.S. work in progress at two or three stations on the banks of the Yang-tsze." He then proceeds to describe a short tour taken from Chung-King with Mr. Claxton and a Quaker missionary, and speaks in terms of high praise of the work done at Mu-tung and Fu-cheo. "At Mu-tung Mr. Claxton secured permission from the local official to show magic lantern pictures in the large temple that evening. When the brief twilight had passed, the open space of the temple was crowded with people. Whilst the pictures were thrown on the screen, Mr. Claxton and I in turn preached and gave explanations to an audience of nearly three thousand eager listeners. The pictures were good and successfully exhibited, no interruption being offered beyond the hum of approval from time to time."

INDIA.

AN ENCOURAGING TOUR.

MR. DIGNUM, writing from Salem at the end of March, says that he has just returned from one of the most interesting and encouraging tours he has ever had. "At last, after long years of work, I am beginning to see signs of progress, and I look forward with great hopefulness to further developments. The Asarics are a fine class of people, intelligent, thoughtful and religious-minded; if our work grows amongst them, as it seems likely to, we shall get some fine Christian workers."

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A LESSON IN GIVING.

MISS BULLOCH, of Almora, sends an interesting account of the recent Annual Convention of Christian Workers in the Almora district. The meetings were unusually well attended, and were of a very helpful character. Mr. Bulloch preached from the text "It is more blessed to give than to receive," and notice was given to the newly arrived members of the community of the custom which those in Almora began eight months ago, of giving one pice out of every rupee for God's work. As the orphan boys and girls never possess any rupees out of which to set apart one pice, they give a handful of grain out of each day's food. The value of all these handfuls is reckoned up, and afterwards given to the work. To enforce the lesson of giving a service was held on Sunday, which is called here a "mutthi-chandá" service, or a service when the members of the congregation offer each one his handful. Eight sacks of flour, rice, and pulse, which represented the handfuls saved by the girls and boys, were brought into the church, and two sheets were spread to receive the offerings of other members of the Christian community, who might have saved handfuls out of their food, and a basket was placed on the table to receive the pice which were the fruit of the self-denial week, which had just been observed. It was very pretty to see the eagerness with which the little boys and girls came up to cast their mites into the basket, which must have become very heavy before the end of the service, as it contained about 1,200 pice, besides other silver coins. Altogether, counting in the value of the sacks of grain, this "collection of handfuls" reached the sum of Rs.110, that is, considerably more than £7.

THE WOMEN'S HOME AT MANGARI.

MR. THEOBALD writes from Mangari:—"This week-end the matron of my sister's Women's Home invited me to their weekly prayer-meeting. I was astonished and delighted to hear the women pour out their hearts to God. The matron led them in a prayer of real power, and five of the women followed suit. It was touching to hear their fervent thanksgivings to God for delivering them from their former wretchedness, and for bringing them to the knowledge and love of Jesus Christ. Then they all said texts, and sang two Hindu hymns. The transformation in this company of women since they came to the mission—most of them little more than a year ago—is the most gracious work of God's Spirit I have ever witnessed. I have had nothing to do with it, but feel constrained to testify of it. I may add that the women live active, healthy lives, spinning wool for blankets, cooking, and house-cleaning. Two or three are widows; some have been deserted by their husbands; a few are unmarried. There are some babies in the Home, some of them adopted orphans, whom the women have taken to their mother-hearts, and tend and cherish as if they were their own."

MADAGASCAR.

ANOTHER LINK WITH THE PAST SNAPPED.

IN Freeman and Johns' "Narrative of the Persecution" (p. 189) is found a list of Christians taken as slaves by the principal officers of the Government, and among them may be noted that of a young woman called Ramanana. This was sixty-two years ago, in 1837. Ramanana and the well-known Rafaravavy (who was one of the refugees taken to England) were fellow-prisoners. Raniharo, father of the late Prime Minister, became the owner of Ramanana, and under his protection she was safe during the long persecution. When religious freedom was once more enjoyed, Ramanana became a member of the church founded by the Rev. R. Toy at Ambohipotsy. During her younger and stronger days she was a very active member of the church; and although of recent years she has been too old and feeble to attend the services, her interest in all that concerned the church never ceased. Just before her death—a few days ago—she very earnestly charged Ranivimanga to care for the church over which God had placed him. She received every month a small pension from the church, and out of this pittance she managed to put aside a dollar, which she sent as a parting gift towards the work of God at Ambohipotsy.

W. E. COUSINS.

HIGHER EDUCATION IN ANTANANARIVO.

ON Wednesday, March 1st, the first stones were laid of the New Boys' High School of the London Missionary Society in Antananarivo. The building is designed to accommodate from 400 to 500 boys, and will comprise eight large class-rooms, head-master's and native tutors' rooms, and a large hall for united services. It is built on ground bought for the purpose and adjoining the ground of the Ambàtonakànga Memorial Church, and will be very central and commodious. This school, which, in very inconvenient accommodation at present, already numbers nearly 300 scholars, is largely due to the exertions of Rev. J. Sharman, B.D., who is now, on account of his wife's health, away on furlough. It is at present under the care of the Rev. J. Pearse. The building has been designed by Rev. J. Sibree, and Mr. S. Ashwell, of the L.M.S. Press, is kindly superintending the erection.

SOUTH SEAS.

THE "JOHN WILLIAMS."

THE *Sydney Mail*, of March 18th, contains an excellent account of the *John Williams*, illustrated by three large photographs showing the recent alterations which have been made on board. A new cabin has been made for the captain on deck, and adjoining this is a snug little "retreat" for European passengers. The old cabin has been turned into a reception room for committee meetings and the like.

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CHINA.—The last messages of Chinese friends to Mrs. Stevens, as she was about to leave Hong Kong for home, were: "Come back soon; do not stay so long away: we cannot spare you."—We regret to hear by telegram that the Rev. Ernest Box, of Shanghai, has been invalided home.—The state of health of the infant daughter of the Rev. J. W. and Mrs. Wilson, of Chung King, is necessitating a journey to Swatow by Mrs. Wilson. Mrs. Claxton will also shortly be leaving Chung King for the coast, to seek restoration of strength.—As at Hankow, the missionaries at Chung King have discarded "the old red cloth curtain" that has hitherto separated men from women at the Mission services.—The Rev. T. Bryson, of Tientsin, has paid a visit to the Ch'ao Yang Mission, to advise Dr. Cochrane in the work of house-building.—Rev. Arnold Foster and Mrs. Foster reached Hankow on February 28th, and received a very hearty welcome. Mr. Foster says he feels it delightful to be back in China and to see the great work that is going on and the great opportunities which are increasingly being presented. — Dr. Lavington Hart and Mrs. Hart left Tientsin on April 10th, and are coming home (on sick leave) *via* Canada.

INDIA.—The Rev. R. C. Porter, of Tripatur, has had the pleasure of making a tour in North India with friends from this country. Mr. Rayner (a deacon at Clapton Park Congregational Church) and Mrs. Rayner also spent a month with him at Tripatur. "Coming out they heard the usual criticisms of a certain section of Anglo-Indians on missionaries and their work, and confessed to being a little anxious lest there should be some degree of truth in what they heard. They had not been here more than a few days before they expressed themselves as entirely satisfied that our work was thoroughly sound, and more than justified every penny that had been spent on it."

MADAGASCAR.—The Rev. J. and Mrs. Sibree hope to leave for home by the first steamer leaving Tamatave in July.

AFRICA.—The family of the late Rev. John Mackenzie have been deeply touched by the number of telegrams and letters expressing sympathy with them in their great loss, and hearty appreciation of Mr. Mackenzie's character and work. One gentleman, occupying a high official position, wrote:—"I have known him for fifteen years, and shall always remember him gratefully, both for his fine, manly, upright character, and for the great services rendered by him at a most critical moment. He changed the history of South Africa." The Rev. R. Howieson, who had just become associated with Mr. Mackenzie at Hankey, writes:—"His death will be a severe loss to Hankey, and to the Society's interests here. Truly he was a man among men. He seems to have had a wonderful power and charm in his personality, for he was beloved and admired by all classes of the community. His influence will be felt among us for many days to come, while his memory, to those who knew him, will remain fresh and fragrant for ever."

SOUTH SEAS.—Captain Hore has handed over the command of the *John Williams* for her present voyage to Captain Wyrill, while he indulges in a well-earned "rest" by undertaking a Deputation tour in the Colonies. On her voyage to New Guinea the *John Williams* was able to render assistance to a vessel in distress by bringing her into port.

NOTE BY THE FOREIGN SECRETARY.—The story told by Mr. Knox, at the Children's Meeting at Exeter Hall, of the use of the bicycle in missionary work in India was a very humorous one, but it had a very practical side. Thanks to the good quality of the Government roads on all the main lines of communication in India, the bicycle is proving increasingly useful to missionaries in their itinerating work. It saves a great deal of time which would otherwise be spent in wearisome travel in bullock-carts. It saves trouble which is constantly involved in journeys on horseback, and it often serves as a useful means of gathering an audience to hear the preacher. Mr. Daniell, who has succeeded Mr. Knox in work in the Vizagapatam District, has already discovered the suitability of that district for the use of a bicycle, and is convinced of the advantage which it would be to him in his work. He has made an earnest appeal to the Directors to supply him with one for Mission purposes. An excellent opportunity is thus afforded to someone who knows the value and the delight of cycling to show practical interest in the Mission cause by providing for the need. If half-a dozen good, serviceable cycles of modern make are sent to the Mission House, we shall have no difficulty in disposing of them to missionaries who, like Mr. Daniell, will find them invaluable.

ANNOUNCEMENTS.

ARRIVALS.

MISS HASKARD, from BELLARY, SOUTH INDIA, on April 20th.

REV. H. J. STEVENS and MRS. STEVENS, from CANTON, and MISS CONNIE H. PEARCE, daughter of Rev. T. W. Pearce, HONG KONG, CHINA, *vid* Marseilles, May 1st.

MRS. STEVENS, from HONG KONG, CHINA, per steamer *Bombay*, May 8th.

DEPARTURES.

The REV. GEORGE COUSINS and REV. W. PIERCE, proceeding as a DEPUTATION to BRITISH GUIANA, embarked at Southampton, per steamer *Orinoco*, May 17th.

BIRTH.

CULLEN.—On January 8th, at Mangaia, Cook Islands, South Pacific, the wife of the Rev. J. H. Cullen, of a daughter.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines &c., should be addressed to the REV. GEORGE COUSINS, *Joint Foreign Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

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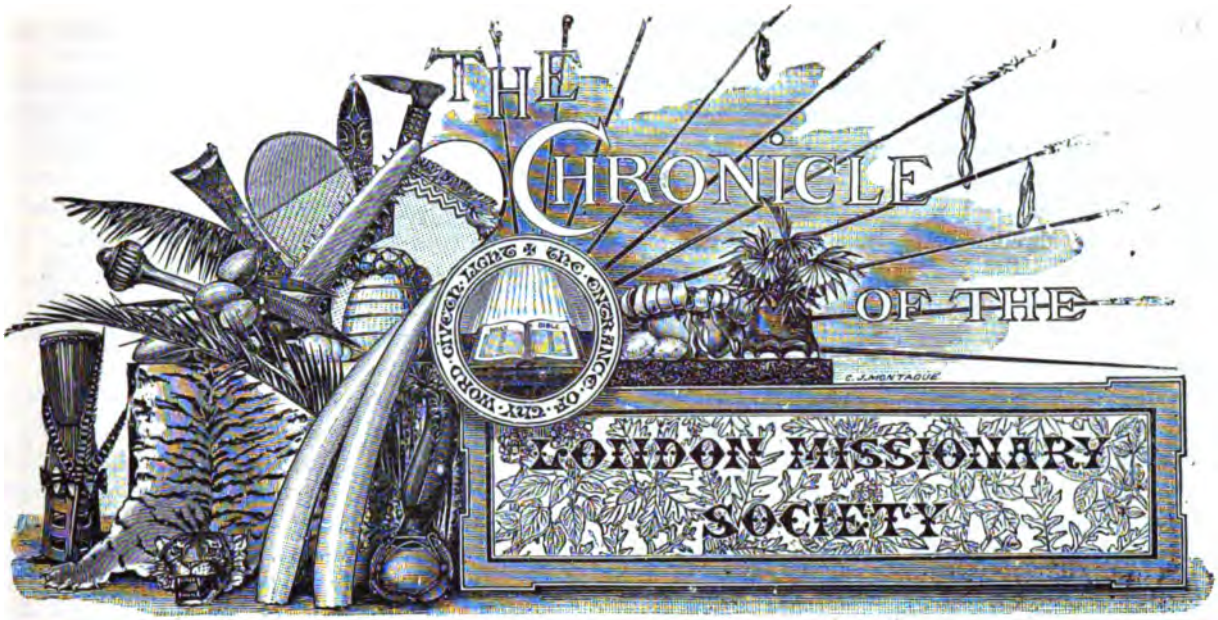

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THE WORKING OF THE FOREIGN COMMITTEES.*

By Rev. W. Bolton, M.A.

ON the first floor of the Mission House in Blomfield Street, occupying the largest part of its space, is the room in which, so far as the Directors are concerned, a great part of the business of our Society is conducted. On the walls are portraits of missionary heroes and leaders, who listen, one may fancy, to the accounts of the ever-expanding work of which they were pioneers. At one end of the room is a table slightly raised, with seats for the chairman and secretaries; at right angles is a longer table, to right and left are benches, and beyond the remaining space is filled with cross-benches and chairs, used so far as may be necessary by Directors who are also members of committee. One-third of the directorate serve on the Standing Committees and share between them the work of the two with which we are now concerned: the Eastern—which has charge of our missions in China and India, and the Southern—which has the oversight of the fields in Africa, Madagascar, New Guinea, the South Seas, and British Guiana. Each of these "Foreign" Committees meets once a month.

Before we can get to business we must travel far afield, and glance at the way in which the material with which these committees deal is prepared.

The unit of missionary service is the missionary, each in his own centre of influence, with his own special type of work, evangelising, teaching, healing, caring for body, mind, and soul, and, amid many trying and difficult, as well as joyful, experiences, making visible the light of life. The missionaries are grouped according to localities into district committees, of which there are twenty-two, which vary greatly in size as the districts vary in extent. Once a year, at least, the missionaries meet, although at other times they have communication with one another by letter, as occasion may arise. In these annual gatherings the scattered members assemble for conference. Business of many kinds claims their attention. They pass in review the work attempted and accomplished. They discuss the need which is ever apparent, the opportunities which are ever enlarging. They weigh the claims of the various parts of their field, estimate their relative importance, consider the decisions of their own smaller groups, and determine the communications to be made to the centre in Blomfield Street. The reports of these committees, which are sometimes very voluminous, are sent to

* We think our readers will be interested in this glimpse into the inner working of the Society, from the pen of the new Chairman of the Board. Next month we hope to have a similar article from the Chairman of the Finance Committee.—Ed.

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London, supplemented often by explanatory letters with special information. These are linked together by further suggestions and requests, and once a year by a personal report from each missionary.

Thus from men and women serving in these great fields of labour, dwelling in lonely mission houses or amid large centres of life, busied in cities and villages, by the wayside in talk to the ones and twos, in markets and festivals in speech to the crowds, in hospital and dispensary, come living lines of communication which are focussed in the Mission House. The pulsing movements of the life are felt, something of its burden and claim is realised, its opportunities and success.

This mass of correspondence, this multitude of diverse concerns—few of which are trivial, many of which are of large importance—come before the two foreign secretaries. From that which cannot be settled apart from the Board the agenda is from time to time drawn up. At last the material, the preparation for which has been so long continued and so widespread, is ready, and the assembled Committee can begin its work.

Some of the business is strictly according to settled regulation and occupies but little time; some of it is concerned simply with matters of information which are related only indirectly to the decisions which have to be reached. The greater portion, however, requires the serious and often prolonged and anxious deliberation of the Committee, helped sometimes by special investigations entrusted to smaller sub-committees, and by interviews with missionaries who may be at home on furlough. The variety of work is perplexingly great; the extent of it is enough to tax the powers of those whose whole time is devoted to its study. The development, the very joy of success, the fruit of past labour, has been in recent years a rapidly increasing difficulty. The questions which arise from changes in the staff, matters which cannot be locally settled and are referred to the Directors, the maintenance in efficiency of present work, the normal increase due simply to the growth of life, the possibilities of expansion, the new fields which might be occupied, all call for most earnest, patient, and sympathetic consideration.

No one can know his work, in all its circumstances and claims, so well as the missionary himself. An enthusiastic, whole-hearted man, in the presence of the great pressure which directly appeals to him, and which he specially appreciates, is apt to feel that there is no claim in the whole world like that which rests upon him. It may, however, readily get out of perspective. He sees a part; the Committee has to look at the whole, to consider the relative importance of claims, to determine the order of procedure, to decide which of apparently equal necessities shall have precedence. Sometimes a local committee is divided in judgment, and it is necessary to come to a conclusion from a somewhat different standpoint. There will be the desire also to form some definite policy, varying as necessities may change, but with an effort at consistency which shall prepare for and mark a path of progress.

The difficulties which are just now peculiarly prominent are due, in part, to the blessing and success which have attended the service of the past. The fidelity of the men and women who have gone has been the means of making provision for opportunity of service great beyond the dreams of those who do not familiarise themselves with at least part of the details. For the moment the Churches do not appear to realise their responsibility. This subject lies beyond the purpose of the present paper, but it presents the greatest and most painful perplexity in connection with the work of the Foreign Committees.

The Committees only prepare the work, the decisions rest with the Board, which must, however, be largely dependent upon them for information and advice. There is more than a touch of pathos in the relation of all this to the missionaries, to their joy or disappointment and sorrow, as they await the conclusions concerning matters which they see to be urgent. From time to time there steals through the heart the sense of a great solemnity, as one feels the conviction with which not a few regard the decision of the committees and the Board as interpreting to them the will of God.

It is the fashion, sometimes, to disparage *committee* work, to regard it as deadening and unprofitable. If it be well done, it is a *ministry*—necessary, and in itself a blessing.

NOTES FROM HEADQUARTERS.

FROM THE FOREIGN SECRETARIES.

IT is a great satisfaction to be able to acknowledge a very prompt response to the appeal I made in the CHRONICLE last month for a bicycle, for a missionary friend of the Society in London has already sent an excellent new bicycle, with fittings complete, to the Mission House, and it will be forwarded to India without delay.

I SHOULD like to take this opportunity of expressing on behalf of the missionaries of the Society their very warm thanks to the friends who subscribed to provide each of them with a copy of

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Mr. Lovett's most valuable Standard History. The gift has been very greatly appreciated, and certainly the book will nowhere be read with more intelligent interest or be more helpful than among the missionaries of the Society.

THE need of a fully qualified medical missionary for Central Africa, to take the place of the late Dr. Mather, has been mentioned again and again. It seems strange that while not a few are willing to go to India or China, no one is prepared to volunteer for this post in Central Africa. The Society is now in need of men to fill three other vacancies, all specially of an educational kind. We require a certified missionary teacher to take charge of the Boarding School at Tereora in Rarotonga. An earnest strong man, with a wife equally earnest and practical, would find here a most interesting sphere of labour. Educational missionaries are also required for the Boarding and High School connected with the Society's mission at Peking, and for the mission in Shanghai. It is not indispensable that either of these should be certificated teachers, but they should be men apt to teach, and, if possible, University graduates. If I could reach the ear of students in Scotland I would press these openings specially upon their attention. The work in each case is urgent. We ought to be able to send out all three during the course of the present year. R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

As the autumn deputations are in process of arrangement, let me beg local secretaries to remember that even missionaries at home on furlough are not exempt from human infirmity, and are unable to be in several places at the same time, and cannot with permanent benefit to their work be constantly travelling and speaking. It would be well, also, if the growing desire to hold the annual meetings in October could be checked, and if it were more frequently believed that other months than October, November, February and March, bring time and opportunity for missionary meetings. I have found many in various auxiliaries who deplore the heavy demands made upon our missionaries; but, unfortunately, they generally think that the much-needed reduction of this furlough work should be enforced in distant parts of the constituency.

THE steady increase in the number and efficiency of our home speakers on missionary topics is most encouraging. During the past month I have had offers of help from several ladies to go in any direction to address women's meetings and to assist in the formation of women's auxiliaries. I trust the next few months will afford them many opportunities of thus rendering important service. Is the time far distant when every minister will make the advocacy of foreign missions a regular part of his pulpit work? May I respectfully appeal to all who have not yet regarded this as important to give the matter consideration as they are planning their winter's work. The Standard History of the Society is a mine of wealth for any who are wanting materials, and its laborious author, Rev. R. Lovett, M.A., has laid all friends of the Society under great obligation by the inspiring and stimulating book he has produced. No reader of the book can have any doubt as to the policy that should be adopted in the new century.

WE are now fairly equipped with other materials for missionary sermons, lectures and addresses. Our loan department consists of a good library of the best missionary literature, curios, costumes, maps, pictures, &c. In the first five months of the year 306 loans were made to help 261 different meetings or exhibitions. It is gratifying to read from time to time the service these books and objects render. I am glad to say that our stock is sufficient to meet a much greater demand. Full particulars of library and curios are given in our catalogue, which will be sent to any address for sixpence. No charge is made for any loan. The borrower is only responsible for carriage, careful use and safe return of what is lent. It may seem a large profession, but I believe we can undertake to recommend, and generally to lend, the best book on any missionary subject and to supply effective means of illustrating and enlivening its treatment.

THE Boys' Brigade is our latest recruit for missionary service, and is already maintaining an orphan at Almora and a cot in the Hankow Hospital. Mr. Alan Ridge, of Carlton House, Enfield, has suggested valuable plans for securing their hel and sympathy for our medical missions. We have prepared collecting cards and an admirable bill, from his design, for display in the brigades taking up the work. Mr. Ridge will be glad to furnish full particulars to all inquirers.

WILL local treasurers and others who have money for our use kindly oblige by sending it as early as possible, and will those who find stamps a convenient form of remitting bear in mind that halfpenny stamps are more acceptable than penny ones, provided the number is doubled.

ARTHUR N. JOHNSON.

PROCEEDINGS OF THE BOARD.

Board Meeting, May 30th, 1899.—Mr. F. H. HAWKINS, LL.B., in the chair, until the election of his successor, the Rev. W. BOLTON, M.A. Number of Directors present, 107.

The Rev. R. Wardlaw Thompson introduced Dr. Eliot Curwen and Mrs. Curwen, from Peking; the Rev. J. Richardson, late of Madagascar, who is about to leave for South Africa to prepare for entrance upon the work of Principal of the proposed Central School for Bechuanaland; and Mr. A. D. Purves, returning to Central Africa. Mr. Thompson expressed the deep sympathy of the Directors with Dr. and Mrs. Curwen in the breakdown of the Doctor's health after so short an interval since his last time of rest. Referring to Mr. Richardson's appointment, he stated that the Central School had not yet any local habitation, "but we have got the Principal, and that is the beginning." On reaching the Cape, Mr. Richardson would visit the different mission stations of the Society, and form a judgment as to the condition of educational work, and would visit Institutions similar in character to the one about to be established. Mr. Purves was very anxious to undertake work among the Awemba, but the question of advance in that direction had not yet been considered by the Directors.—Mr. Richardson said he had received his new appointment with as much boyish enthusiasm as he did his first appointment to Madagascar in 1869. He felt that this new appointment was from God, and God helping him, and depend-

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ing solely upon His strength and guidance, he would faithfully try to do his duty.—Mr. Purves stated that those who had decided for Christ through their Central African Mission had shown by their lives and conduct that they had the makings of strong Christians.—Special prayer was offered by the Rev. J. P. Gledstone.

The Secretaries were instructed to convey to the widow and family of the late Rev. R. Balgarnie the sympathy of the Directors in their bereavement, and an appreciation of the services rendered to the Society by Mr. Balgarnie, who, the Home Secretary mentioned, had in early life purposed to become a missionary, and who had during the last few years been almost the life of the weekly prayer-meeting held at the Mission House. The Revs. E. H. Jones and T. Gilfillan added their testimony to the worth of their late friend, and the resolution was carried by the Directors rising to their feet.

The new Directors were introduced and welcomed, after which a vote of thanks was accorded to the Auditors, Messrs. W. Edwards, jun., Arnold Pye-Smith, J. Maclaren, and W. G. Wilkins. These gentlemen were re-elected to the same positions, with the exception of Mr. Pye-Smith, whose place was taken by Mr. Horace Holmes. The preacher of the annual sermon at the City Temple and the various speakers and helpers at the Anniversary meetings were accorded a cordial vote of thanks, as was also the retiring Chairman (Mr. F. H. Hawkins, LL.B.).

The Rev. W. Bolton, M.A., of Acton, was elected Chairman, and Mr. W. Crosfield, of Liverpool, Deputy-Chairman, of the Board for the ensuing year.

The most important business before the Board was the consideration of the general financial position and policy of the Society. Mr. Thompson made a statement upon the subject, supplementary to a statement which had been previously prepared and circulated among the Directors. After a prolonged and interesting discussion it was agreed to defer the final decision to the Board meeting to be held on the 27th of June.

Board Meeting, June 13th, 1890.—Rev. W. BOLTON, M.A., in the chair. Number of Directors present, 80.

The Rev. R. Wardlaw Thompson introduced S. Lavington Hart, Esq., M.A., D.Sc., and Mrs. Hart, who have returned from Tientsin invalided. Mr. Thompson mentioned that Dr. Hart was a Director of, and active worker for, the Society before he went to China in 1892, under the influence of the Forward Movement. He also referred to the great sorrow which had clouded his life and brought such sorrow to the Directors in the death of his brother, Mr. J. Walford Hart, who went out to China with him.—Dr. Hart, in responding to the Directors' welcome, said he desired to express his sense of the goodness and faithfulness of God. It had seemed to him that in the mission-field one learned, even more clearly than at home, how the promises of God held true, and he and his wife had during their short term of seven years' service realised that they were beginning to receive some of that "hundred-fold" of which the Master spoke. Even in difficult Tientsin they had seen the power of God. The power of God's Spirit had been manifested in the native church, and during the past year they had been living in Pentecostal times in Tientsin. Having been thrown among the young students, to be found in large numbers in that city, he had had many opportunities of witnessing how young men could be won for Christ. He instanced the case of two workers connected with another mission who would appear to the ordinary observer to be the most unlikely to reach the educated classes. But, strange to say, because they had been filled with the Spirit, they had gathered educated young men round them, and such wondrous good had been accomplished as never before in the history of the Tientsin Mission. One proud Chinese gentleman and government official, whom the Rev. Timothy Richards regarded as the ablest man in China to-day, was brought to know Jesus Christ as his Saviour by a colleague of Dr. Hart's.—Special prayer was offered by the Rev. J. Yonge, of Warrington.

The Rev. A. M. Fairbairn, M.A., D.D., then addressed the Board, dwelling at length upon certain aspects of the educational question which had appealed strongly to his mind during his recent tour in India. At the close of the address, which was listened to with the keenest interest, a hearty vote of thanks was accorded to Dr. Fairbairn, on the motion of the Rev. R. Bruce, D.D., seconded by Mr. A. J. Shepheard, and supported by Mr. Thompson and the Chairman.

The Foreign Secretary then asked the Board to join with him in expressing to the Rev. R. Lovett, M.A., their deep sense of the invaluable service he had rendered the Society in compiling the Standard History of the Society which had just been published, and which had cost him four years of painstaking labour. Mr. Thompson bore emphatic testimony to the patience, skill, and judgment which Mr. Lovett had displayed, and to the care and accuracy with which he had dealt with questions of policy.—Dr. Fairbairn, in seconding the resolution, remarked that he knew something of the making of books, and he could testify that the History had taken a deal of making, and that it had been carefully built from the foundation to the summit. The vote of thanks having been cordially agreed to. Mr. Lovett said this expression of thanks was very grateful to him. He now felt excellently qualified to begin to write the History. If the Directors had given him five years in which to read the correspondence, five years for visiting all the stations, and another year or two for pondering principles, he would then have been in a position still better to write the real history of the Society. He would rejoice if the reading of the History left others, as the preparation of it had left him, with a profound admiration for the work of their missionaries and for the courage of the Society all through the century of its history. In the History he had tried to do justice to many comparatively unknown but deserving missionaries. He had written the History as a service of love to the Society, with only one hope: that the readers of it might be compelled to face the great and pressing problems of the missionary question of to-day, and be stirred to a keener interest and larger consecration. If God blessed the work in that way he would be more than rewarded for all his labour.

The resignation by the Rev. J. M. Allardyce, M.A., of Peking, of his position as a missionary of the Society, in order to enter upon work in connection with the Imperial University at Peking, was accepted.

The following appointments were made:—Mr. E. Burnip, to Hiau Kan; Messrs. F. W. Dennis, W. Evans, and R. Griffith, to Madagascar; and Miss E. E. Sharp, to Phalapye.

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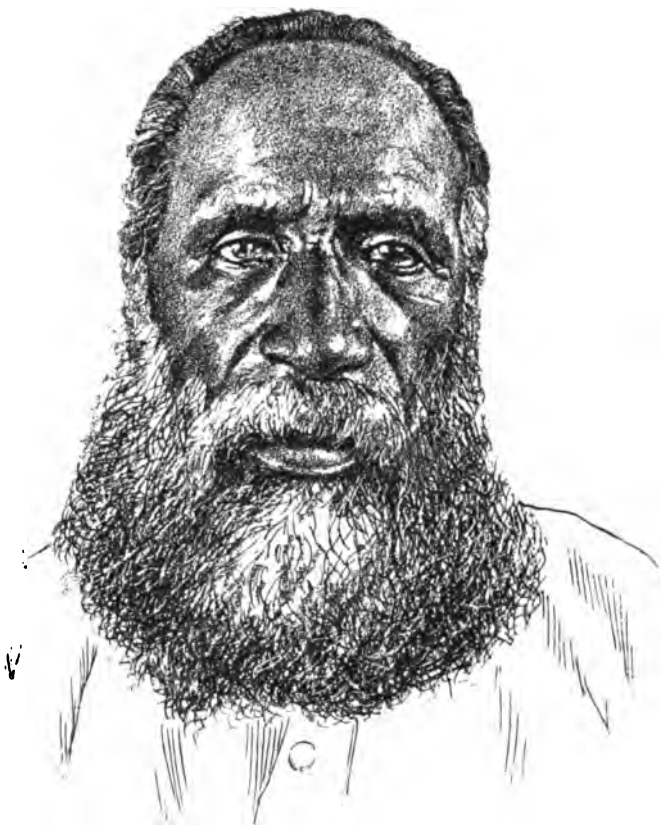
PROTESTANTISM IN THE LOYALTY ISLANDS.

BY REV. J. HADFIELD.

PROTESTANTS in the Loyalty Islands are jubilant at present. The Romish priests, after exercising for forty or fifty years their usual tyranny, are now being brought to their senses by the same Government which has hitherto connived at their intolerance and assumption of temporal power. Never before has the French colony of New Caledonia been blessed with such an enlightened and liberal-minded statesman as the present Governor, who arrived from France some three years ago. He is quite a young man, full of activity and zeal, and, to my mind, more wisely patriotic than any of his predecessors, since he clearly believes that the truest interests of the French Republic can be best served by dealing out perfect justice and equality to all classes of his subjects, irrespective of nationality or religion. I should be sorry, however, to disparage all our former Governors; we have, unquestionably, had a few really good men, but, as a rule, their hands have been so fully occupied with the administration of the important penal settlement of New Caledonia that they have hardly found time to bestow more than a passing thought on the adjacent islands of the Loyalty group. Moreover, the chief official of our group during some fourteen years was a Jesuit of the Jesuits, and a most artful tool of the priests. This man, who, by the way, bears the title of Marquis, always made a point of gaining the good will of the high officials of New Caledonia, chiefly by a profuse display of hospitality and generosity, and by wilfully distorting such evidence as we have brought before the Government in proof of the outrageous treatment of our people by the Papists.



NIGOT.

Many of our grievances were not of a nature to admit of very ready proof; but on the Island of Uvea we have always had one case which was a most evident and unquestionable illustration of the despotism of the priests. I first heard of this affair in 1879, shortly after my arrival in Uvea from England, when I was told that among the natives under my charge were a large number of refugees, two of whom were chiefs, and that they had been expelled from the northern half of the island, which is entirely Roman Catholic, because they had embraced Protestantism. Finding that this statement was absolutely true, I earnestly assured our people that the French Government had only to be informed of this monstrous injustice when they would at once be allowed to return to their homes and their chiefs reinstated. I felt quite sure that this was so, and immediately wrote to His Excellency the Governor, who shortly afterwards visited the island and kindly granted me an interview. I related to him the simple facts of the case, which I considered ample to induce him to interfere on behalf of the oppressed. I was able to show him that the French Government had several times admitted, through its representatives, and once after a Special Commission of Inquiry appointed from France, that these exiles, or refugees, had been shamefully treated by the priests, and that they had been ordered to return to their homes.

Unfortunately, the commission had to return immediately to New Caledonia, after which not a single French official was left on the island to see the order carried out. They attempted to return, however, being accompanied by their friend Nigot, the chief who had sheltered them and provided for them during their weary years of exile, but were speedily outnumbered and driven back. The Jesuitical Marquis before mentioned was present at this interview (as also at every succeeding one), and he, seizing on what he considered the weak point of the narrative, began to argue that the refugees had been guilty of a great indiscretion in taking with them the chief Nigot and some of his people, which, he declared, was a menace to the other party; also that they had banished themselves by returning to their

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exile. He then went on to hint at the civil war which would probably ensue if the present occupants of their lands and homes were evicted after twenty years of possession. He spoke, too, of the expediency of keeping the two religions as far apart as possible in order to avoid religious disputes and quarrels. On hearing this the Governor determined to allow things to go on as they were rather than risk a disturbance. Moreover, his visit was of a few hours' duration only, and he had other matters to see to.

It was a terrible disappointment to us all, but remembering that we had a new governor every three years, I began to feel more hopeful, believing that we should surely find one who would have the courage of his convictions. As a matter of fact I did appeal to every new Governor either by letter or in person, but, alas! the result was ever the same. It seemed impossible to hold a stronger cause than mine, and I feel sure that some of the Governors were ashamed that such a travesty of republican "liberty, equality, and fraternity" should be perpetuated. They yielded, however, in the end to expediency, credulously accepting the assurances of the Marquis that the affair was purely political. That such was not the case I proved again and again by reference to certain weak-kneed members of the exiled party who had at different times professed penitence on account of their "heretical" views, and were heartily welcomed to their former homes, their lands being restored to them. It was all to no purpose, however; evidently my powers of persuasion were not equal to the task of rousing any of our officials to the point of action until the arrival of our last impartial and energetic Governor, who took in the whole situation at a glance and nobly set to work to redress our grievances. Two churches taken from us by the priests were restored to us; we were also allowed to build another church in a place strictly tabooed by priests and chiefs under threats and penalties. But we considered it our greatest triumph when his Excellency threw open New Caledonia to Protestantism, which the priests had kept closed against us during the fifty years of our mission work in the Loyalties. You have heard before how richly God has blessed our effort on this large and important island, and how the heathen tribes there were begging and beseeching us, the English missionaries, to go over and help them while struggling to keep out the Romish priests.

And now our final grievance has been removed, and the refugees have gone back. This was a serious and difficult task not to be undertaken rashly. Still I came to this country last year firmly convinced that if his Excellency were spared he would fulfil his promise and remove this reproach from his country's name. The one thing I feared was that the Jesuits would succeed in having him removed. He knew quite well that all the machinery of the Romish Church in France was in operation to secure his downfall. He told a friend of mine, a citizen of New Caledonia, that his recall might take place any moment, and that his colleagues in France had warned him to be ready to leave the colony at short notice. Our priests in the Islands, too, were of this opinion, only more so, for pinning their faith to the omnipotence of mother church, they were telling the natives that those officials who had reduced their power and upset their prerogatives were agents of the devil, and that they would have to leave by the very next vessel. That these just and courageous reformers are still left in peace is surely an encouraging sign of the times; evidently the temporal and political power of popery is still waning in France.

I recently received a letter from my colleague, Mr. Creagh, the veteran missionary now in charge of the Loyalty Islands, in which he tells me that not only have the refugees returned, but all their property has been recovered for them, and their chiefs have been reinstated in their former rank to the exclusion of Roman Catholics. Mr. Creagh has sent two capable native pastors to minister to these people, and we may confidently reckon on a large accession to Protestantism in the immediate future, as it is an open secret that many natives in those parts are Protestant at heart.

I cannot sufficiently express my thankfulness that these patient, persecuted, long-sufferiug fellow-Christians of ours have at length reached their promised land, after their forty years of wandering in weary exile. If evidence were wanting to prove that Christianity is no mere name, no empty and vain thing with our converts in the South Seas, we see it plainly enough in the case of these once savage cannibals. What but God's grace could enable them so bravely to endure hardships, and loss of things temporal rather than to betray their Master, and be false to their religious convictions?

A CALL TO PRAYER.

DOES not the present condition of things in China constitute a clear and urgent call to prayer on the part of all who watch for the Kingdom? In the truest sense of the word this is a "critical" time for China—a time of judgment and decision. If the hand of God may ever be seen in the movements of nations, surely it may be seen in the history of China during the last five years. Let us pray, then, for the young Emperor and the reform party, for the Queen-Dowager, for our own and other European statesmen, for our missionary societies, for our missionaries in China, and for all Chinese Christians, that through them all the will of God may be done. And Samoa sends a call to prayer. A great burden of anxiety and responsibility rests on all our missionaries there. We give thanks that they have been preserved from physical harm, and that there has been comparatively little bloodshed in the war. But it is a time of very severe testing for the native church, and the progress of the Kingdom of God seems likely to be much delayed by this unhappy trouble. Much will depend on the report of the Commission of the Three Powers now sitting in Samoa. Our missionaries seem to expect little good from this Commission, but we must hope for the best.

"More things are wrought by prayer than this world dreams off."

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MRS. BESANT AND THE NEW HINDUISM.

BY THE REV. JOHN P. ASHTON, M.A., OF CALCUTTA.

THROUGH the efforts of the Theosophists of England and America, a Central Hindu College has been commenced in Benares. It is to have a building of its own, and in the meantime is carried on in a hired house. The course of instruction is to be that of the Allahabad University, with special encouragement of the study of Sanskrit. Wealthy Hindus are being urged to contribute, and some have agreed to do so. The Principal is a Dr. Richardson, who charges nothing for his services.

The peculiarity and *raison d'être* of the college is that Hinduism is to be taught. The plan at present is to give twenty-five minutes every morning to religious instruction. A page of the Bhagavat Gita, chapter xi., sl. 35-46, has been chosen. It is recited in Sanskrit and afterwards translated into English. A book of selections from the Sastras has been compiled, and a portion is chosen each day, and explained and sometimes illustrated by a Puranic story. Then Dr. Richardson gives them a few words of advice. The long quotation from the Bhagavat Gita is repeated every day, and it may be taken as representing the present-day teaching of Hinduism.

The passage is a speech of Arjuna's, addressed to Krishna after he has revealed himself in his pantheistic form, which in the same chapter is said to be really a personification of Ginie, or rather, of Death, "made manifest to destroy the human race." Arjuna is comforted with the prophecy that he will survive all his chief enemies in the great battle or war then raging, and is urged to kill Drona, Bhisma, Karna, and other heroes. "Fight," says Krishna, "and thou shalt defeat thy rivals in the field." Arjuna is overcome with awe, and bows down before Krishna and adores him as the supreme being, in whom all the universe, including the gods, is included. He hails him as the All, the τὸ πᾶν, the all-pervading one. He craves his mercy if he has offended him, and adds that Krishna should bear with him as a father with his son, a friend with his friend, or a lover with his beloved. He begs him to reassume his ordinary form with four arms.

It will thus be seen that in North India the reformed Hinduism is to include Krishna worship and Pantheism. It is to be a modification of the philosophy of the Bhagavat Gita. Idolatrous ceremonies and idol-worship are to be encouraged, but the teachers are to explain them allegorically. The late Mr. Bunkim C. Chatterji tried to show that all the popular stories of Krishna's amorous ways are interpolations, and that the real Krishna was a virtuous warrior and a model man; but, as we can see from Mrs. Besant's teaching and from Bulloram Mullick's treatise on Krishna and Krishnaism, this is felt to be useless. Nobody will believe it. And if it were true, how is it that the "virtuous" hero has been handed down as the personification of all that is opposite to moral purity? Seeing the futility of making Krishna a pattern of virtue, his running away with the garments of the *gopis*, his Ráslilá dances, his mistress Radha, and his phenomenal polygamy are all to be allegorised. The old Hindu ideal, as taught in the Bhagavat Gita and other works, that the acme of perfection consists in a state of indifference to both virtue and vice, is to be revived. Whatever the philosophers may have intended by this passive state, the people take it to mean that virtue is as good as vice and vice as good as virtue, and that active efforts towards moral purity are superfluous and as useless as they are disturbing to the peace of mind which the Hindu seeks after. It is true that Bulloram says that morality is powerless without religious sanctions, but if his religious examples have all to be allegorised away, they are more likely to be regarded as a secret sanction to libertinism than a support to moral teaching. As Dr. Fairbairn puts it, those who encourage the worship of an unethical god cannot expect thereby to foster good ethics in their nation.

Perhaps the passage in the Bhagavat Gita which is to be the Hindu student's daily portion, his Lord's Prayer, as it may perhaps be called, is capable at first sight of a good meaning. But it can only be so to the thoughtless Western, who does not live in an atmosphere of self-contented, callous Pantheism like the Indian. Without Pantheism it is meaningless, and it closes with a prayer that the mind may not be distressed with the revelation of such a fearful being as had just been presented to Arjuna's terrified vision, but that Krishna may reveal himself in his ordinary idolatrous form, with his crown, his discus, and his four arms. Hence even for the hero Arjuna, much more for the Indian schoolboy, it looks as if the everyday conception of Krishna were thought to be best.

Again, it speaks of the relation of worshipped and worshipper under the form of father and son. Yet in doing so, it does not say that God is our Father, but it coolly demands without any reason that God should bear with our faults, not merely as a father does with his son's or a friend with his friend's, but even as a lover does with the imperfections of his mistress. Surely this last is not a safe way to teach youth to regard a divine being. The very tone of the passage assumes that sin is but a venial thing about which Krishna need not be too particular. Further on, it is true, Krishna in this terrible form is said to be the father of all things, but only in the sense of creator.

Doubtless Mrs. Besant and Dr. Richardson, with their Christian upbringing, are really desirous of the moral improvement of Indian youth. They say that they are; but the means they use are strangely inadequate to fulfil their avowed purpose. The irony of Hinduism needing the advocacy of an English lady to stir up Indian society to do anything practical for the propagation of Hinduism amongst Indian students will be patent to all, and it will be curious to watch the result.

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A HINDU VIEW OF THE NEW HINDUISM.

THERE is little fear of a revival of Hinduism whilst the only impetus to such a revival comes from Europeans. Nothing but a spontaneous *native* movement can effect any serious or permanent result. There is a proverbial expression, of greater strength than elegance, which speaks of the futility of flogging a dead horse. That the efforts of Mrs. Besant and her friends are doomed to this futility is shown by the comments of the native press on her campaign. A native Hindu journal, commenting on a recent address by Dr. Macdonald on the "Decline of Hinduism," says:—

"We agree with Dr. Macdonald that our social system is dying out; caste is losing its hold on the native mind. . . . It is also true that the Hindus have become more indifferent about religion than ever their forefathers were."

The *Arya Messenger*, seeking to organise a campaign against Christianity, says: "We have no men to carry on the work. Hinduism is inert and can do nothing. Even if it were living, it is so perverse that it would sit passive rather than put forth its strength in opposition to the missionary."

Yet in her address at the Calcutta Town Hall, last March, Mrs. Besant had the boldness to say that "every Hindu must have observed the remarkable revival of religion that had been going on in their midst for some time. If the condition of Hinduism to-day were compared with that of a quarter of a century ago, they would find how vigorously it was reviving. Many to-day were proud to be called devout Hindus, who five-and-twenty years ago had no sympathy with the ancient faith."

The *Indian Christian Herald* naturally points out the curious discrepancy between this opening statement and the conclusion of Mrs. Besant's speech, in which she said that "she stood before them as a beggar with a begging-bowl in her hand, appealing for their support in a cause for improvement of Hindu children who were now starving for want of moral and religious training." "The Hindu revival must be remarkable indeed," says the *Herald*, "when a movement in the interests of starving Hindu children has to be initiated by Mrs. Besant, and when she has to plead her cause before a Hindu audience *as a beggar with begging-bowl in hand.*"

The latest outcome of the movement is seen in the following curious ceremony, described by Mr. Ashton:—"The Hindu Theosophists of Benares, on May 8th, performed the *Srâddha* ceremony (obsequies to the departed) of Madame Blavatsky by reading certain portions of the Bhagavat Gita and certain verses of the Bible before her portrait, and distributing rice and other presents among some fifty Brahmins. Here is a curious conglomeration! The *Srâddha* is a time-honoured ceremony which every Hindu religiously observes; but note its observance for a European woman with the additions of a photograph and Bible verses. What will the old orthodox Brahmins think of this travesty?"

PUBLICATION NOTES.

THE sale of the STANDARD HISTORY has been very gratifying. Of the *edition de luxe* 170 copies have been sold, and of the ordinary edition 500. These figures refer only to sales through the Mission House; as to the number of copies sold by the trade we have at present no information. The HISTORY has been well received by the Press, as the following representative extracts from reviews will indicate:—"Mr. Lovett's skill, tact, and good sense deserve the fullest recognition. From beginning to end there is abundance of interest and instruction in the contents of this book."—*Spectator*. "This book is indispensable to every student and well-wisher of missionary enterprise."—*Academy*. "The work has at least these important and valuable characteristics—completeness, accuracy, and general attractiveness. Mr. Lovett has called into action all the resources of a level-headed judgment and practised literary workmanship to give effectiveness and charm to his narrative."—*Daily News*. "The student of missions will find these volumes rich in lessons as to missionary policy and methods. The general reader will find them no less attractive."—*Record*. "The volumes are a good specimen of the best style of the Oxford University Press in printing, paper, and binding. It is characteristic of the book throughout that justice is done to those quiet and devoted workers who have often been thrown into the shade by others of more popular reputation."—*Manchester Guardian*.

We are glad to be able to contradict the rumour which has got about to the effect that no further edition of the STANDARD HISTORY would be issued. Arrangements can be made for the publication of another edition whenever it is thought desirable, and we hope that the speedy exhaustion of the two present editions will make it possible before very long to issue a more popular edition.

Two new pamphlets have just been issued from this House. The first is written by the Rev. T. E. Slater, of Bangalore, and is entitled A MISSIONARY CHURCH. It is specially intended for Christian Endeavour Societies, but is also suitable for general distribution. The price is one halfpenny, or 2s. 6d. per 100. The second is from the pen of Miss Georgina Smith, of Peking, and is entitled AMONG THE HIGH AND LOWLY. It is hoped that this will have a large circulation among the members of our Ladies' Auxiliaries, and among all who are interested in women's work. Price 1d.; 9d. per dozen.

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MR. E. B. VARDON (formerly of the C.M.S. West China Mission) writes that he is willing to lend a large model of a Chinese house and furniture to anyone arranging a missionary exhibition or sale, on condition that the borrower undertakes to defray the cost of carriage. The house is 3 ft. high, 4½ ft. wide, and 4½ ft. deep. Anyone wishing to borrow the model should communicate with Mr. Vardon, care of Mr. Samuel Southall, Cliff Cottage, Leeds.

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VATORATA AND SAROA.

BY REV. R. WARDLAW THOMPSON.

THE voyager along the coast of New Guinea between Port Moresby and the east end sees the buildings of Vatorata station shining from afar, a white block in the midst of a wide expanse of tropical verdure which clothes the hills a little to the west of Round Head. The station is nearly two miles from the coast, perched on the top of a little hill about 200 feet high, which rises abruptly on the eastern side of a

CHAPEL AT SAROA.

wide alluvial valley formed by a small river. Behind it are loftier hills clothed to their summits with the deep green of giant forest trees, so that the mission house makes a splendid landmark. On our first visit we steamed through the opening in the reef opposite to Kapakapa shortly before 4 p m. on April 13th, 1897. There is an awkward rock which has to be watched against inside the entrance, and which the Government in its penuriousness or poverty had neglected to mark by any beacon. Dr. Lawes, with his usual thoughtfulness, had been mindful of the safety of the expected visitors, and had erected a pole on the rock, surmounted by a large biscuit tin which gleamed in the sunshine, and on which was painted the word "Welcome." We had scarcely dropped anchor when the mission whaleboat was seen coming swiftly out from the shore. Dr. Lawes himself was in the stern, "clad in white samite," with a white helmet on his head, and his flowing beard rapidly approaching the whiteness of his linen. But though the beard was whitening, there was no sign of the old man in the ring of that musical voice or the flash of that dark eye, or in the agility with which he mounted the ladder and bade us welcome to his domain. The native boat's crew were dressed in brown holland jumpers and trousers, bound with red braid, and looked as if they were proud of their boat and their missionary. As soon as greetings were over we went ashore with Dr. Lawes to Kapakapa. The village was formerly built on piles some distance from the land, but the greater part of it was destroyed by fire some time ago, and the people rebuilt their houses on shore, leaving the melancholy monument of the past state of insecurity in a forest of piles. The village is built on the west side of the stream which flows through the valley, which at the time of our visit was quiet and peaceable enough, but which had come down in tremendous flood only a few days before, leaving unmistakable traces in a ruined road and a heavy deposit of rubbish. Kapakapa is the starting-point of one of the best routes to the interior, and the Government have actually cut a track and made a rough road along the valley for several miles. The road passes through the mission property for a considerable distance, and it is very easy to discover the boundary by the increase in one's bodily comfort when driving. Dr. Lawes keeps a carriage! Tell it not in Gath, lest men should find fault with the growing luxury of missionary life and withhold their subscriptions from the Society. The fact is, until lately everything had to be carried from the beach on men's heads or shoulders, but when the road was made the possibility of using a wheeled vehicle began. Already in Port Moresby carts were being used, and an enterprising trader and planter to the west of Port Moresby had also introduced the use of a wheeled vehicle with considerable advantage. It seemed natural that when the College, which was to be the great centre of education, was established, it also should enjoy the advantages of such transit. So a

MAIN STREET AND NATIVE HOUSE, SAROA.

modest wagonette and horse have been introduced, in which the Deputation were conveyed by the Reverend the Principal from the shore at Kapakapa to the foot of the hill whereon stands the mission-house and the classroom. There we had to dismount and walk up.

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The students' houses, and the house of the South Sea teacher who assists in their training, are ranged on either side of the road up the hill. Every student, being married, had a house to himself, consisting of two small rooms, one behind the other, and with a verandah in front. The houses cost the large sum of £5 each, and bear on a board in front a name chosen by the friends who have paid for them. The mission-house is built of timber, with broad verandahs round three sides. On the steep slopes of the hill around, Dr. Lawes has planted orange, lemon, papaw, mango, and other useful trees, while oleanders, frangipani bushes, with their fragrant yellowish-white blossoms, and other flowering shrubs, beautify the place. The view from the western verandah, especially in the early morning, was one not

important a work as is entrusted to their care. I say *their* care advisedly, for, though Mrs. Lawes does not take classes with the students, she is the life of the place. Her tireless energy, her overflowing kindness, and her frank outspokenness are invaluable for the students' wives, and for the awkward squad of very raw native boys and girls whom she has constantly about her, and whom she manages wonderfully to tame and train in useful ways. Dr. Lawes, when not busy with the students, seemed happiest in his study, where he was engaged in translating the Old Testament into Motuan.

Our first day at Vatorata was spent in going round the mission plantations, and then in serious talk about the mission work. The next day was a time of great excitement. We

SOME MEMBERS OF THE HOUSEHOLD, VATORATA.

easily forgotten. The night clouds settle down as a white coverlet on all the valleys, leaving the hill tops quite clear until soon after sunrise. I stood outside my own door soon after dawn and found myself in a great amphitheatre of hills rising tier beyond tier to far off Mount Obree, nearly 11,000 feet high, the top of which had caught the early rays of the sun. While I watched, an unseen hand seemed to draw up gently a sheet of vapour between each range, and before very long the distant mountains were entirely hidden in cloud.

We spent a delightful time with our friends, Dr. and Mrs. Lawes, and as we thought of all they had done and endured in the early days of pioneering and peril, we rejoiced that they were now settled in such surroundings and with so

began early as usual. The big bell rings at 6 a.m. to waken the establishment. Breakfast came at eight o'clock. Then we had family worship in English, and at 9 a.m. I went to the schoolroom, and the students had to pass through the terrible ordeal of being examined by the Foreign Secretary. I had not learned until then what an awe-inspiring personage a very ordinary individual may become when robed in the garments of some mysterious and undefined dignity. The next two or three hours were probably the longest those young men had ever known. Fortunately, I, too, have bitten the end of a quill pen and gazed up at the ceiling of an examination room, looking for an inspiration which did not come, so I sympathised with them more than they knew. The longest examination comes to an end at

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last. By twelve o'clock they were released for dinner. In the afternoon we devoted ourselves to the serious business of enjoyment. We were invited to come to the shady side of the verandah, and then we saw a procession marching up the hill, and as they drew near the house they broke into song. The procession was headed by the native assistant, and consisted of representatives from each of the stations of the district, bearing a gay banner hung on two poles inscribed with its name and an appropriate motto. Rigo said, *Maino bava abia*, or "Be at peace." Saroa counselled, *Ba gouda balaheni*—"Be very strong." Kapakapa exhorted *Diari in ba laka*—"Walk in the light." Then the students at Vatorata had their revenge on their torturer by inscribing on their banner, *Ba noho kuboukubou*, the meaning translation. After this the people grouped themselves together in the blazing sunshine to be photographed, and then they dispersed.

The next morning we started on a visit to Saroa, at present the most advanced settled outpost of the New Guinea Mission, and situated among the hills about seven miles from Vatorata. Mr. English, the Government Sub-Magistrate, who has charge of the district, kindly lent us three horses, and Dr. Lawes had his own, so we travelled in comfort. The boys who carried the provision box and a complete change of clothes for each of us went on foot before us. The first mile and a half was by the newly-made, or at least the newly-cut, Government road. Then we turned off on a native footpath which took us through

OUR WELCOME AT VATORATA.

of which was completely beyond my depth. The songs of welcome evidently referred to us, for they contained frequent repetitions of such words as *Totiesi* (which, as everyone knows, means Society), *Misi Kerosofile*, *Misi Kine*, and *Misi Tometone*. They brought us gifts, some native food, and a number of spears, clubs, stone axe heads, and other curios, which they laid at our feet on the verandah. Then the leader of each party made a short speech, the burden of them all being that we had found their country at a very hungry time, on account of the long drought of the two previous years, consequently their gifts were very poor and unworthy to be offered to us. Of course each of the visitors had to make a suitable speech in reply, the wings of our eloquence being sadly clipped by the necessities of

woods, and across streams, and up and down hills. It was a beautiful ride amidst a wealth of vegetation; some of the climbing plants, especially a rich orange passion flower, were very beautiful, and from time to time we had peeps through the trees of a wonderful panorama of mountains and valleys. We passed through the village of Gomori Dubu, simply calling at the house of the teacher there for a few minutes, and then went on to our destination. Feats of horsemanship, or even the exhilaration of a brisk canter, were out of the question. The narrow path required progress in Indian file, and the horses had too much respect for their own feet among the rough stones and in the slippery places to venture upon any trials of speed. We reached Saroa at 9 a.m., just as the

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heat was beginning to be very oppressive, and a queer, unique place we found it to be. There is a bare, projecting ridge or outcrop of rock running along the crest of the hill, and standing from one to five feet above the ground. The people have chosen this as the line and crown of their village street. Doubtless in wet and muddy weather it is a great convenience to have such an elevated pavement to walk upon; but, on the whole, the level ground is a more comfortable place for locomotion. We were greatly pleased with the signs of progress in Saroa. The chief and his wife are an intelligent, sensible couple, both of them Christians. They have built themselves a comfortable house after the pattern of the native teacher's house, and the chief has actually made himself some remarkable chairs and a table. Two or three other people in the village are following the chief's example, among them being one of the four men whom Sir William MacGregor called his "saints." There was no teacher at Saroa at the time of our visit, but the chief's wife was carrying on the day-school, and doing it well. We were delighted with the school and with the general evidence of progress in the village. This is a stage on the way to the new station on Mount Douglas, which Sir William MacGregor has so earnestly pressed the Society to commence, and it is a very encouraging stage.

BOOKS ON MISSIONARY TOPICS.

SEED-TIME AND HARVEST. By "A. D." Second Edition. London: The Christian Literature Society for India, 7, Adam Street, Strand. Price 6d.

THIS little book is a story of missionary work in the Punjab, told by one who has evidently an intimate and sympathetic knowledge of the people. It recounts the conversion of a high-caste Hindu to Christianity, and the persecution he had to undergo in consequence. The author (or, more probably, authoress) has succeeded in giving a very vivid picture of Indian life and thought. The *dramatis personæ* are living men and women, evidently drawn from life. The book is one to be read and thought over by all who desire to realise the conditions of missionary work in India. It would be a useful book, moreover, to put into the hands of thoughtful young Hindus who are prepared to consider the claims of Christ with an open mind.

PERSIAN WOMEN AND THEIR CREED. By Mary Bird. London: C.M.S., Salisbury Square. Price 1s.

THE authoress apologises for venturing to write this book after only six years' experience of the work. But what she lacks in experience she makes up in sympathetic observation and power of description. Persia is little known as a mission-field, but readers of this book will have a very fair conception of the difficulties and encouragements of at least one branch of the work. The book comes from the C.M.S. press, and it is therefore almost superfluous to say that it is profusely illustrated and well got up.

THE REFORM MOVEMENT IN CHINA.

BY REV. J. SADLER, OF AMOY.

MANY kinds of reform are going on in China to-day, but the most wonderful and widespread is that in which young China is rising up with amazing vigour, intelligence, and perseverance to seek the enlightenment of their countrymen all over the vast land. We had feared that it was impossible for any great reformation to be welcomed; but, contrary to our fears, it has been found possible to spread Western knowledge amongst the best and most influential minds all over the country. A spirit of reform has been created. Chinese young men have not only valued Western books and newspapers, but have set themselves to work in literature, and obtained the assistance of many men of authority.

When the movement began the Rev. T. Richard was asked if he would join it. Explanation was made by the young Chinese that at first religion should not be pressed. Mr. Richard showed that the Chinese thought and theology as set forth in the classics regarded righteousness as the basis of all good. This could not be denied; but the fear of the enterprising young Chinese was lest antagonism should be created between conservative Confucianists and Christians. So earnest, however, were these young Chinese, that in their meetings there was a solemnity equal to that of a communion service in England. They give themselves to the spread of literature with great spirit, and are interested in all educational efforts. Latterly persecution has checked their efforts. The young Emperor, pushing on reform at too great a rate, has been deposed, and six reform leaders have been beheaded. One at least of them could have escaped, but he refused, saying: "My blood shall be a voice calling my countrymen to carry on the work we have begun." This will give us some idea of the spirit and power of reform at work in China.

The check given to the reform movement may be needful. No one was prepared for the rate of progress of last year. School teachers were not ready. Sufficient books were not obtainable. Workers of all kinds were unprepared. But an opening of the heavens has been granted for which our desire had long grown very intense. To God be praise!

One of the chief influences in producing the reform spirit was the Society for Diffusing Knowledge. This society lays a moral and mental basis for all truth, and touches the upper classes as they cannot otherwise be touched. There is thus a preparation for a general uplift of the country. Of course, tremendous struggles must be passed through before Christianity can be established as in England; but, speaking on behalf of the land of my adoption, I would plead with all who know how to pray to give due consideration to the above facts, and to ask God to go on making His people the pioneers of all good in China.

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THE CHINESE EMPEROR AND HIS FATHER.—(*From a Photograph taken about* 1886.)

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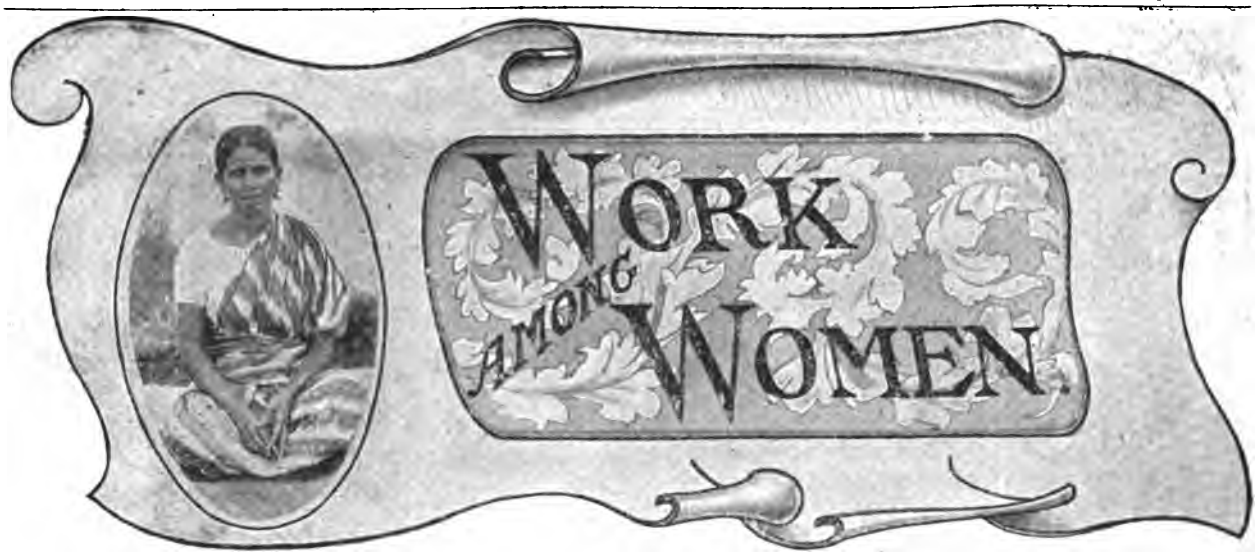

THE SORROWS OF SAMOA.

BY MISS SCHULTZE.

POOR Samoa fighting again! Everybody interested in those beautiful islands, and at all familiar with their religious and social conditions, will mourn and deplore the fact. The old missionaries made the statement that every civil war in Samoa puts the advancement and progress of mission work and civilisation back for at least ten years, and my experience quite endorses this opinion.

How well do I remember the last war, more than five years ago, and how vividly all the incidents of those troublous times reproduce themselves in my memory. It was the first war after the starting of our Papauta Girls' School, and we were anxiously wondering what effects it might have upon the school, for it was very probable the demoralising atmosphere which always prevails at such seasons might also affect our girls.

Samoan girls and women are accustomed to follow their male relations into the camp, and even into the battlefield. They carry their guns, get water for the thirsty, and nurse the sick and wounded. In the last war some women were even engaged in the actual fighting, and, not being distinguishable from the men, a few of them were decapitated by the party they were fighting against, and their heads brought among many others and laid down as trophies at the king's feet.

It must have been hard for our dear girls, accustomed to share the exciting camp life, to stay quietly at Papauta, and wait for news. And how brave they were! Not one of them we lost. But, ah! what heartrending scenes even in our quiet Papauta! Sometimes we would be startled by a most piercing cry, followed by such pitiful wailing, joined in by many voices, and then we knew one of the girls had heard of the death of her father or some other relation. I especially remember poor Elenoa's grief over the death of her favourite brother. For days and days after the news had reached her we were awakened before sunrise by the most heartrending wailings over her beloved dead. One morning we were startled by the most savage howls I have ever heard. They proceeded from some hundreds of warriors belonging to King Malietoa's party, who, on the previous day, had been engaged in fighting on the south side of Upolu; they had crossed the island by night, and were now proceeding along the high road which passes our grounds carrying their war trophies, consisting of the heads and ears of the slain.

One Sunday evening the rumour spread in Apia that Mataafa's party, which had been in hiding for some days behind our school in the bush, had suddenly made an attack on Papauta. It was a most absurd tale, for we as a Mission always have remained neutral in war; and besides, our school girls belonged to both parties. It was on a Sunday evening, I was walking down quietly to Apia, in order to attend the service at our little English church there; to my surprise, I found the street full of young armed warriors hastening on to Papauta to protect us. All my appeals to them to stop were in vain; although I assured them the rumour was false, they would not be kept from their purpose. On my return I found them all quartered in the little village of Tanugamanono, which is about five minutes walk from Papauta. There they were, those fierce warriors of a few hours ago, squatting down peacefully on the ground, their arms lying beside them, chewing sugar cane! And there they remained all night, keeping themselves awake by beating kerosine tins as substitutes for drums, and blowing their war horns, until sunrise.

In those days our plantations yielded very little produce, and we depended largely on the presents of food which were brought to us by our girls' families. When the war

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broke out those presents ceased, and even the few bananas and taro from our own grounds were appropriated by the hungry soldiers. By-and-by a famine broke out, but God took care of our children; help came as usual. Mr. Pratt, who has always proved a true friend to us, interested our kind Sydney friends in our need, and they generously provided us with rice; other help followed from personal friends in England, and so it came to pass that during all those months not once had our children to go to bed hungry.

Years have passed since then, and God has never withheld His blessing hand from our Papauta Institution. He has blessed our work among the Samoan girls wonderfully. My dear devoted colleague, Miss Moore, and myself often used to tremble amidst our success lest a reaction should take place some day. We had begun with nine girls, and within a few years the number increased to ninety. It seemed almost too wonderful that those untamed children of nature, never accustomed to any kind of discipline, should stay with us and be so happy, and in most cases become such well-educated, refined, staunch and devoted Christian girls. How difficult it often is for them to remain good and pure; what temptations they often have to go through! What opposition and hostilities they often meet with if they wish to marry a native pastor or student from our Malua College! It seems marvellous to me that we have only so few disappointments, and that the majority of them do remain true and faithful. About forty of our old girls are now happily married to native pastors, and six have followed their husbands to the Ellice and Gilbert Islands and New Guinea, to help them to spread the light of the Gospel in those dark places.

Miss Ffrench's and Miss Jolliffe's letters tell of continual progress, and now my longing goes out to Tutuila, that most neglected of the three principal islands, far behind Upolu and Savaii in civilisation, owing to its isolated position and to the irregular residence of English missionaries in later years. Mr. Cooper, who has been stationed there now for the last six years, has had hard, uphill work, and has always advocated, as a means of progress, the establishment of a girls' boarding-school on that island. During my visit to Tutuila in 1896 I learnt much of its backward condition, and there and then I vowed that, if God would permit me, I would use all my energy, during my coming furlough, to persuade the Directors at home to send me out to Tutuila to start a new school on that island. To my great joy and surprise I found quite willing ears for my new scheme. It was our Foreign Secretary (Mr. Wardlaw Thompson) who had pleaded Tutuila's cause before I reached home. He and Mr. Crosfield realised, during their visit to Samoa, what a blessing such an institution would be on that island.

And thus the Lord's work continues to grow in our beloved Samoa. The demons of war may be let loose again for a season, disorder and lawlessness may apparently check the growth of mission work for a while, yet the seed of the Kingdom of God, planted in Samoan soil nearly seventy years ago by John Williams and other noble men, has grown already into a considerable tree, and no storm, however severe, nor any earthly power, however strong, will be able to injure it, for it is firmly and deeply rooted in the word of God.

The future effects and results which this new educational work of our Society among the girls of Samoa will produce will be like the grafting of a noble branch on the old tree, increasing its strength, multiplying its fruit, and making it of a nobler quality.

MISSION WORK AS IT IS: AN UNROMANTIC RECORD.

By Miss Theobald, of Mangari.

PERHAPS I shall best succeed in giving you a true conception of missionary work if I take a page from my diary, merely adding a few notes where explanation seems called for. It is the record of an ordinary week of village pioneering work which is still very much in its beginnings, but I give it as it stands. I have chosen a week in April, when the weather is beginning to be very hot; the *punkahs* are in full swing night and day, and our outdoor work has to be done early in the morning.

Sunday, April 24, 1898.—"Bazaar Sunday-school." We have Sunday-schools for women and girls at all the stations, and the one held in Mangari village I generally take myself at 7 a.m. About thirty women and children attend, and the International Lesson is taught very simply in Hindi. "Service with women." I have a service with the women who are in our "Home for enquirers and friendless girls," which has been established at Mangari. "Afternoon service at Bara Ganw; subject, Forgiveness, Matt. 18." My brother and I take these services for men in turn at all the stations. "Six o'clock, children's prayers." The little children of the home come to say their prayers. The mothers bring them that they may learn to take this duty upon themselves; the older children repeat a few simple words after me, and the tiny mites kneel on my lap and listen to me, learning perhaps just to say Amen. "English mail in; nothing for me; music" (a solace here I find); "fierce loo" (hot west wind), "temperature, 90 in the evening in the house."

Monday, April 25.—"Went to Bara Ganw," a drive of five miles in pony cart, starting at 6 a.m., for village preaching with teachers Alma and Jaima, who work the villages round their centre. "Did accounts in afternoon; children for prayers at 6; prayers with women at 7."

Tuesday, April 26.—"Did accounts in morning." Nine separate accounts to keep means a good deal of book work. "Afternoon, visited Pindra school." Pindra out-station is five miles distant. The schools are held in the afternoon;

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from 3 to 5 is the best time to get village girls. "Evening, children's and women's prayers."

Wednesday, April 27.—"Went to Palhipati"—out-station six and a half miles distant over rough road; village preaching with the Bible-woman living there. "Wrote to Mr. Thompson *re* a new lady." For a colleague; she has not come yet. "Weighed spinning." The women of the home spin wool for coarse country blankets, also woven on the premises. Their work is examined and entered by weight to the account of each one separately; a certain amount is deducted for food, the women take turns in cooking for all from a general store, and their earnings above that sum are their own. "Prayers with children and women in evening."

MISS THEOBALD'S BIBLE-WOMEN.

Thursday, April 28.—"Out with Grace"—village preaching within walking distance of Mangari. "Wrote for the mail to —— five letters. Prayers at 6 and 7; music."

Friday, April 29.—"Went to Pindra"—village preaching in district of Pindra. Evening, "Workers arrived from out-stations for special united services; plenty of arrangements to make!" Housing them all. "Prayers." "Annie writes that she has got scarlet fever." My sister at Bhiwani in the Baptist Zenares Missions; she caught the fever from an infected newspaper from England.

Saturday, April 30.—"Christian Endeavour Consecration Meeting at 7 a.m.; elected new officers. Monthly payments to teachers and servants, weighed spinning for half week, and received blankets from weaver." The weavers are Hindus of the shepherd caste; they are paid strictly according to measurement and quality of work. "Piecework" in our industry seems to be the only plan for teaching honest, self-supporting labour.

My plan of work, you see, is on Monday, Wednesday, and Friday to visit the out-stations. Tuesday and Thursday to devote to Mangari. Tuesday to the two hours' school in the women's home in the early morning (compulsory education), and in the afternoon to visit the girls' village schools in turn. But the "plan" often has to be turned about or ignored, for unforeseen things occur. There is often illness and anxiety with so many women and children, some of whom will always be delicate and weak from their sufferings through the famine. Still, in order to give a fair amount of time to all, I have found it a great help to have some method.

A DOUBLE FAMINE.

BY MISS STEVENS, OF MIRZAPUR.

IT is early morning in Mirzapur in the rainy season of the terrible famine year, 1897. The rain, which had been so scanty during the last two years, has come down in good earnest this year, but too late for hundreds, who have died or have been reduced to the lowest depths of poverty because they could not plough or sow their fields, or pay the high price now demanded for rice and other grains on which they live.

Even before we leave our rooms on this September morning we have heard outside the cry, grown painfully familiar by its frequent repetition: "We are dying of hunger!" and we come out to find a little crowd of emaciated, dirty,

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starving people who have heard that here they may find help. We talk to them one by one, send some off to the Government poorhouse, where they will be provided for; give to some who are fit for it some light work to do, and to others clothes or pence to get food; and dismiss those who look fairly well-to-do or whom we believe to be impostors. Someone brings up a poor child who has been found alone by the roadside, or wandering in the streets of the city; we can see that it has been for weeks or months slowly starving, living upon an occasional handful of hard grain given it by some kind soul. We ask about the father and mother, and receive the answer: "Dead"—one some months ago, the other only last week. We gladly take in the poor child and give it over to the kind matron of our Orphanage to be washed and clothed and fed. The Orphanage is already full of such children. some getting better and stronger and able to play about, others only just admitted and needing much care. In this month of September we have admitted on an average one new child every day. When we go in to see this large family, we are told, "So-and-so is worse," and we go to see if anything can be done, only to find that the child has only a few hours to live and will soon be where "they hunger no more neither thirst any more"; for He who sent her to us that she might have for a few days a little care and love is calling her to Himself.

And so the day passes. Wherever we go it is the same; in the city we hear of women slowly starving in their homes rather than ask for help, having sold all they possess, even the very tiles from the roof, to get food; by the roadsides we hear the same cry: "Dying of hunger." In the poorhouses, where hundreds have been gathered by Government, we see many for whom the help has come too late, and who, although they can now have as much food as they want, cannot eat it, and are dying of disease brought on by hunger and exposure.

And at night, when we are thinking of going to bed, and everything is quiet, we hear voices outside on the verandah, and when we call out, "Who is there?" a timid voice replies, and we go out into the darkness and find that some of the higher-class women, who must never show their faces abroad in the daytime, have crept up under the cover of night to ask for help. They hardly ever leave their homes, and are evidently frightened of being out at all, and tremble as they speak to us; nothing but hunger would have brought them. They tell us sad tales of their husbands and sons who have gone to some distant town to seek for work and have left them behind with the children and have not yet sent any help. We are glad that through the generosity of friends in England and in India we are able to help such as these. We give those who seem the most needy some immediate help, and take down their addresses that we may send one of our Christian women to find out about their circumstances and give them more assistance if it is needed.

So the day ends, but even sometimes at dead of night we hear the same cry from some poor creature passing slowly along the road, to beg, when morning comes, in the city "Dying of hunger, dying of hunger."

Perhaps it may be said: "That is all over long ago, why speak of it now?" I only give it as a picture of the worse famine of India—the *perpetual* hunger and thirst and striving after what does not satisfy.

Looking back over my seven years in India two things strike me—the physical famine, which one can never forget, and the spiritual famine, which is always there and is there *now*.

I well remember one day walking on a road near Benares which is considered very sacred, and along which thousands of pilgrims every year pass, thinking that by traversing its whole length they shall gain great merit I overtook a little group of people, among them an old white-haired woman, toiling painfully along the dusty road. I began talking to her, and the tears came into her eyes as she told me of her pilgrimage, and said sorrowfully, in answer to a question, that she had gained nothing by it, it had done her no good. She was evidently "dying of hunger," longing for something she had not got, and she listened attentively while I told her of Jesus Christ, who could satisfy her longings for pardon, and give her all she needed.

Another day we were travelling in a third-class railway carriage with some Hindustani women, who, as usual, were very inquisitive, and asked us a great many questions as to where we were going and what we were going to do. We, in return, asked them a few questions, and found that one of them, an old woman, was on her way back from Mecca, to which place it is the highest duty of every good Mohammedan to travel. What she must have gone through in the long journey there and back it is impossible to tell; but now she was returning tired and sad and disappointed, having spent all she had, and with not even enough money to take her as far as the railway station nearest to her village. She would have to walk a very long distance, she said. We paid for a ticket for the poor old thing, who was evidently quite worn out with the excitement of leaving her home and going to a strange, far-away place, and with all the fatigue of her journeyings; and one of our number spoke to her of the Saviour, who is always at hand, and need not be sought in any far land.

I remember, too, a Mohammedan—an educated, intelligent man, and a worshipper of the one God, but ignorant of any religion that can bring peace here and hereafter, asking us: "Is anyone ever happy when he dies?" We are constantly coming across such, who are seeking for what they cannot find in their own religion. They are "dying of hunger." Some of them do not know it; but others do, and are seeking for the true Bread. And some have found it. Many women and children who came to us in the time of famine, dying, physically and spiritually,

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have found food for the body, which has made them strong and well, and food for the soul also. Had you seen some of them two years ago and then were to see them to-day, you would not know they were the same beings. Some who came too weak to walk and dragging themselves painfully along the ground, are now walking about and earning their own living; little children, who were mere skin and bone, are now fat and strong, enjoying games, and learning quickly in the school. And the soul change is just as great: cross, disagreeable faces are softened and happy; rough, wild children have become obedient and helpful to others, and many are satisfied with the Bread of Life.

"The Lord called for a famine," and He has been glorified through it.

But these are but a handful. The hundreds outside are still dying, and *this* is not the Lord's will. He withheld the showers in those two years, but surely He is only withholding the showers of blessing until we are ready to receive them. He *has* blessed us, but we are praying for and looking out for much more. Many of our native Christians are not yet satisfied—have not yet received the fulness of the Spirit. When they do, and we all, the Christians of Mirzapur, are "filled with the Spirit," there will be an abundant harvest, and the famine will be a thing of the past. Will you pray with us for this?

THE TRUTH ABOUT SAMOA.

BY THE REV. J. MARRIOTT.

ONE misconception that prevails is that the war in Samoa is a religious war between Protestants and Roman Catholics. This is far from being the case. There is a total population in the Samoan Islands of 35,000, of which number not more than 5,000, at the outside, are Roman Catholics and the rest Protestants. There are in the army which the Roman Catholic chief, Mataafa, leads some of the leading chiefs of the Protestant Church—indeed, some two-thirds of his army are Protestants. This is an intertribal war which has been going on at intervals for hundreds of years, long before a missionary arrived in Samoa, and is due to the jealousy of the tribes.

At the Berlin Conference which was held in 1889 it was decided by the three great Powers who have treaty relations with Samoa to appoint a chief justice who should decide all differences which might lead to war among the people. The law reads as follows:—"In case any questions shall hereafter arise in Samoa respecting the rightful election or appointment of king, such question should not lead to war, but be presented for decision to the Chief Justice, and the signatory Powers will accept and abide by such decision."

In August of last year Malietoa, the king appointed by the Berlin Conference, died. The question then arose as to who should succeed him. There were three candidates in the field—Mataafa, who had just returned from an exile of five years for causing disturbance in Samoa; Malietoa Tanu, the son of the deceased king, who was then at one of the Society's schools in Samoa; and Tamasese. According to the Berlin Treaty, the question came before the Chief Justice for decision as to which of these chiefs ought to be king according to the laws and customs of Samoa. For three days the Chief Justice patiently investigated the claims of these three chiefs. He listened to advocates on each side. It was brought out in evidence that Count Bismarck, at the Berlin Conference, declined to give the sanction of Germany to Mataafa being king, because he had mutilated the bodies of Germans killed in the war of 1889. Judge Chambers was the Chief Justice who had to decide this most difficult subject. He is an American, and received the hearty sanction of the three great Powers to his appointment. They knew him as an energetic and able Commissioner of the Land Court which sat in Samoa for several years. It is the fashion of certain papers to say that Judge Chambers is narrow-minded, and has allowed his friendship for the agents of the London Missionary Society to affect his judgment in rejecting Mataafa. Those who best know Judge Chambers regard him as a broad-minded man, and a fine type of an intelligent and fervent Christian. He belongs to the Methodist Episcopal Church of the United States. He went into this difficult question with a deep sense of responsibility, and decided that Malietoa should be king and Tamasese vice-king. One of the clauses of the Berlin Treaty says that the Powers will abide by the decision of the Chief Justice given in writing. The American and English Consuls accepted this decision, and were prepared to uphold it. The German Consul would not accept it, and this led to the disunion of the Consuls and the disastrous war which has gone on since the beginning of the year. Had the Consuls been united in upholding this decision, there would have been no serious disturbance such as there has been. To me it seems most extraordinary to read in the papers that Judge Chambers, who has hitherto borne such an unblemished character for his just and impartial dealing, should have decided in favour of Malietoa and against Mataafa because of his friendship with the Society's agents in Samoa. It is an unworthy slander against a most worthy man.

The last news from Samoa is that Mr. Newell, one of the missionaries of the Society, has given up a school in the Malua Institution for a hospital, and that he is treating nineteen seriously-wounded soldiers of Mataafa's army. Also that over a thousand women and children, the wives and children of soldiers in Mataafa's army, have taken refuge for some weeks in Malua during the bombardment of the villages by war-ships. Mr. Newell says that it is a slander to say that he and the other missionaries of our Society are partisans, and appeals, as he says, to the logic of facts to disprove this.

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Personal Notes.

CHINA.—Miss Wells, after seven years of faithful and successful work at Canton, left Hong Kong, on April 18th, for a holiday in Australia. For two weeks before she left there were, we are told by Miss Neal, "weeping parties" every day. Miss Wells received over 300 presents, varying in value from half a dozen eggs from a poor slave girl to a handsome screen presented by the Chinese Church members. "Had she been a missionary of fifty years' standing, I do not think she could be loved more or receive more honour," adds Miss Neal.—A new edition of 3,000 copies of the Rev. Jonathan Lees' hymn-book has just been issued, and two further editions of 5,000 and 4,000 respectively have been ordered. The book contains 437 hymns, six-sevenths of which were written by Mr. Lees himself.—The Rev. T. Bryson has been visiting Mongolia, and reports good progress since he was there ten years ago.—The colleagues of the Rev. A. D. Cousins, who has felt compelled to return to this country—for a time, at least—testify warmly to the fact that the work at Wuchang has prospered in his hands. The Rev. Arnold Foster and Mrs. Foster have agreed to transfer their services to Wuchang in the meantime.—Dr. Griffith John and Messrs. Sparham and Greig left Hankow, on April 24th, for a journey into Hunan, accompanied by Mr. P'eng and two braves sent by the officials to accompany the mission party. The account of their visit will be awaited with great interest.—The Rev. A. Bonsey met with an accident recently while travelling, and broke two of his ribs. Happily, Dr. Wills was with him at the time, and no serious harm has resulted.

MADAGASCAR.—The ill-health of Mrs. Peill has rendered a return to England necessary. The Rev. J. Peill will accompany his wife.—The Rev. T. T. and Mrs. Matthews and Miss Matthews, the Rev. A. S. and Mrs. Huckett, and Mrs. Collins are also on their way to England on furlough.

AFRICA.—The Rev. Roger Price and Mrs. Price have reached Kuruman. As they passed up country they were greatly cheered to see that there had been good rains everywhere and to find the people much more hopeful.—The serious state of the health of the Rev. C. D. Helm early in May necessitated his removal to Buluwayo to be under more constant medical care.—Mrs. A. J. Wookey has been dangerously ill from fever at Molepolole.

SOUTH SEAS.—The last mail from Samoa reported the safety of all our friends. Miss Ffrench and Miss Jolliffe had found it expedient to remove the girls under their charge at Papauta to Malua. A later mail reports their return to Papauta.—The Rev. J. H. Holmes has been visiting some of the unexplored inland districts of New Guinea. The "romance of missions" is not at an end in New Guinea, at any rate; and Mr. Holmes will some day have a fascinating story to tell.

FROM THE SECRETARY OF THE WATCHERS' BAND.

I AM sorry that the letter from the members of the Chi Chou Watchers' Band to their fellow-Watchers in England was crowded out of last month's CHRONICLE. It was read at the Annual Meeting in the City Temple, and since then at several local branch meetings. I know of three or four "greetings" from Watchers which have already been despatched to Chi Chou in response, and I hope many more may follow. The letter will be found on page 177.

ALTHOUGH the Watchers' Band is a prayer union, pure and simple, and it is well to reiterate this fact from time to time, we cannot but feel thankful when we hear of Watchers putting their prayers into action, and by additional effort or self-denial practically helping the Society's work. The branch at Queen's Park, Harrow Road, by means of the penny-a-week system (which need not encroach at all upon the regular yearly subscription), has undertaken the support of a native worker in South India, and has guaranteed £10 a year for five years. This evangelist will thus be their representative in the mission-field, and surrounding him with earnest prayer and practical interest, what may he not be enabled to do, with God's blessing, for the extension of the Kingdom?

SPECIAL CALL TO PRAYER.

THE Society is in need of TWO workers at the present moment—(1) a strong, devoted, fully-equipped medical man for Central Africa, to take the late Dr. Mather's place; and (2) a married schoolmaster for the Tereora School in Rarotonga, South Seas. Will all our Watchers please pray earnestly that God will send us these two men—men after His own heart—and let us all look for the answer to our prayers?

NEW PUBLICATIONS.

A LITTLE booklet, by Mrs. Hallowes, entitled "Pains in Prayer," is now in the press, for free distribution; also a list of the names and addresses of all branch secretaries will be issued shortly, with the object of simplifying the transference of members.

NEW BRANCHES.

Branch.	*Church.*	*Secretary.*
Hitchin	Queen Street ...	Mrs. Walter Smith.
Greenhithe	—	Mr. F. C. Wheatley.
South Woodford ...	George Lane ...	Miss H. Clemson.
Rock Ferry	—	Miss Lewis.
Shanklin	—	Miss G. Morris.
Uttoxeter	—	Mr. N. Williams.
Stonehouse	—	Miss M. Prout.
Battersea	—	Mr. J. F. Nicholson.
Nottingham	Addison Road (revived)	Miss E. Wyer.

JESSIE M. BALGARNIE.

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Notice to the CHRONICLE'S *"Own Correspondents."—The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the* CHRONICLE. *Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.*

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

DR. GRIFFITH JOHN'S LATEST.

NOT many months pass without some important news from Dr. Griffith John. This month he sends us an account of the opening of the new High School at Hankow. Special services were held on the Sunday (April 9th), at which Mr. McFarlane, headmaster of the school, and Dr. John preached, and on the Monday the school was opened for the first time. The Committee had fixed forty as the maximum number of scholars who could be admitted, but when the applications for admission numbered *over a hundred* it was decided to stretch the limit a little and admit forty-seven. Of these twenty-five are Christian boys and twenty-two heathen, and Dr. John is glad to be able to say that the Christians are among the finest both in appearance and ability. "It is a *genuine Christian school*, and I feel sure that a strong Christian influence will pervade it and flow from it." The heathen boys all pay full fees, and some of the Christians do the same; others, who cannot afford this, have been admitted on reduced terms, but no one pays less than twenty-four dollars a year. Surely Dr. John will be satisfied now for a while! But, no! At the end of his letter he warns us that "this is only a beginning. Hankow is growing rapidly, and is already the chief native mart in China; before very long we shall require room enough for *at least five hundred* students!" However, the Central China High School is at last an accomplished fact, and Dr. John adds: "I cannot think of it without blessing God from the bottom of my heart. *Praise the Lord!* That is a bit of Methodism, but I cannot help it."

JOY AND SORROW AT SHANGHAI.

MISS BOVEY writes of the great joy which she is finding in her work, especially in the Sunday Bible-class, which she conducts with the help of the Bible-woman. "We believe that women have been led to Christ through the class and have become real Christians. Last week we had the joy of receiving three new active members in our Women's Christian Endeavour Society, two of whom were recently baptized. A few days ago I was telling the women about the Saviour's love and compassion. When I told them that all the people did not receive Him when He was on earth, but rejected and crucified Him, one woman exclaimed: "Oh, what a pity! What a pity! How could they do it?" Miss Bovey pleads for the establishment of a girls' training school in Shanghai, to train the girls to become good, useful Christian women, fitted to teach or to become the wives of our teachers and preachers. In view of the brightened prospects at Shanghai, and of the recent determination of the Directors to do something at last for educational work there, it is very sad to hear of the breakdown of the Rev. E. Box and of the illness of Mrs. Bitton. Happily, Dr. Muirhead seems as strong and vigorous as ever.

CONFERENCE AT KINGSHAN.

THE Rev. Arthur Bonsey sends an interesting account of the first Kingshan Conference. "The Conference was not large in numbers, only about twenty-six being present. No special modifications of the Christian Creed were decided on, and no notice was taken of many questions which are the topics of the day in other parts of the world. But day by day for a week these men, who five or six years ago were ignorant of Christianity, spent many hours in devotional exercises, in Bible study, and in mutual conference on the burning questions of our part of the world, such as foot-binding, opium smoking, lawsuits, &c. One day we all went out in different directions to the villages round about and preached the Gospel of Peace in twenty or more of them. As the whole countryside was in a state of abject terror owing to persistent rumours of rebellion and war, our 'anti-rumour demonstration' (as Dr. Wills happily termed it) was very useful in calming the excitement. I am sure it made a much greater impression, and did more real good, than all the proclamations issued by the officials."

AN EARNEST APPEAL FROM A CHINESE PASTOR.

A LETTER has recently come to the Rev. J. Sadler, of Amoy (now home on furlough), from the Chinese pastor of the church at Ting-chiu. We are glad to have the opportunity of letting our readers see this letter, for its simple faith and deep earnestness cannot fail to touch many hearts. "May God give you great strength," the pastor writes, "so that you may witness for the Lord as to His doings in China in His works of salvation. May the friends at home be greatly impressed to seek the benefit of China. . . . At Hotien, the news is cheerful. During the year we have had an increase of hearers. The chapel is too small. Will God

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open the hearts of any (friends) so that they may be willing to use their money for the Lord, seeing we know that God's money is all put into the hands of men so that, at the proper time, they may gladly give it out for His purposes. We trust in Him to work His holy will. If you use this news for the information of the friends at home, I have faith to believe that God will accomplish what we hope for, and supply this need at Hotien. Four hundred dollars would provide an ordinary chapel. To-morrow I am going to start for Ting-chiu with my family. Please pray for me that I may be whole-hearted in the Lord's service. In the prefectural city there are various forms of new work. May all be carried out according to the mind of God . . . . Please take every opportunity to earnestly speak with the Society as to Ting-chiu, so that sympathy may be shown to us. We want an ordained missionary, a doctor, and young ladies to work in establishing Christianity in Ting-chiu. If the Society be unwilling to assist, there will be serious trouble. If assistance be given, the advantage will be exceedingly great. In regard to this matter do not speak *lightly* to the Society. You must use great seriousness and diligence, and take pains with the Directors so as to put the matter before them."

LETTER FROM THE CHI CHOU WATCHERS' BAND.

THE following is the letter referred to in the Watchers' Band Notes, p. 175:—"The members of the Watchers' Band in connection with the London Mission at Hsiao Chang, in the district of Chi Chou, salute all your excellencies of the Watchers' Band of the London Mission in England. We respectfully inform you, separated as we are East and West, it is scarcely possible that we can see one another to our advantage, and so our hearts experience grief and sorrow. But from the time that we were favoured by your honourable Band establishing this Society for prayer, it made all our hearts as one with mutual intercourse. Hearing this excellent idea we most deeply and respectfully agreed. We joyfully followed and gladly joined the Society. Now, although our bodies are in different places, separated by 10,000 miles, so that we cannot speak out all that is in our hearts and joyfully express the thoughts that gather there, yet our hearts can unite in the presence of our Lord, setting forth our 10,000 ideas as though but one, obtaining the answer to our united voice and to that which our united breath requests. We may with one heart serve the Lord, and share the advantage of mutual intercourse. Thus the happiness of intercourse by letter becomes like that of pleasant converse face to face. At the present time there are about 200 members of the Chi Chou Band all praying according to the scheme, perseveringly seeking a blessing on its objects, and by no means forgetful. We hope that on every opportunity for prayer your honourable Society will not forget us, but pray for us in Chi Chou. May the Chi Chou Band, relying on your prayers, daily show progress, and all our virtues continually be strengthened. This is our joyful hope for which we look. We set forth this letter respectfully desiring the peace of the whole Watchers' Band, and may God the Heavenly Father and the Lord Jesus Christ constantly bestow grace and peace upon you. Amen."

INDIA.

A HINDU CEREMONY.

ON Sunday, May 14th, for the second time, a large number of Hindu singing parties went at midnight to the temple of Kálighát, Calcutta. The hymns sung would, for the most part, be in honour of Hari or Krishna, although offered at the shrine of Káli. The black image, with its three, staring eyes and lolling, golden tongue, was freshly and gaily decorated. It is said that the choirs numbered 150 with their drums and cymbals. The illumination was heightened by the free use of acetylene gas. The avowed object was a service for the removal of plague from the city. The Mohammedans, too, have had their processions, with singing, for the same purpose, though they were less pretentious and more local. The Hindu ceremonies are an outcome of the revival of Krishna worship, not merely in connection with the Benares Hindu College Movement (see page 163), but in a general way in North India. In Bengal, Krishnaism is being associated in the case of many with the worship of Chaitanya, or Gauránga, who lived 300 years ago, and is regarded as the white incarnation of the black Krishna—Gaur meaning white, and Krishna black; or, to put it more in accordance with fact, the light yellow of the Aryas and the black-brown of the Indian aborigines. J. P. ASHTON.

MADAGASCAR.

OPENING OF THE NEW COLLEGE AT ANTANANARIVO.

MR. SIBREE sends an account of the opening of the new college at Antananarivo:—"Although the work of the college was commenced in the new building early in January of this year, there was no formal opening until a few days ago. For several years past it has been customary to have a reunion of old students and their wives on one of the mornings of the week in which, every six months, the meetings of the Imerina Congregational Union are held. So it was decided that when these meetings came round in April, the usual students' gathering should be combined with a dedication service. This intention was carried out, and on Wednesday morning, April 12th, a very pleasant meeting took place. The hall on the upper floor, which will hold comfortably about 120 people, was quite filled with the present students and their wives and with many of the former students who are settled as evangelists in the nearer portions of the

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central province. Almost all the members of the L.M.S. and Friends' Missions were also present.

After praise and prayer, the principal of the college, Rev. J. Sibree, read a brief history of the college and its work, as well as notices of the former tutors, both English and Malagasy. The Rev. W. E. Cousins, M.A., then delivered an instructive address on the word 'pastor,' now, in its French form, 'pasteur,' becoming very familiar to the Malagasy; and pointed out the meaning of the word, and the duties of the office. Mr. H. E. Clack, of the F.F.M.A., next addressed brotherly and cheering words of congratulation to the tutors, and expressed his sense of the value the college had been to his society in training some of the best evangelists in their district. And then the Rev. J. Pearse, with his happy style of illustration, gave a very telling address, urging the students to strive after a high standard of excellence and fitness for their work. One of the native tutors, Rabary, then, in the name of old and new students, thanked Mr. Sibree and the Directors of the L.M.S. for having provided so convenient and suitable a building for the work; and lastly, an elderly evangelist, one of the original forty-one students who offered themselves for training at the commencement of the college classes in 1869, said a few words, recalling the old times and the old tutors. Tea and cake were then handed round, and opportunity was given for conversation; and so terminated a very encouraging day in the history of this part of the L.M.S. work in Madagascar. With great interest the old students inspected the classrooms, the hall and its store of French maps and Viennese pictures, and other appliances for instruction; and especially the collection of native literature, editions of the Malagasy Bible and Testament, and of the hymn-book, &c., which now enrich the college library. And very hopefully do the principal and tutors look forward to a new period of work in the new building." (For a description and photographs of the new college, see CHRONICLE, April, 1899.)

SOUTH SEAS.

THE SAMOAN CRISIS.

WE would call special attention to Mr. Marriott's attempt (p. 174) to remove certain popular misconceptions as to the Society's relation to the contending parties in Samoa. The missionaries have throughout maintained a strictly neutral position, and the most recent letters show that the mission premises have been turned into "cities of refuge" for both parties alike. Thus Mr. Newell writes: "When the men-of-war began to shell the villages west of Apia, women and children and old men fled for refuge to Malua, and I felt compelled to accede to their piteous cries for shelter and protection. They were chiefly Mataafa's camp followers, and the numbers quickly increased until we had some 1,200 people in the compound over and above our ordinary population. On Monday five of Mataafa's wounded warriors were brought to me for treatment, and subsequently eight others were brought in. As soon as it became evident that the war would be indefinitely prolonged, I constituted myself Governor of our 'City of Refuge,' and issued sanitary and other very necessary regulations. . . . On Easter Sunday we held the Lord's Supper, and no less than 595 participated in that solemn and impressive feast."

Mr. Newell is bearing up well under the great load of responsibility which thus rests upon him. He writes: "One cannot but rejoice that opportunities are given us for preaching Christ to so large a number of people. Services have been held daily in the ambulance, and every other day the Jubilee Hall has been filled with devout worshippers who have earnestly united with us in prayer for Samoa. Surely these prayers are not in vain! We know they are not, and we take comfort and joy, remembering that during the fourth week of each month the 'Watchers' all over the world are specially remembering us. On Sunday mornings I have preached to overflowing congregations, and in the afternoons our Samoan pastors have preached. To me these services have been most helpful, and I have rejoiced with joy unspeakable, as on every occasion I have heard the Gospel preached in purity and power by my Samoan brethren."

CORRESPONDENCE

MISSIONARY FERVOUR.

DEAR SIR,—We hear a great deal in these times about missionary enterprise, missionary work, and the like, but what does it really mean? We rejoice in the fact that there are a number of magnificent institutions which have for their object the extension of the Redeemer's Kingdom in the world, and that we have amongst us hearts that have been stirred and souls which have been quickened into a newness of life as regards the claims of Christ on the one hand, and of the world on the other. Yet there is room for the inquiry whether Christians as a whole are really alive to the sense of their duty in this matter. I have an irresistible conviction that the something lacking is not organisation, not even a fuller exposition of the claims of the heathen world, nor zealous men and women ready to sacrifice their lives for Christ on the mission field. No; the great lack is *missionary fervour in the rank and file of our Churches.* We have men and money more than we know of, we have the glad tidings of the Gospel of the Son of God; but these must be utilised and applied. The finest machine in the world is absolutely useless apart from the application of the power by which alone it serves the purpose for which it is constructed. Talent, money, yea, even the Gospel itself, unless applied and utilised, is unavailing in the presence of

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the world's great need. Then what is fervour? It is not emotionalism. That feeling has a place, no one for a moment would deny; but we must take care that we do not give it a larger place than is needful. A foundation, the essence of which is emotion, will not bear the superstructure of missionary fervour. It is too unreliable—"feelings will not stay." There are many good people whose interest in Foreign Missions depends upon their feeling, almost, if not entirely, and who, when moved by a soul-stirring appeal, contribute generously to our funds, and as quickly relapse into their former indifference. Doctors tell us that excitement is not good; and missionary excitement, above all others, is more likely to be injurious than beneficial. We must not, therefore, get excited in missionary concerns.

Nor is missionary fervour to be based upon results already achieved on the mission field. God in His infinite goodness has been pleased to give us some evidence of the result of labour for Him. We are thankful for it, because it witnesses to the truth that His "word shall not return unto Him void." But we must guard against laying too much stress upon these results. Let us never forget that the pioneers in the mission field exercised a faith which, perhaps, was stronger than ours is now: they had to prepare the ground ere they sowed the seed; we have to a very large extent the ground prepared for us. Others laboured, and we are entering into the fruit of their labours. It should be a comparatively easy thing for us to believe, because we have unmistakable tokens of the success of those who have gone before. Let us use these tokens, but not abuse them by laying too much stress upon them, remembering that "the harvest is the end of the world."

We have considered what this fervour is not, let us now think about its positive character. One of the fundamental elements of missionary fervour is *intelligence*. We must have a clear conviction that the evangelisation of the world is not a scheme of man's devising, but that it originated from God Himself. It therefore bears the impress of Divine authority. It is essential that we keep this in view if we would be fervent. There is not the least justification for two opinions on the matter. The command from the Father, brought to us by the Son, is imperative: "Go ye." If we set it aside, we cannot vindicate our Christian profession.

It is one thing to have a conviction, it is another thing to have the courage of it and to use it to its utmost. Most Christians have a coat of conviction on this missionary question, and even venture to countenance missionary work; but beyond this there is little sign of real interest. Strength and courage of conviction, if they exist, are not *en evidence*. To be cool and calculating is desirable, no doubt; but coldness and calculation are not designed to win the world for Christ. Our minds must be brought to a white heat in this matter if we would hasten the day when "Christ shall reign." Then let us be ardent, zealous, earnest.—Believe me, yours sincerely,

J. BERTRAM RUDALL.

Wotton-under-Edge, Glos.

THE LARGER HALF.

DEAR MR. EDITOR,—At several of our anniversary meetings last month mention was made of the fact that a very large proportion (two-thirds, I think it was) of the members of our Congregational Churches make no contribution whatsoever to the funds of the L.M.S. beyond the occasional coins which they may drop into the collection box. It was rightly felt that this constitutes a very serious state of things. It means that *the Society is not in touch with the Churches* as it ought to be, and until it gets into touch with these two-thirds it will remain crippled and unable to enter into the open doors through which such urgent appeals perpetually come.

Now, Sir, it seems to me that the question which, almost above all others, ought to engage the attention of the Secretaries and Directors of our Society is this—*How can these two-thirds be reached?* It is because I think I can point to a possible solution of this problem that I have ventured to write this letter.

The Secretaries complain—and, no doubt, the complaint is a just one—that it is impossible to reach these friends from the Mission House. They do not see our literature, they do not read our reports, they do not attend our meetings; in short, the Mission House seems to have no point of contact with them. *The key to the position is in the hands of the remaining one-third of the members of our Churches.* These are in close touch with the Mission House, and in equally close touch with the two-thirds who at present are not interested in missionary work. If we who care and know will only take the trouble to make a wise and earnest attempt to communicate our knowledge and our sympathy to those members of our Churches who stand in the ranks of the two-thirds, the troubles of our Society, I venture to say, will be at an end. It can only be done by personal and prayerful effort; but the Society will no doubt only too glad to help by supplying suitable literature for distribution. Mr. Thompson's eloquent appeal, entitled "The Responsibilities of a Great Heritage," is perhaps the best available leaflet for the purpose, and there must be many in our Churches who have not yet read it. It might be well to issue one or two new leaflets specially for the purpose of reaching the two-thirds. Perhaps the summer is not the best time for taking up this work; but I hope that in the autumn and early winter we may see a vigorous campaign started.—Believe me, dear Mr. Editor, sincerely yours,

A VOLUNTEER.

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M. LOUIS JALLA, of the Paris Missionary Society, writes from Shesheke, on the Zambesi, that the Chief Litia and his wife continue faithful to the profession of Christianity which they made in 1894. "We very much enjoy having them as neighbours. They welcomed us with the greatest cordiality on our arrival, presented us with two cows, and supplied us with milk during the first three months. Their Christian conduct greatly displeases some of the native magnates—for example, Mokwae, of Nalolo, who thinks it unworthy of a prince to have only one wife. We see a great deal of them; they spend an evening every week with us and our people in learning hymns. They often come, too, for a little recreation. We play some games of dominoes or loto with them, and they are as pleased as children." On the other hand, Lewanika seems to become more and more hostile to Christianity. He has expressly forbidden his wives to attend the Christian services, and is again giving himself up to pagan practices. His great absorption is to amass as much money as possible; he has a dream of travelling to England, like Khama, whose piety he is very far from possessing.—*Journal des Missions Evangéliques.*

M. WARNET, French Protestant missionary in Mahereza, in Madagascar, writes:—"The situation is greatly improved from what it was ten months ago, when the churches were completely empty and deserted. But what an immense work remains to be done! The régime of official religion, which prevailed in the time of the queen, when the government obliged everyone to go to church on pain of fines or even of the stick, has done immense injury to the churches of Madagascar, and now that the Malagasy are no longer compelled to have a religion, the greater part of them have none. The English missionaries constantly protested, but too frequently in vain, against these methods of coercion, for which the Hova Government was alone responsible."—*Journal des Missions Evangéliques.*

AT the annual meeting of the Paris Missionary Society, a pastor from the Provinces expressed the gratitude which pastors in the country owe to the Society. "We thank you in the first place," he said, "that you have asked us for money. Who can tell the good which has resulted from this? The peasant, who only knew how to save, now knows how to give. How many lives have been beautified and enlarged by sacrifice! You have enabled us to make a little social revolution in the country. And we thank you also that you have furnished preachers of the Gospel with facts which prove the necessity and the possibility of conversion. We have great need of them, we who are pastors; and when our heart fails us, we find strength and consolation in reading your journal, which is being read increasingly in our country churches. In our church, until quite lately, no one believed in the possibility of reclaiming a drunkard. What a joy, therefore, it was to me when I could relate some of the facts which I have learned from you."—*Journal des Missions Evangéliques.*

ANNOUNCEMENTS.

ARRIVALS.

DR. ELIOT CURWEN, MRS. CURWEN, and child, from PEKING, NORTH CHINA, *via* America, May 13th.

The REV. J. and MRS. GOOD, from KANYE, SOUTH AFRICA, at Southampton, per steamer *Moor*, May 20th.

DR. LAVINGTON HART and MRS. HART, from TIENTSIN, NORTH CHINA, *via* America, May 27th.

REV. A. D. COUSINS, MRS. COUSINS, and family, from WUCHANG, CHINA, at Plymouth, per steamer *Australia*, June 3rd.

DEPARTURES.

The REV. J. RICHARDSON, appointed to BECHWANALAND, SOUTH AFRICA, embarked per steamer *Thermopylæ*, for Cape Town, June 6th.

MR. A. D. PURVES and MRS. PURVES, returning to FWAMBO, CENTRAL AFRICA, embarked per steamer *Ifafa*, for Chinde, June 7th.

BIRTHS.

PEILL.—At Hsiao Chang, North China, on April 15th, the wife of Dr. Arthur Peill, of a daughter (Winifred Muriel).

CARNEGIE.—At Centenary, Matabeleland, South Africa, on April 25th, the wife of the Rev. D. Carnegie, of a son.

MARRIAGES

GREEN—JONES.—On April 27th, at the Congregational Church, Gwersyllt, Wrexham, by the Rev. W. Thomas, pastor, the Rev. D. D. Green, of Madagascar Mission, to Amelia, elder daughter of Mr. Thomas Jones, Inkerman House, Gwersyllt.

EVANS—WILLIAMS.—At Ynysiwyd Chapel, Aberdare, South Wales, on June 7th, by the Rev. R. E. Williams, Aberdare (father of the bride), assisted by the Revs. David Evans, of Burry Port; Penar Griffith, of Pentre, Swansea; and John Prichard, of Tonyrefail; William Evans, of Aberdare (missionary-designate to Madagascar), to Maggie Williams.

DEATH.

HUTCHIN.—On March 28th, at Rarotonga, South Seas, Evan Newman, the youngest son of the Rev. J. J. K. Hutchin, in his eighth year.

ORDINATIONS.

MR. FRED W. DENNIS was, at the Bar Congregational Church, Scarborough, on Monday evening, June 5th, publicly ordained as a missionary. He has been appointed to Madagascar, to which place he will shortly sail. The Chair was occupied by Rev. F. Hall, pastor of the church. The Rev. C. Jukes, of Madagascar, described the field of labour. The questions were asked by the Rev. A. Goldsbrough and answered by Mr. Dennis in a clear and capable manner. The Rev. J. W. Holdsworth offered the ordination prayer, after which the Rev. Principal Whitehouse, of Cheshunt College, delivered the charge.

On Wednesday, June 14th, MR. V. A BARRADALE, B.A., of Mansfield College, was ordained as a missionary to the South Seas. The Rev. Principal Fairbairn presided and delivered the charge. The Rev. J. Sadler, of Amoy, China, read the Scriptures and offered prayer. The field of labour was described by the Rev. R. Wardlaw Thompson, Foreign Secretary; Mr. Barradale made a brief statement, and the Rev. G. T. Sadler, B.A., of Wrexham, offered the ordination prayer.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Joint Foreign Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

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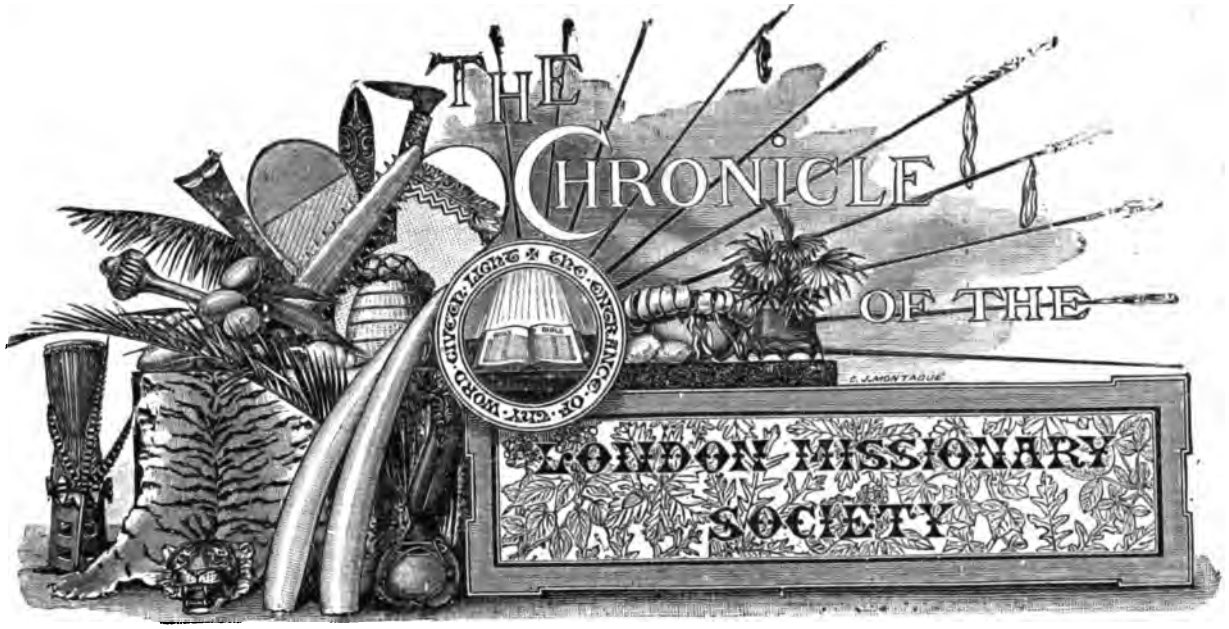

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THE WORKING OF THE HOME COMMITTEES.

By Mr. A. J. Shepheard, Chairman of the Finance Committee.

THERE are the following six Home Committees:—1. *Funds and Agency.* 2. *Finance.* 3. *Literature.* 4 and 5. *Examination for Men and Women.* 6. *Consultative.*

1. *The Funds and Agency Committee.*—The duty of this Committee is twofold. It deals with the claims of retired missionaries, and of the widows and children of deceased missionaries, and it directs the work of the various agencies.

The first class of duties is extremely interesting but often painful—interesting by reason of the fact that the great services rendered by our missionaries and their families are directly brought before the Committee, in connection with the revision of grants; painful, inasmuch as the inadequacy of the sums voted is often only too apparent. Still, the Committee does the best it can under the circumstances, and the annuities are as far as possible distributed on principle and according to a scale agreed upon, no preference being shown to one individual over another.

With regard to agencies the difficulties of the Committee are great. The ground it has to cover is large, and the claims of other societies, and other work, press upon the friends of the Society.

Our readers have no need to be reminded that the applications from the Society are constant and urgent.

But still, while many churches, districts, and individuals are stirred to earnest and hearty support, others have never yet given to the Society's work and claims the consideration they deserve.

How this latter class is to be reached is a matter engaging the constant consideration of the Committee. New plans and devices are always being tried, but at present with only partial success.

2. *The Finance Committee.*—The Committee meets weekly to sign cheques, and in doing so, it has to see that no cheques are drawn except for accounts which have been properly ordered and vouched. It is charged with the responsible duty of looking after the investments of the Society, and it deals with all points which may arise in connection with legacies, and with offers to give money to the Society on annuities.

Otherwise its powers are very limited. It has no duty in connection with raising funds, nor has it any power to control expenditure.

But once a month it presents to the Board a statement

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of the general financial position of the Society, and this affords an opportunity for calling attention, on the one hand to the necessity for further receipts, or on the other hand to any retrenchment which seems imperative.

3. *The Literature Committee.*—This Committee attends to the preparation and issue of the *Chronicle*, *News from Afar*, and the Annual Report; also to the distribution of "occasional" pamphlets, letters, &c.

It has recently been charged with the very interesting and special work of publishing the two volumes containing the history of the Society, as edited by Mr. Lovett, and this opportunity is taken of suggesting that all who have not yet obtained copies of this valuable and interesting work should do so at once. Their knowledge and their zeal will be much quickened by its perusal.

If the thought occurs, "Surely this Committee is inconsistent in its action, inasmuch as sometimes friends are overburdened with literature and sometimes are not sufficiently supplied," let it be answered that it is inevitable that the views of the Committee should vary from time to time according to its constitution, and according as the necessity for economy presents itself with greater or less force.

What a satisfactory position it would be if the constituencies were not only so interested in the Society's work as to demand literature of all kinds, but also as to be willing to pay for it such an amount as would cover the expense of its issue, and leave something to spare for the work of the Society! Last year the expenditure on literature was £2,880 in excess of receipts.

4 and 5. *Committees for Examination of Candidates for the Field.*—Space prevents any reference in detail to the work of these Committees, but they are undoubtedly two of the most important connected with the Society.

No Committee gives greater time and thought to the work that devolves upon it than do these. Strict attention is given to the all-important consideration, "Is the candidate endowed with the necessary qualifications for the particular work involved?"—in short, "Is he or she called of God?" But Christian kindness and love is shown to all, and it may be safely said that all who meet this Committee, whether ultimately accepted or not, are the better for coming.

6. *The Consultative Committee.*—A few years ago a new Committee, called the Consultative Committee, was appointed, consisting of the Chairman and Deputy-Chairman of the Board, the Treasurer and Secretaries of the Society, and the Chairmen of the various Standing Committees, home and foreign. At the time of its appointment it was looked upon as an experiment, and it was therefore directly stipulated that its powers should be consultative and advisory only. Now, however, it is felt that (having been found to work satisfactorily) it should have definite powers conferred upon it, and by a recent resolution of the Board the Committee has been entrusted with the duty of dealing with routine business, and also of acting in any urgent matters which the Secretaries may put before it. It will thus save the time of the Board in details, and will also serve to harmonise the work of the different Committees.

In concluding this brief epitome of the working of the Home Committees, attention may be called to the fact that in recent years the constitution of the Board has been materially altered with a view to a broadening of its sympathies. Great advantage has been gained thereby, but the necessity for change in its mode of working has inevitably arisen.

The problem has been, how to preserve complete liberty of action and thought, and at the same time to secure continuity of principle.

Clearly the Board, as a whole, should frequently discuss the necessity for new work and new methods. Just as clearly, the general principles of the work should be continuous, and the time of the Board be saved as much as possible.

In this connection two experiments are now being tried: *First*, the creation and the enlargement of the powers of the Consultative Committee, as already described; and *secondly*, the introduction (by a general understanding only) at the first meeting of each new Board of some resolution which will raise the whole question of the Society's policy for the year. Both these experiments have up to the present been attended with success, but it is suggested that after all the responsibility for supporting the Society in its great and overwhelmingly important work remains with the subscribers and friends generally, and not with the Directors only. May the Holy Spirit so influence us all as to enable us clearly to see God's will and our duty. And may He give us strength to do that which we feel is required of us, whatever the sacrifice involved.

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PROCEEDINGS OF THE BOARD.

Board Meeting, June 27th, 1899.—Rev. W. BOLTON, M.A., and (towards the close) Mr. W. CROSFIELD in the chair. Number of Directors present, 90.

The Rev. R. Wardlaw Thompson introduced to the Board the Rev. G. MacIrvine, the Presbyterian minister and chaplain, who has resided in Mauritius for forty years. His house had been opened to many of the Madagascar missionaries of the Society during their enforced detention in Mauritius, and Mr. MacIrvine had shown his deep interest in the Madagascar Mission in many practical ways.—The Rev. P. G. Peake was returning to Madagascar, with Mrs. Peake, to the very varied work which he did before the troubles between the French and Malagasy arose. He had carried on an important industrial work for a number of years without any help from the Society. The Directors had been practically invited by the French authorities to send Mr. Peake back to start again a work which they were at one time very jealous of. They had been learning how valuable his efforts and the efforts of other missionaries had been in years past, and were now prepared to recognise in the frankest fashion the value of those services to the country.—The Rev. V. A. Barradale, B.A., and Mrs. Barradale were going to Samoa, and it was the wish of the Directors that Mr. Barradale should help in the work at the Malua Training Institution. Mr. Barradale is the son of a former missionary of the Society, who, after a very brief career, laid down his life in China.—Miss Moore was returning to Samoa, where she had already done most valuable service.—Mr. MacIrvine, in responding, said that from the days of Mr. Ellis down to the present day he had found a real joy in coming in contact with the worthy men who had been sent out to Madagascar by the Society.—Mr. Peake remarked that he had had a most prosperous career in Madagascar, but at the end of twenty-nine years' service his work had been destroyed, and the prospect of going back to Madagascar was not pleasant. —Miss Moore believed that the most difficult time for the missionaries in Samoa was before them, as the Roman Catholics had never been so aggressive and hostile as they were now.—Mr. Barradale said it had always been his desire to go into the mission-field. His father's dying prayer, written in his diary, was, "May my boy follow in my footsteps." That prayer had always followed him (the son) and had been fostered by the loving sympathy of his uncle, Rev. Geo. Sadler, of Bermondsey, and Mrs. Sadler, who had been as parents to him. His uncle, the Rev. J. Sadler, of Amoy, had also greatly helped and encouraged him.—Special prayer was offered by the Rev. T. Grear.

The Rev. A. N. Johnson referred to the sudden death of Miss Scrutton, who had been a member of the Board since 1891, and who joined the Ladies' Examination Committee three years ago. The Board had had no more intelligent or more interested member, and Miss Scrutton would be specially missed at the weekly prayer-meeting, at which she had been almost as regular an attendant as another friend (Mr. Balgarnie) who had lately been called home.

The discussion on the policy to be pursued by the Board in view of the present financial position of the Society, adjourned from the meeting on May 30th, was continued. It was finally decided to adopt no stated policy, but to deal with each case on its own merits. On this understanding the Foreign Secretary withdrew his motion.

The "Mark Clark" prizes were presented to the successful scholars from the School for Sons of Missionaries at Blackheath. In reading the list of names (which will be found on another page) Mr. Thompson alluded to the remarkable success of the school under the headmastership of Mr. Hayward.

Board Meeting, July 11th, 1899.—Rev. W. BOLTON, M.A., in the chair. Number of Directors present, 64.

The Revs. G. Cousins and W. Pierce were welcomed on their return from their Deputation visit to the churches in British Guiana, the former as representative from the Society, and the latter on behalf of the Congregational Union of England and Wales.—The Chairman and the Rev. R. Wardlaw Thompson expressed the Directors' appreciation of the services rendered by the Deputation and thankfulness for their safe return. Mr. Thompson remarked that the programme of the visit showed what hard work the Deputation had done. They had rendered a very real service to the churches in British Guiana, and their visit had been greatly appreciated. Their counsel had been most valuable, their addresses most helpful, and the whole visit had stimulated the Christian life of the community.—The Rev. G. Cousins stated that twenty-seven days were spent on the sea by the Deputation and twenty-two days in British Guiana. It had been to his colleague and himself a unique occasion, and they had done their best to use the opportunity for stimulating and encouraging the churches. He had to point out to the people that while the Society rejoiced in their Christian progress, they were no longer able to send them missionaries, nor did they think it right to do so. He further pointed out the urgent claims of the heathen world still untouched by the Gospel, and urged every church to realise that it was their responsibility and duty to evangelise the Hindu coolies at their very door. The churches with which they had to deal were to all intents and purposes simply negro churches, and embraced very few well-to-do people. On the outward journey the Deputation were warned not to trust "those negroes," or to expect any good thing among them. Although they certainly saw signs of weakness and some things that were unsatisfactory, they saw nothing to lead them to doubt the perfect sincerity of the Christian faith of the people. Where the leadership was good, wise, and strong they saw much to be proud of and be thankful for. Instead of having their faith in the churches shaken, they found evidence of the power of the Free Churches and of voluntaryism. Nothing could have exceeded the kindliness and heartiness of the reception accorded to the Deputation, and the interest taken in their visit by outsiders was most promising. Episcopalians, Presbyterians, Wesleyans, and even Roman Catholics, came to hear them, and they had packed audiences. They had come back full of hope and encouragement. In only one address, and then only in the form of a feeble hint, was there the slightest attempt to appeal to the Society for pecuniary help. The people thoroughly understood that the burden of their own maintenance was upon their own shoulders.—The Rev. W. Pierce remarked that no one could come into intimate connection with the churches in British Guiana without realising that the first

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missionaries sent to the colony were great men—men of first-rate character, and above the average in ability. John Wray, for instance, was a magnificent man, and John Smith, the martyr, was no common man. The churches were severely left alone by the planters and the official class, and race prejudice was still extremely strong. The officials were excellent men in every other respect, but their views on the colour question were too frequently affected by prejudice. The churches were the churches of the people, and he had not the slightest doubt that by and by they would reap a great advantage through having cast in their lot, under the teaching of the New Testament, with the people in their struggle for their natural rights. When gentlemen of the planter or official class brought accusations against the people, the answer of the Deputation was "they are just what you have made them." The Deputation were proud of the churches. The people were simple-hearted, by no means perfect, very poor; but poor though they were, they paid for their own religion and received no doles. They had passed through a period of desperate straits, and had withstood the greatest possible temptation. They were already making themselves felt socially and politically in the colony, and had already won a great battle against State aid. There were great fortunes made in British Guiana in the early days, and there were still large incomes reaped, but he did not know of a single public or philanthropic and religious institution which indicated any sense of the obligation of the men who reaped vast sums of money towards their poor labourers on the sugar plantations. The self-supporting philanthropic and religious institutions were the Congregational churches. These were bearing the one saving testimony in the colony, and were going to render very great service in days to come. The Board had done well in sending out Mr. Wilson to the colony to train young men as ministers.—Mr. Cousins added that the people still held in grateful memory the visit paid by Mr. Alexander Hubbard and the Rev. P. Colborne in 1883.—Special prayer was offered by the Rev. P. Colborne.

The Foreign Secretary announced the death of Mr. W. S, Leng, of Leeds, a Director, and the Board agreed that a message of sympathy should be sent to the bereaved relatives.

A letter was read from the Rev. R. Lovett, M.A., respectfully declining, on account of the pressing claims upon the Society's funds, to accept the honorarium of one hundred guineas, which had been voted by the Board as a slight expression of their indebtedness to him for his arduous labour in writing the standard History of the Society. This further proof of Mr. Lovett's disinterestedness and self-sacrifice was greatly appreciated and applauded by the Board.

The Foreign Secretary announced that, as an outcome of the discussion on extension at the last meeting of the Board, the Rev. Robert and Mrs. Dawson had offered to provide the salary of an unmarried medical missionary for the Ting Chiu prefecture, in addition to the support of another doctor in China, for which they are already responsible. Another Director had offered to provide the salary of Dr. Ernest Lewis (son of the late Rev. E. and Mrs. Lewis) in order that he might be sent to South India. The same Director had that morning placed in his hands a cheque for £500 for work in the Mount Douglas district of New Guinea. Mr. Stephen Massey had undertaken to support his daughter, Dr. Ruth Massey, and to provide for her work, as a medical missionary in Wuchang. After these announcements had been made, amid applause, the Board suspended business for a few minutes to engage in prayer and thanksgiving to God for these generous gifts, and the encouragement they had brought in a time of anxiety and disappointment.

THE SONG-PRAYER OF GOD'S SOLDIERS.

PSALM CX. 2, 3.

[Tune—"Aurelia."]

ALL hail! O Christ victorious,
The Father's holy Son!
Now is Thy guerdon glorious,
Thy promised reign begun.
Enthroned in light supernal,
Supreme by right Divine,
Thy Kingdom is eternal,
The "many crowns" are Thine.

Lo! out of Zion sending
Thy rod of saving strength,
Jehovah's arm is ending
Earth's age-long strife at length.
Thy foes He makes before Thee
The footstool of Thy throne,
Bids seraphim adore Thee
And men Thy sceptre own.

Our Priest! who ever livest
For us to intercede;
Our King! who all things givest
Beyond our utmost need;
In this Thy day of power,
O grant Thy willing host,
To be indwelt each hour,
By God the Holy Ghost.

Grant us, that meek and lowly,
From sin-born passion free,
We may have courage holy
To fight for truth and Thee.
To all, Thine armour wearing,
Give love, warm, strong, and pure,
Glad joy Thy cross when bearing,
And patience to endure.

Let youth, with eager longing,
And age, with hope renewed,
Around Thy banner thronging,
Be with Thy might endued.
Then lead us forth, unfearing,
To meet Thy foes and ours;
Till, at Thy blest appearing,
We see Thy palace towers.

JONATHAN LEES.

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OUR STANDARD HISTORY.*

THESE two handsome volumes will at once impress the beholder with the conviction that the history of the London Missionary Society must be treated with respect. But they may possibly at the same time impress him with a little terror. Even the maps and portraits may fail to win him, for illustrations such as these have neither the picturesque nor the blood-curdling charm which the missionary books of his youth taught him to hope for. Even the man of virtue who approaches the volumes with serious resolves at once realises that they are not to be read in his armchair. To begin with, they are too heavy to hold; but, in the next place, their very aspect and the aroma of earnest work that they breathe forth, demands the study chair and the serious hour. It is to be hoped that this demand will be cheerfully and widely conceded. Mr. Horne told us five years ago that he only aimed at whetting our appetites for the big book that was coming, and he taught us to expect much whenever the story of the L.M.S. should be a serious author's theme.

Mr. Lovett comes to the task with a record of many successes and with powers matured in great enterprises, but probably the task which he has now completed has been the most arduous of them all. The archives of the L.M.S. are bursting with material, and the man who will dare to assault them must be prepared to "scorn delights and live laborious days." He must be prepared, too, to sacrifice in the cause some precious portion of eyesight and of his nervous and vital stores. Those who have met Mr. Lovett since his task was done may have thought that he might say in Dante's words: "This book hath made me lean these many years."

A historian of any great movement should be something far more than a mere annalist. The present and the future have claims upon him, and ask that he will also prove himself to be a pathfinder. It has been the serious aim of our author so to deal with the past as to discover guidance through some of the intricate problems of present-day administration. And it is our belief that in this serious purpose he has not failed. His book is a prophetic utterance in the sense that it points out the larger ways of duty, and braces the worker to a higher and severer courage. In especial, perhaps, does it wear this character in its call for more consistent and intelligent endeavours to build up a truly Hindu Christian Church in India, and to abandon those narrow conceptions of translation which have hitherto put a Bible and a Christian literature into the Hindu's hand to which he can only adjust his mind by first of all denationalising it.

Mr. Lovett necessarily begins with the story of the formation of the Society, and we are once more carried into the noble company of Mr. Bogue, Mr. Burder, and the rest. That was an ever-memorable day, a new birth-hour alike for Church and world, and we feel its emotion and its joy as we read. But the first chapter tells of much more than that first impact on newly awakened minds of the great missionary command; it tells of the early struggles of the young Society, and from the very beginning of the narrative it proclaims the great difficulty of such enterprises to lie in the finding of truly apostolic men. No opposition of savage hordes, no antagonism of home Governments was to compare with that difficulty. The earliest mission, moreover, that the young Society founded was destined to emphasise that difficulty more acutely still. And thus it was that on the very threshold of its work the Society was confronted by the hard question of the right selection and the fit training of its men, and it was only slowly, and after much searching of hearts and painful experience, that the L.M.S. concluded that only men who added intellectual and spiritual power to their zeal and piety were fit for the strenuous tasks that awaited the missionary. In these first years, too, the young Society courageously claimed and developed that noble catholicity of aim and temper which has given to its history a unique character, and, still more, which contains a great promise for the future. Would that the reviewer's space allowed him to indicate each even of the main lessons which Mr. Lovett's quiet narrative enforces in these early pages!

But, looking again more broadly at these two volumes, we note at once that the first of them tells the story of our missionaries' work among the savage races of the earth—Polynesia, Africa, and Madagascar. The second tells of the contact of Christianity with the civilised and literary peoples of India and China. And of necessity the tenour of the story in these two diverse cases is different. The one volume tells in the main of a victory, in part due to the dominancy of civilised man over the savage, whilst the other tells of the fierce and disdainful hostility which is offered to a new religion by older civilisations.

Mr. Lovett's long chapter on Polynesia—and it covers 360 pages of closely-packed matter—tells the story of the romantic early days. Our missionaries fared forth in the wake of Capt. Cook's adventurous ship, and upon their voyages there rests the charm, the mystery, the peril of those who undertake strange adventures. Dr. Haweis had argued that a beginning should be made in the South Seas because the obstacles seemed fewer there than elsewhere; but little could English Christians then gauge the real magnitude of the forces which our early missionaries would find arrayed against their message in the passions and instincts of licentious and cruel races of islanders. The romance and charm of the story was soon quenched in poignant disappointments and unrelieved anxiety, and in these pages we read anew—but in fuller detail—how heart-searching that day of gloom proved to the little company

* "The History of the L.M.S., 1795-1895." By Richard Lovett, M.A. In 2 vols., price one guinea net. London: Henry Frowde, Oxford University Press Warehouse.

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that had ventured so far from home and safety. They were destined, too, to make the sad discovery amongst themselves that though many had been called to the mission, few had been chosen; and whilst a gallant band of them stood humbly and prayerfully steadfast to their great purpose, they had the sorrow of seeing many of their comrades retreat in face of the enemy. The acquisition of the language itself proved an almost insuperable difficulty. Our missionaries had been led by travellers to suppose that they would quickly master the rude vernacular, and be able to teach and speak in it with fluency; and great were their sorrows as they vainly sought to fix the evasive vowels of the islanders, and still more to discover in the argot of a savage shore the terms wherein to convey the deepest and most momentous truths. They found themselves amongst the earliest pioneers in the difficult task of building a bridge of speech between civilised and savage minds.

Tahiti proved in many respects the school and training-ground of the young Society. There its first hard lessons were learnt, its first bitter sorrows felt, whilst there, too, its first glad victories were won. Our author seeks to point out in the history of this mission in what way the early Directors were led to seize on the first principles of their science and to outline the method of their procedure. Out of their grief at the failure of their early hopes concerning Polynesia, they deduced the calm conclusion that in missionary labour a speedy success must not be looked for, and they faithfully set themselves to share in the long travail of the Lord. They accepted the sobering discovery that the hard field was not at once ready for the seed, and that debased savages would not welcome with glad hearts the Gospel of Christ at its first proclamation. They learnt, too, even after the gleam of morning which was brought them by Pomare's conversion, that the night of moral darkness in the hearts of heathen peoples will yet drag out its long, slow hours, even though the watchman on the tower has already proclaimed the dawn.

Hard lessons were to be learnt at Tahiti also in the day when Roman priests came to reap harvests from the fields which had been bought by our Society at so great a price, and when, to the mortification of its Directors, the French nation espoused the priests' quarrel, and despatched ships of war to coerce the islanders and to annex their shores to the French Crown. The resistance which Mr. Pritchard and others offered to these high-handed proceedings only served, Mr. Lovett thinks, to precipitate the event; and he contends that the only sound principle in such cases will be one which recognises the free rights of all comers. The disaster which the Society sustained in Tahiti illustrates, he says, the law that in religious matters there should always be absolute toleration; and it is in his endeavour to read these large lessons in the history of the century that Mr. Lovett has done his most important work.

But the missionary focus of Polynesia is found to-day in the yet unclaimed masses of that floating continent—New Guinea. It is no part of a historian's task to indicate the duties of the present hour, save only as these directly emerge from a study of the past; and Mr. Lovett simply records the past when dealing with this island. His narrative feels the heroic pulse of the apostles of New Guinea; and it is not of Macfarlane, and Lawes, and Chalmers alone that he speaks, but of their dark-skinned colleagues too, those triumphs of Christ's power in the Pacific seas who came now with glad alacrity to lay down strength and life upon the inhospitable shores of New Guinea.

Space forbids even a passing notice of the chapters on Africa and Madagascar, though it is just in these two great fields that our author deals with some of the gravest problems that beset the Society's work. For the same reason we must speak only of the treatment of India in Vol. II.

Till Carey sailed and missionaries went, India was as remote to the minds and hearts of Englishmen as is Patagonia, and no enterprise was more forlorn than that of winning the superbly scornful Brahmin to the Gospel. Our author suggests that Caste presented a graver obstacle to the progress of Christianity than any that it had hitherto encountered, and the Hindu's hereditary foeman, the Mussulman, was ready to covenant with him to hold India against the Gospel, whilst as the third in this unholy pact came the East India Company. But God mercifully conceals the sorrows of the way from the traveller as he sallies forth in the morning hour, and it is almost pathetic to-day to read of that single missionary whom the Directors sent forth on the enterprise of winning India, and to contemplate the gentle gravity with which they discussed his subsequent appeal to them for reinforcements. Our author soon carries us to the great name of Ringeltaube, and to his foundation of the Travancore Mission; and as through that devoted labourer's eyes we look upon crowded Southern India, and note the devotion which had crowned every hill with a temple, our wonder is not that the land is still reluctant, but rather that already Mr. Phillips should have to tell in Madras of an anxious propaganda of Hindu pundits in defence of the threatened shrines.

The narrative soon broadens out into that complicated mesh of work which characterises the present time, and the strain upon the historian who wishes to deal adequately with each part becomes very severe. It is a question here whether a book of two volumes has not just hit the unfortunate mean. It is too large to proceed by mere selection, but far too small for that detail which appeals to the imagination. The reader almost regrets those six volumes which, in his preface, the author says it would have been easier to write! But the story moves easily, and carries the reader forward. It is largely told in the missionaries' own words, and the mosaic is skilfully arranged. Especially is our

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author to be praised for declining to deal out equal measure to all writers and all subjects, and for giving his readers long and adequate quotations in one or two most important places. It is thus that he deals with Mr. T. E. Slater's lectures on the attitude of modern Hinduism to aggressive Christianity. Mr. Slater has long stood as a mediator between the Hindu and the missionary, and he calls for the presentation in India of a Christianity which shall be in such intelligent sympathy with the needs and aspirations of that people as not to denationalise those who accept it. One of the most interesting chapters in this section deals with the Native Church in India; and Mr. Lovett holds that unless it can there build up an enthusiastic, aggressive, and Christ-like Church, Christianity will have failed. That Church, he courageously says, must be Hindu in sentiment, in modes of thought, and in its presentation of theological truth; and he urges that the catholic constitution of the L.M.S. adapts it in a special degree to serve India in this signal manner. He believes that already our missionaries are uprearing this great edifice, and that they are doing so in spite of the vast difficulties which the poverty, the helplessness, and the prejudices of the people present.

Another vital question to which Mr. Lovett is generous in page-space concerns the type of Christian literature which we have put into circulation in India. He allows Mr. Rice to address us from his pages, and to startle us with the information that our translations of the Bible and other books are so shockingly bad that, instead of alluring the literary class, they inspire them with fresh scorn. We come to see, as we read further, that our whole literature moves in a bastard medium that is English in its inner structure, whilst dressed in the vocabulary of the Vernaculars, and that this ecclesiastical jargon is erecting a new frontier to shut off the Native Church from the rest of India. This question, like many others that this serious and philosophical history raises, concerns us all; but it concerns, first of all, those on whom the burdens of guidance chiefly rest.

The Directors of the Society laid a great burden upon Mr. Lovett when they invited him to undertake the labours of this book. His book fulfils its highest end, as in return it lays yet greater burdens upon *them* and upon the churches that they represent. E. Armitage.

The missionaries of the Swiss Society (Mission Romande) at Lorenzo Marquez state that the recent years of disaster, rinderpest, famine, and locusts, have been the occasion of a spiritual awakening among the blacks; the chapels are now full every Sunday, and are getting too small. From 1893 to 1898 the number of converts and learners has doubled, and that of missionaries has increased in the same proportion. There are now forty of the latter. At Lorenzo Marquez, a station founded only twelve years ago, there are 1,200 Christians, and in the village stations, founded twenty years ago, there are many hundreds.—*Journal des Missions Evangéliques.*

A CONFERENCE IN THE TELUGU FIELD.*

The Telugu Missions of the Cuddapah, Gooty, and Anantapur Districts held a conference of missionaries, native agents, and elders of village congregations on March 2nd and 3rd, 1899. Jammalamadugu, in the Cuddapah District, was chosen as the most central spot and as affording accommodation for the meetings in the newly-erected Boarding Home for Girls. The Home consists of two parallel lines of buildings, having broad verandahs facing each other, with a wide space between enclosed by high walls at the ends. This was temporarily roofed over across the centre to give shade to the bulk of the audience, who seated themselves cross-legged on mats on the ground.

Except that two of the Gooty missionaries were not able to be present, all the European staff of the South Telugu Field, including the Rev. J. R. Bacon (Telugu translator of the Bible) from Bangalore, Miss Simmons and Miss Budd from Cuddapah, Miss Christlieb from Anantapur, and the young missionaries, the Revs. S. Nicholson from Gooty and J. I. Macnair of the Cuddapah Mission, also all the native brethren, attended. There were also present, as visitors, the Revs. A. W. Brough from Coimbatore and E. H. Lewis from Bellary.

The chief reason for holding the Conference was to present important subjects for the consideration of the village congregations in the Tulugu Field. Delegates of elders from all the native churches were invited, and about 300 attended the meetings.

Four main subjects were arranged for discussion, each to be introduced by two or three set speeches. These had to be brief and simple—brief because time was short, simple because the capacity of the hearers was not great. Then the meetings were open for short addresses of three or five minutes from anyone.

The first session began at seven o'clock on Thursday morning. Mr. Bacon conducted it. The subject appointed for consideration was "Spiritual Life." After singing a hymn, reading the passage (in Acts, second chapter) of the gift of the Spirit at Pentecost, and prayer by the senior catechist, K. Job, Mr. Bacon gave the first address. He showed how spiritual life was essential to the Christian; how it marked him off from others; that it was internal, and not a mere outward form. He pointed out how little external difference there was between a stone and a seed, but how the seed, being a living thing, sent out shoots to draw sap to itself and strengthen it to grow upwards to be a fruitful tree. The soul was a seed which must draw its sustenance from Christ, and grow up to be a fruitful life. To all Christ is the source of life. We must believe in Him and draw strength and grace daily from Him.

* We commend this interesting report of the Telugu Conference to the careful attention of our readers. It throws much light upon the condition of the native Church in South India —Ed.

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Mr. Ure, from Kadiri, in the Cuddapah District, then spoke, giving counsel particularly to native workers. He explained that their great work was to tell of salvation through Christ, and that to be qualified to do so they needed to experience and enjoy forgiveness of sins and reconciliation with God themselves. To speak to men it was necessary also to speak to God, and a man of prayer was a man of power. They had to remember that they were responsible to God and not merely to the missionary, and they should preach and teach and live amongst men,

In the afternoon we met at 3.30 p.m., when the subject of "Hindrances to Spiritual Life" was debated.

Dr. Campbell, of Jammalamadugu, spoke against the drinking habits of the country, and as a medical man strongly denounced them. He regretted that drinking was so common a practice amongst many castes, and was considered a necessary part in feasts and marriage ceremonies. It was the cause of widespread evil. He earnestly hoped that it would not be allowed to take root in the Christian Church.

CONFERENCE AT JAMMALAMADUGU.

not forgetful that all they did was seen by Him whose eye was over all. A good teacher should be willing to do any work, to serve people, and to go anywhere, and should not grumble when sent to difficult or distant villages.

The Revs. Jacob Cole and N. Matthew, native missionaries, also spoke. Lakkam Paul, caretaker in the Training Institution, Gooty, Catechists S. John, T. Titus, V. Peter, John Papayya, and O. Joseph made suitable remarks.

The meeting closed at 10 a.m.

Mr. Rucata Krishnarao, medical evangelist in the Mission Hospital, Jammalamadugu, as previously a Brahman, spoke against caste. He characterised caste as a demon. Many evils arose from it. It owed its origin chiefly to Brahmans, but even they felt it to be a burden. He expressed himself as not a bit sorry because he had left caste. Whilst his relatives remained in bondage, for ten years he had been free. He asked why, if he, a Brahman, had given up caste, other Christians, from what were con-

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sidered inferior castes, should be afraid to break from the system. In the Christian Church there must be no caste. It was the enemy of Christian brotherhood.

Mr. S. B. Simon, evangelist, from Gooty, took up the old troublesome difficulties of Christians joining in heathen festivals and worship and giving their children in heathen marriages, and the question of the re-marriage of young Christian widows.

These subjects, touching on the common life of the people, were very warmly discussed by the speakers who followed. Drinking was universally condemned. There was no question about its evil. In regard to caste, however, it was amusing to note how different caste people blamed one another for not associating with the caste just below them. The Mala found fault with the Sudra for not joining with him; the Sudra condemned the Mala because he, for his part, despised the Madiga. It was evident that the caste spirit will be hard to fight. In regard to heathen festivals, in some of which Malas have certain duties to perform, one man seriously suggested that some of the Malas should be set apart and not accepted as Christians and so be at liberty to carry on the old ceremonies in the place of others. It had to be pointed out that for these neglected ones also Christ died, and that it could not possibly be arranged that they should be lost to Him.

The question of the re-marriage of widows, not being a matter which directly concerns the men themselves, was unfortunately not brought into the discussion, although it seriously affects the peace and purity of the church.

On Friday morning we gathered to consider the subject of "Church Organisation; or, the Duties of Church Elders and Members."

After Mr. W. Howard Campbell had introduced the business, the native missionaries, David Leighton and N. Matthew, and many catechists, teachers, and church elders took part in the discussion.

It was pointed out and acknowledged that there was great scope and great need for the elders of village congregations wakening up to a knowledge of the position they filled, and the duties in the church which devolved upon them. It was too much the custom for elders and members to leave everything to catechists and teachers, saying: "They get pay. We don't get any pay. It is their business. Why should we trouble?"

It is a matter of thankfulness that in many villages there are elders who are really concerned for the welfare of the congregation, and not merely greedy for the perquisites of their office. It has, however, also to be regretfully confessed that, if left to themselves, elders seldom have union amongst one another. They easily quarrel, seek pre-eminence, are jealous and selfish, form parties, favour their own relatives, practise little of real justice and less of impartiality, and so bring ruin on the church. The whole discussion made it evident that church organisation must *grow* and not be manufactured, and that gradual improvement must come by patient teaching, wise guidance, and careful control.

The fourth and last meeting dealt with the financial business of "Self-support in the Native Church."

Mr. Macfarlane, Dr. Campbell, and Mr. Jacob Cole spoke at length on the subject. Self-support had repeatedly been brought before the village congregations. The reasons and needs for it were re-stated. The highest reasons were mentioned first. Our Lord had given Himself for us. We were His. Whether rich or poor, our property, therefore, as well as ourselves, belonged to Him to be used for His purposes. Christian people elsewhere acted on this rule. [We wish they did.—ED.] The Christian people of the village congregations in India, though poor, in proportion to their poverty, not beyond it, should also contribute towards Christian work carried on amongst them. Everything should not always come from England. Each family should give one bottu, a sum between a farthing and a halfpenny, a week. Many should give two or four bottu, but none less. At harvest time also there should be an offering to the Lord of a portion of the fruit of the ground.

Dr. Campbell pleaded for one anna, about a penny-halfpenny a year, from each family for the hospital. He said the cost of the maintenance of a bed in the hospital was eighty rupees a year. If every family gave one anna, more than this sum could be raised.

Many others spoke, and many, chiefly agents, made promises of contributions to the hospital of a proportion of their salary and of offerings at harvest time.

In the evening, just before dark, all met together to a communion service over which the Rev. W. Hinkley, of Anantapur, presided, and commemorated the dying of our Lord, in whom and by no other means, Brahman and Mala, European and Asiatic, will all be one.

After the close of the Conference it was felt that our agents, and Christian people especially, must have had their minds opened more fully to understand something of what was required of Christians; but also that too much should not be expected to result from a short series of meetings at which only a limited number of people could attend. It was evident that nothing but patient, prayerful, regular work of preaching and teaching in the congregations, and, still more specially, of daily teaching in the little village schools, could develop the intelligence and spiritual life of our people, and that the duty of the missionary was to remove all impediments and give all stimulus to everything that would help towards natural growth in grace and in the knowledge of our Lord and Saviour Jesus Christ.

G. H. MACFARLANE.

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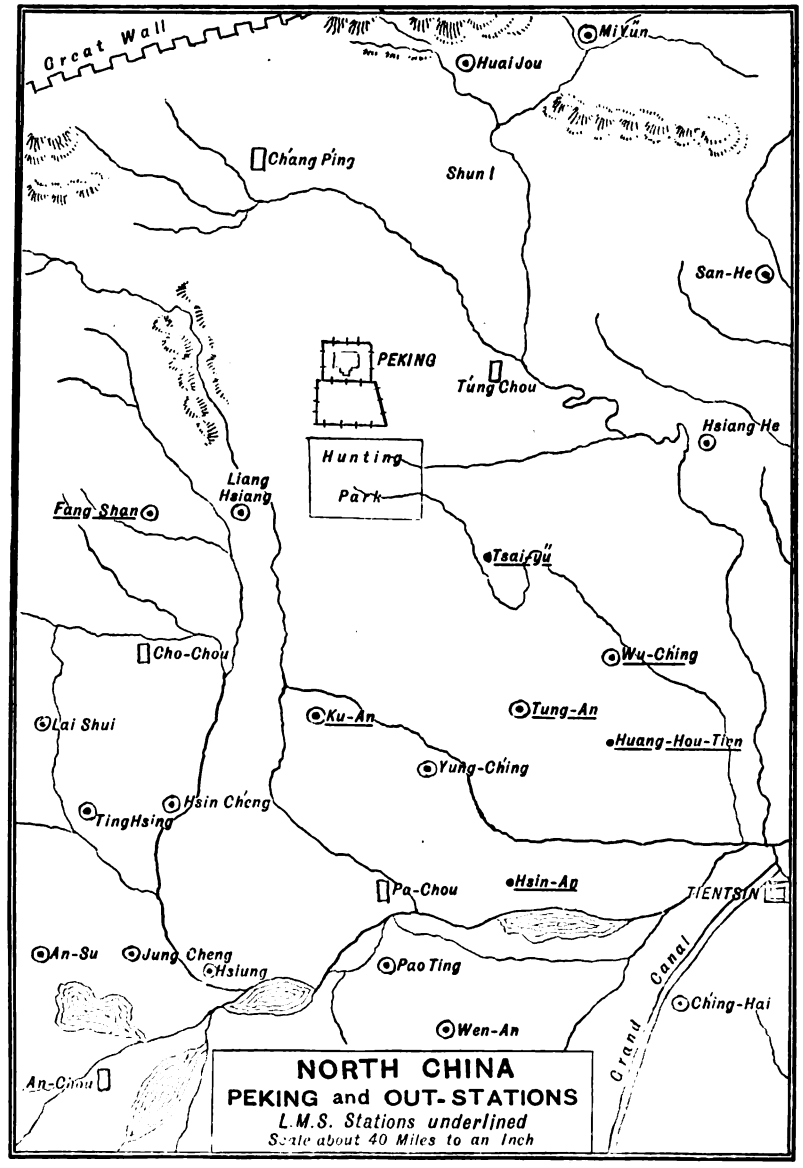
OUR MISSIONARY DISTRICTS.

PEKING (EAST CITY MISSION).

BY REV. GEORGE OWEN.

PEKING means "northern capital," in distinction from Nanking, or "southern capital." It consists of two cities—the Northern, or Tartar, City, and the Southern, or Chinese, City—and is nearly twenty-three miles in circumference. The Northern City was built by Khublai Khan, the grandson of Genghis Khan, soon after his conquest of North China in 1264 A.D. The Southern City was built nearly 300 years later (1543) by the Ming emperor, Chiachng. The Imperial palace, the mansions of the hereditary princes and nobles, and the Government offices are all located in the Northern City, while the chief business houses are mostly in the Southern City. There are many empty spaces in both cities, especially in the Southern, and the population is not so large as the size of the combined cities would lead one to suppose. It is under a million, though there is room for three or four millions.



The number of officials is something appalling; they simply swarm all over the city. And, judging by the style in which they live, they must be immensely rich. Even the small officials keep a carriage, and put on a lot of "side." Official employment is the short cut to wealth in China. The pay is small, but the perquisites are great. Peculation and bribery bring a splendid income. A few years of office and a fortune is made.

The London Missionary Society began its work in Peking in 1861. It has now two stations there—one in the East City and one in the West. (Peking is divided for administrative purposes into five "cities" or sections—the East, West, South, North, and Central.) The two stations are about one hour and a quarter's walk apart.

The East City station is situated on the Hatamen great street, which runs right through the Northern City from south to north. It is the busiest street in Peking, and presents a most lively scene from sunrise to sunset. While daylight lasts the stream of people, cabs, and carts never ceases. The situation is ideal for a mission, and affords us splendid opportunities for carrying on our work. That work is varied.

From the first medical work has been a prominent feature of the Mission, and has contributed much to its success. Dispensing is carried on every day, except Sundays, for several hours. The attendance of patients varies with the time of year and with the weather, the daily average for the year being about eighty. The

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total number of visits paid by patients to the dispensary in 1897 was 22,398.

The hospital has accommodation for about forty in-patients. Severe cases and all cases requiring surgical treatment are taken into the wards. While in the hospital the patients usually learn a good deal of Christian truth and see something of Christian life, and from among them we get some of our best converts.

A certain number of beds are appropriated to opium patients, and these are generally full. Opium smokers are legion, and probably all of them often resolve to give up the evil habit—*to-morrow*. Some few driven by ill-health or poverty determine to give it up *to-day*, and come to the hospital for that purpose. The process involves three or four days of utter wretchedness and collapse, followed by gradual deliverance from the opium crave. But opium has a great fascination for Chinese, and most of those cured fall again into its toils, unless they become Christians. Faith in Christ is the only sure and permanent cure.

Alongside of the hospital entrance, facing the great street, stands the street chapel or mission hall. It is also the hospital waiting-room. This chapel is open every day, except Sundays, from twelve o'clock till five or six. During the whole of that time preaching or conversation is going on. At first the audience is largely composed of hospital patients, but these gradually become fewer, and their places are taken by others. The chapel is well filled all the afternoon, and is generally packed while the foreign missionary preaches. From 10,000 to 15,000 people hear the Gospel in that chapel every year. It is a great centre of light, and many souls have been born there.

Behind the street chapel there is a women's waiting-room, where women patients are spoken to and instructed while waiting to see the doctor. Those interested go afterwards to the Bible-women's room for further instruction. There are generally also some women in-patients, and these, during their stay in the hospital, are regularly taught. A considerable number of women are also regularly visited at their homes, and taken through a definite course of instruction. A fortnightly visit, extending over two or three days, is paid to a group of villages, about six miles south-east of Peking, for the benefit of the village women and girls. Every Friday there is a women's prayer-meeting and instruction class.

Shortly after the commencement of the Mission a girls' boarding-school was started. It has grown with the years, and has now over forty scholars. They are all the daughters of Christian parents; none others are admitted. They receive instruction in the ordinary branches of a common education, such as reading, writing, arithmetic, geography, and so forth. But the chief aim is to teach them to read and study for themselves the Word of God, and to instruct them as thoroughly as possible in the great Christian verities, and thus to fit them for the life which now is and for that which is to come. A large proportion of the girls during their school course give their hearts to Christ, and publicly consecrate their young lives to Him. Bright Christian girls mean bright Christian wives and mothers, and bright Christian homes.

The church in the East City has a membership of about 200, and 120 baptized children and young people. There would be many more but for the constant losses through the return of members to their homes in the provinces. A large proportion of the inhabitants of Peking are not Pekingese, but provincials who come to Peking for work or business, and who seldom bring their families with them; they have not come to stay. The members are mostly Manchu Bannermen in receipt of a Government pittance, pedlars or small traders, of whom there are legions in Peking, and working men.

There are two Sunday-schools—one for Christians and one for heathen; the former has about 130 scholars and the latter about 100. There are as many men and women in these schools as children. The native church, with the help of the foreign missionaries, has for several years supported a boys' day school for the benefit of the children of converts living near, and for any of our heathen neighbours who might wish to send their children.

There is also a Christian Endeavour Society, which has proved a useful auxiliary to the church.

(To be continued.)

RECENT RECRUITS.

THE REV. V. A. BARRADALE, B.A., who has been appointed to Samoa, was dedicated to foreign missionary work from his birth. Born at Tientsin in 1874, the son of a devoted missionary of the Society, and the nephew of another of our most honoured missionaries in China, the Rev. J. Sadler, of Amoy, it would have been strange indeed if Mr. Barradale had not wished to be a missionary. His father and mother gave their lives for China after only five years' service, and the last entry in his father's note-book contained these words: "Father, bless my boy, and make him to follow after Thee and to tread in his father's footsteps with a nobler and more conquering tread." Since that time Mr. Barradale has been cared for as a son by his uncle, the Rev. George Sadler, of Bermondsey, who always encouraged and stimulated his missionary enthusiasm. Mr. Barradale was educated at Silcoates and the Bradford Grammar School, whence he proceeded to Corpus Christi College, Oxford, and finally to Mansfield College. While at Oxford he threw himself heartily into various forms of Christian work in the city, especially Sunday-school and Christian Endeavour work. While at Mansfield he was elected student-pastor of the church at Woburn, Beds., where he did excellent work

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during his year of office. Such an extended training should make Mr. Barradale's services very valuable at the Malua Institute, where he will probably be located on his arrival in

REV. V. A. BARRADALE, B.A.

Samoa. It only remains to be added that Mr. Barradale was ordained on June 14th, married on June 22nd to Alice, daughter of Edward Radbone, Esq., of Oxford, and sailed with Mrs. Barradale on July 7th.

MISS ELLA E. SHARP was born at Blennerhasset, in Cumberland, but has passed most of her life in Manchester, where in 1892 she became a member of the Congregational Church at Higher Openshaw, under the pastorate of the Rev. R. Sutton. In connection with this church, Miss

MISS ELLA E. SHARP.

Sharp had a Sunday-school class for several years, and for four years was secretary of the Christian Endeavour Society. Miss Sharp has taken the full training of a Board School teacher under the Manchester Board, and has obtained her certificate. Since then a few years have been spent at home in quiet, conscious preparation for missionary work, and latterly Miss Sharp has been taking a valuable course of training at the Free Church Institute in Edinburgh. Miss Sharp has been appointed to succeed Miss Young at Phalapye, and will sail for South Africa in the autumn.

The REV. WILLIAM EVANS was born at Swansea in 1869, in a home of the type happily still common in Wales—a home in which it could be truly said that the whole atmosphere was religious, and where the duty of seeking first the Kingdom of God was impressed upon the children from their earliest years. At the age of eleven Mr. Evans was deeply impressed by a sermon from his pastor, the late Rev. William Jenkins, of Pentre Estyll, Swansea, and was led to confess Christ and join the church. He threw himself heartily into every form of Christian work, especially in connection with Sunday-schools and the Temperance cause, and when at the age of nineteen he was asked by his present

REV. WILLIAM EVANS.

pastor (the Rev. Penar Griffiths) to consider the claims of the ministry, he felt that the only obstacle was his own unworthiness. After a course at the Gywnfryn Preparatory School, during which he decided to consecrate his life to the work of Foreign Missions, Mr. Evans entered Western College, Plymouth. After a helpful and happy course there, Mr. Evans went to Paris to study French with a view to work in Madagascar, to which sphere he has been appointed by the Board. Mr. Evans was married on June 7th to Miss Maggie Williams, daughter of the Rev. R. E. Williams, of Aberdare, and was ordained on June 20th at Siloam, Pentre Estyll, Swansea. Mr. and Mrs. Evans will sail for Madagascar on August 11th.

The REV. ROBERT GRIFFITH was born at Corwen in 1873. After studying at Bala Grammar School and Bangor University College, he proceeded to a theological course at the Bala-Bangor Theological College. Having been ac-

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cepted by the Directors of the L.M.S., Mr. Griffith went to Paris in 1898 to increase his knowledge of French with a view to work in Madagascar. He was ordained at Corwen June 21st, and on June 28th was married to Miss Mary

REV. ROBERT GRIFFITH.

Gertruda Hotchkiss, daughter of Mr. Consul Hotchkiss, of Birmingham, and will sail for Madagascar with Mrs. Griffith on August 11th.

MR. ALBERT L. GREIG was born at Glasgow in 1868. After a distinguished career at school he was indentured to a firm of solicitors, with whom he remained many years, meanwhile attending classes in connection with the Glasgow University. He was converted in 1885, and for the next nine years gave

MR. ALBERT L. GREIG.

much time to Christian work of various kinds, and took a great interest in the foreign missionary work of the Y.M.C.A. In 1894 he went to Central China as an agent of the National Bible Society of Scotland. It was only the desire for more varied work than that of a colporteur which led Mr. Greig to offer his services to the L.M.S. The Hankow Committee strongly urged the Directors to accept Mr. Greig's offer. Dr. Griffith John wrote: "It looks as if God has given us the very man we wanted for Hunan." Mr. Greig was accepted by the Directors in June, 1898, and since that time has justified the high hopes that were entertained of him.

The REV. F. W. DENNIS was born at Scarborough in 1872. After serving an apprenticeship to the printing trade under his father, Mr. E. T. W. Dennis, he spent two years in business at Leamington, and in 1893 entered Cheshunt College, then under the presidency of Dr. Reynolds. At Cheshunt Mr. Dennis spent five happy and profitable years,

REV. F. W. DENNIS.

and then proceeded to Paris to acquire a conversational knowledge of the French language, the Directors having appointed him to work in Madagascar. Mr. Dennis was first a member of the Bar Church, Scarborough, under the Rev. J. Robertson, M.A. (now of Oxford), and afterwards joined the church at Spencer Street, Leamington (Rev. J. Sellicks). He was ordained at Scarborough on June 5th, and married on June 22nd. Mr. and Mrs. Dennis will sail for Madagascar on August 11th.

A GREAT INGATHERING.—The following brief message on a postcard from Dr. Griffith John will be read with peculiar interest:—"Hankow, May 28th, 1899.—DEAR MR. COUSINS,—Just back from Hunan. We have had splendid journey. No trials of any kind. Baptized 192 persons. Might have baptized hundreds. There are from two to three thousand inquirers in connection with our work in Hunan. Will send particulars as soon as I can.—GRIFFITH JOHN.

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TWO INTERESTING MEETINGS AT SHANGHAI.

I.—THE EDUCATIONAL CONFERENCE.

ON May 20th Mr. Bitton sent the following account of this important Conference:—

"During the past week the Triennial Conference of the Educational Association of China has been held in Shanghai. Experts and those interested and engaged in the work of Christian schools and colleges of all Protestant societies at work in the empire have gathered from far and near to discuss matters of interest connected with such work. Delegates were present from Peking, Canton, Hankow, and other far-distant places. Considerable enthusiasm has been evoked by the progress reported, and in the Conference itself much good work has been done. Preparations have been made for the preparation and publication of many urgently-needed works, and an educational magazine, for circulation through all the secondary schools and colleges of China, has been put under way. The work which has been done by the Association in the preparation and translation of books (elementary and advanced) for use in schools is invaluable. The demand for such books grows with the growing demand of the Chinese for Western knowledge and science. In earlier days our own Society had much to do with the Educational Association. Its formation owed much to the proceeds of the books of the late J. A. Wylie, while the London Society's missionaries—Muirhead, Edkins, Owen, and others—gave practical help in the preparation of books. Latterly it is to be regretted that ours and other English societies have fallen from their high estate in this respect, and by a lack of interest in Christian educational work have given the management of affairs into the hands of the more zealous American brethren. This means a loss of power and prestige we can ill afford to bear. The large majority of papers presented to the Conference, and of the members taking part, were American, and while all rejoice that American societies are doing so nobly this work of Christian education—having magnificent colleges and institutes all over the land—a feeling of regret that our English societies are not equally in evidence (since to them belongs the honour of having been pioneers) is but natural.*

"It is hoped that the next few years will see an international levelling of this form of missionary enterprise. During the labours of the Conference the subjects of day-schools, boarding-schools, women's work, medical and theological training, received attention. The power of all these factors in the Christianisation of this land was repeatedly emphasised, and the hands of all those who labour in this sphere of the missionary effort were strengthened and their hearts encouraged by the progress reported and by practical help and exhortation given."

* Out of the 187 members of the Association only five are missionaries of the L. M. S.

II.—A CHRISTIAN ENDEAVOUR CONVENTION.

On May 19th Miss Bovey wrote as follows:—

"Perhaps some of the readers of our CHRONICLE would be interested to know of a very inspiring and enjoyable meeting which we held in Shanghai on Saturday last, in connection with the Women's Christian Endeavour Societies belonging to the different missions in Shanghai.

"We assembled in the American Presbyterian Mission Chapel at three o'clock in the afternoon. I wish I could adequately describe the gathering. Imagine a pretty little church capable of seating about 250 persons. Over the pulpit was a large silk banner, with the words 'China for Christ.' By the side was the banner which belongs to our own London Mission Society, with the words 'London Mission Christian Endeavour Society.' At three o'clock, when Mrs. Fitch (an American lady missionary) took the chair, about 100 women were assembled, and a hush of quiet expectancy filled the church. We had been hoping and praying and preparing for this meeting for weeks. The speakers had been selected from the different missions, and were mostly Chinese women, two foreign ladies only taking part. I wish some of the critics of missions could have been present and have heard those women speak. It made a lump rise in the throats of some of us who were present, and a very queer sensation of a mixture of joy and sorrow in our hearts—of joy for their sakes, as we heard them, one after the other, speak for their Saviour, and of sorrow, as we remembered their sisters—and *our* sisters—still in ignorance and misery, living even at the very doors of the sanctuary in which we were assembled. We commenced our meeting with a few moments of silent prayer. We indeed felt that God was amongst us, and that we were on holy ground.

"Whilst on our knees in silent prayer, the tum-tum music of a heathen procession fell upon our ears, and contrasted painfully with the quiet hush within the walls. I think, though, it tended to increase rather than mar the solemnity of the moment, as we looked round and saw those Chinese women on their knees in communion with their Saviour, and our prayers were drawn towards those outside, who know not Him, and are 'following after false gods.' Then we sang, 'Oh, happy day.' This was followed by short addresses on Christian Endeavour subjects and methods of work. Mrs. Pan spoke for our Society, on 'Communion with Christ.' She took for her text those words in Mark ix. 5, 'Master, it is good for us to be here.' She urged the women not to forget the clause in the pledge: 'I promise to read the Bible and to pray every day.' Then we sang, 'One there is above all others,' after which we had several prayers before we dispersed.

"I cannot close this letter without saying a word on the subject that is very near to our hearts just now—namely, our school work. Judging from myself, I think we talk of it by day and dream of it by night. We feel that the young

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vines must be tended; and they are so much easier to train than those of an older growth.

"China needs teachers, preachers, Bible-women, colporteurs, whose minds and hearts are stayed on Christ, and who can tell their fellow-countrymen and women, not only that they believe the Christ, but *why* they believe in Him, and *why* they serve Him.

"It is such men and women as these that we are longing to train."

MR. FOONG YOONG SUNG.

BY ALICE JANE MUIRHEAD.

SOME years ago a Chinese dweller in Japan named Foong Yoong Sung (Long Life Secured), while lying ill in Yokohama, was brought to the knowledge of Christ by the reading of Chinese and Japanese Scriptures. His life thenceforth was wholly yielded to his Saviour's service. Abandoning all worldly aims, he chose the humble trade of an itinerant lamp-mender, drawing his tools in a little handcart, while at work he would tell of Christ's salvation to all who gathered round him. On Sundays, and whenever he could attend Christian meetings, though always taking a lowly place, his prayers and Bible teachings were helpful to all, and in meetings of mixed Japanese and Chinese his assistance as interpreter was invaluable. When, some months ago, he was stricken with acute internal malady, deep and widespread was the sympathy felt, earnest were the prayers for his recovery. But when he was called away his Chinese name may well have brought home to the many who loved him the Psalmist's consolation, "We asked life of Thee, and Thou gavest him a long life, even for ever and ever."

Very touching and impressive were the funeral obsequies in the Methodist Church, conducted by Japanese pastors, one of whom had composed a metrical account of the departed Christian, which was sung by a young Japanese lady to a native, dirge-like melody, and brought tears to many eyes. Palm branches, floral crowns, and crosses adorned the church, and two large stands of beautiful growing flowers were the tribute of "Chinese Christians to their Chinese brother."

We think that God's missionary servants in the Far East need not be discouraged, many though their disappointments be, while such trophies of redeeming grace make manifest how truly in our "one Lord" all are one.

IT will be remembered that Bishop Tugwell, of the Niger Mission, was recently threatened with prosecution for libel on account of certain strong statements he had made on the subject of the liquor traffic in Western Africa. It is satisfactory to learn that the proceedings have been withdrawn. The Bishop deserves the thanks of all temperance workers for his brave and outspoken utterances.

CHINA.—The Rev. Arnold Foster, B.A., has felt compelled to decline the position of Principal of the new Divinity School at Hankow, and has decided to give himself to the work at Wuchang.—A recent mail from Amoy has brought the sad intelligence of the sudden death by plague of one of the best of our native Chinese pastors, Pastor Tan. For many years associated with Mr. Sadler in his North River work, he has for the last nine years lived and laboured in Chiang Chiu, both in the city church and in those in the country districts. He has also done splendid service in the hospital as preacher and general superintendent of the clerical work, a true and reliable right-hand man both to Dr. Fahmy and his colleagues.

INDIA.—The Foreign Secretary's appeal for bicycles for itinerating missionaries in India is warmly supported by the Rev. A. A. Dignum, of Salem. Mr. Dignum spends from 150 to 170 days in camp in the course of a year, and probably covers 3,000 miles on his "wheel." When there is another bicycle to spare he would be glad to replace the one he now uses.—The Rev. Otto Stursberg writes from Berhampur: "I also am sighing for such a means of locomotion. How many places I could get at then with comparative ease that now can only be visited at long intervals, and after careful planning!"—Mr. G. Subramanian Iyer, ex-editor of the *Hindu*, who visited England three years ago to give evidence before the Royal Commission appointed to inquire into Indian finances, and who is one of the leading reformers in the Madras Presidency, lectured recently at Salem on "India and England," Mr. Dignum presiding. The lecturer said it was impossible to revive Hinduism. He also asserted that caste was losing its influence in the country.—The Rev. G. M. and Mrs. Bulloch, and indeed the whole Christian community at Almora, are mourning the sudden death of Miss Beatrice Bulloch, who was giving herself with such earnestness and promise of success to Christian work.

AFRICA.—The harvest in the district of Molepolole has again failed, and the whole tribe seems ready to break up from hunger. On the other hand, there has been a plentiful harvest in the Phalapye district.—The Rev. E. Lloyd writes that men at Kanye continue to express their desire to live Christian lives, and to join the catechumen's classes. "Formerly the women far outnumbered the men in coming out from heathenism to join Christ's Church. But to-day there seems to be as many men as women. I am astonished not only at the number of men, but at the individual men, who are daily coming to me on this subject. Some of these would be the last that one would expect to desire to be Christians. May God grant that the hearts and lives of these men may be touched by the Spirit of God."

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KALO AND HULA.

By Rev. R. Wardlaw Thompson.

THE Kemp-Welch River, near to the mouth of which Kalo is situated, is a fine stream, which has a long course among the hills, and apparently has its source not far from that Mount Douglas which we want all the friends of the Society to know as the site of the proposed first advance into the interior. Kalo is not actually on the river, but on a creek on the west side of it. We found the river coming down in strong current, and apparently in flood, as the result of recent rains, but our *John Williams* crew pulled the ship's boat across the bar and up stream without much difficulty. We soon turned out of the current into the sluggish waters of the creek, and thought of malarial fever and other evil things as the boat was poled up its narrow and almost stagnant waters, amidst a dense undergrowth of vegetation, to the furthest point to which she could be got, and where we landed on the slime of a bank of clay. A considerable clearing was being made at the point where we got ashore, and we had no difficulty in making our way along the bank to the spot which has given Kalo an unenviable notoriety in the history of the New Guinea Mission. As we stood listening to Mr. Pearse's description of the locality and the scene, and trying to imagine it, a number of native women came across, laden with food which they had been to their gardens to fetch, and we learned that the village was almost deserted at present on account of the preparations for the great annual heathen feast. The village is a large one, having 190 houses and a population of more than a thousand. The houses were certainly among the largest and finest we saw in New Guinea. They were not like the huge communal

HOUSES AT KALO.

places we saw on Kiwai Island, each of which was the home of a whole village, but were what might be described as good family houses, and furnishing accommodation for a large family. They were raised above the ground, on very substantial posts, to a most unusual height. The platforms of many were fully 15 feet from the ground, and the house rose 15 or 20 feet above that. As the space between the posts was quite open, this gave them a very peculiar appearance. Some were very long and broad, as well as high. One which we had the curiosity to pace was fully 90 feet long. There is a resident native teacher

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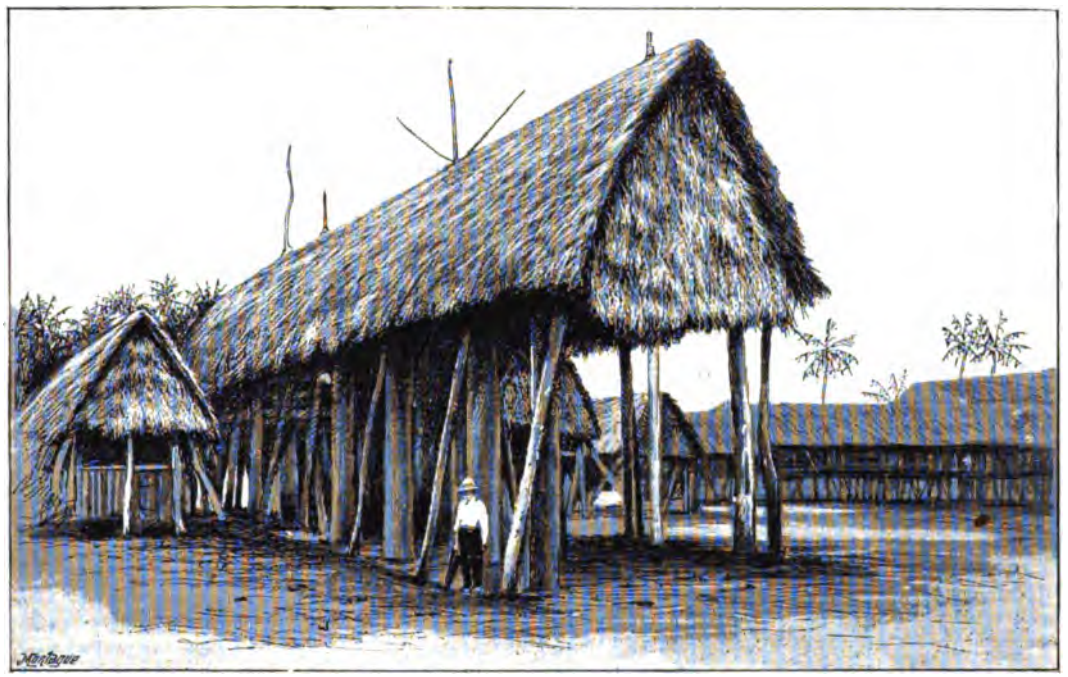
and a church. The teacher seemed a capable young fellow, but the condition of the church building bore out his statement that the people of Kalo were not nearly so responsive to Christian teaching as those in many other places. The indications of preparation for the approaching feast were unmistakable in the enormous piles of native food heaped up or hung up on posts in front of the houses of the sorcerer and the chief. The native idea of a feast is evidently "plenty to eat, and eat until it is finished." The neighbouring villages come to share in the festivity, and then return the compliment by following the good example. So many were away at their plantations that even the crowd of children which usually followed us merrily was strangely absent. Under such conditions it did not seem advisable to stay very long, so, after spending half an hour with the native teacher at his house, we moved on to a small village named Kamali, where we were to stay at the teacher's house for the night. There is no twilight in New Guinea, so that travelling has to be finished by sunset—*i.e.*, about six p.m. Late as it was, it was intensely hot, and though we were walking parallel with the coast, we were completely shut off from the sea-breeze by the native gardens and the dense fringe of high trees beyond them. Moreover, as we went along the native path through long grass or among the trees, we stirred up all the mosquitoes in the district, and soon were tormented past endurance by their fierce and ceaseless attack. Notwithstanding this, we thoroughly enjoyed the walk on account of its novelty. The vegetation in some parts was rank in its luxuriance, in other parts one might have imagined oneself looking upon some fair scene in a park in England or Scotland. The flowers on the trees and climbing plants were many-hued and lovely, and numberless cockatoos, parrots, paroquets, bee-eaters, and other birds of brilliant plumage flitted about.

The teacher at Kamali was a Rarotongan named Lutera. His house is fortunately about half a mile from the native village, and is surrounded by a good garden. He is a man of taste, and has planted in the garden round his house a number of lovely crotons, whose richly-coloured and variegated foliage form a most striking and effective ornament of the place. Many of the wooden houses erected by and for the teachers startle the visitor at first by their size and surroundings, but they are after all very simple and inexpensive places, and it is pleasant to find the path from the gate to the door well kept, and pretty shrubs, such as the croton and the hybiscus, planted for the sake of ornament. Nearly all the houses are on one plan—an oblong single-storied building, sometimes entirely surrounded with a verandah, at other times having a verandah at the back and front. Two-thirds of the interior is given up to one large room, the other third is divided into two rooms, each of which opens into the large one. The large room is the place of reception, and is often used for a day-school. The greater part of the



CHIEF'S HOUSE AT KALO.

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room is entirely destitute of furniture. At the end nearest the smaller rooms there are, probably, a table and a couple of home-made sofas or settees, over which are thrown the pride of the house, cotton patchwork quilts of startling designs in turkey red and white The two smaller rooms each contains a large fourpost bedstead, also home-made, completely covered with white net mosquito curtains. Wire-woven spring mattresses are as yet unknown luxuries. Their places are taken by native mats, laid over a netting of cocoanut fibre cord, which in that climate make a cool and suitable bed. These beds are kept for the entertainment of visitors, the family usually sleeping on the verandah or in the small cook-house at the back. I have referred before to the hospitable spirit of the native teachers. Lutera was no exception to the rule, and he and his good wife exerted themselves to the utmost to make us comfortable.

It must be hard work for some of these teachers to keep steadily on at their posts. This good man has to labour in a village which is strongly heathen, and which is not helped to be less heathen or more serious by the fact that it contains the house and the native wife of an Englishman who is said to have similar domestic establishments elsewhere. There are *six* Christians in the village, and Lutera has about twenty children in his little school. After our evening meal these children came in with the teacher, and we heard them read and had worship with them. Then we retired, eager for rest, but, alas, not to sleep. It was a lovely moonlight night, and the annual feast was on in the neighbouring village; the temptation to have a dance was too great to be resisted by the gay folk. They did not invite the strangers to join them, which was perhaps fortunate, as we had not our dress clothes with us. But we heard the band as well as if it had been next door. Never before had I any idea of the marvellous power of the New Guinea drum. If it had half the effect upon the dancers which it had upon me, it must have been invaluable as a stimulant to exertion. The dreary tum-tum, tum-tum; tum-tum, tum-tum; tum-tum, tum-tum, kept steadily on all night. There did not seem to be even an interval for supper. The last time I looked at my watch it was 4.30 a.m., and the tum-tuming was still going on.

We left Kamali soon after 6.30 a.m., as we had about three and a half miles further to walk to Hula, and we wished to get there before the heat became too oppressive. On the way we had arranged to call upon another teacher, a young New Guinean, at the village of Papaka. We found him and his wife, a bright, sensible-looking young couple, rejoicing in the luxury of a new house which was not yet quite finished. The scholars in his little school, or so many of them as were not away at the gardens with their parents, preparing for the annual feast, assembled at the teacher's house, and we heard them read. They also intoned the Commandments, sang, and then repeated the Lord's Prayer. Then after a few words of encouragement and joining in worship we went on again to Hula. This was one of the earliest places chosen for the residence of a European missionary, and the Rev. T. Beswick settled there in 1879. When we saw the place we felt very sorry for our friend Mr. Pearse that the exigencies of the mission work had made it advisable to remove the Kerepunu missionary from Hula, with its ample space, to his present cramped and crowded quarters. It is a large and important village, the greater part built on piles some distance from the shore. The present chief, Tenia, is a man of considerable force of character and a deacon of the church. He is trusted by the New Guinea Government, and holds office under them as a local magistrate or justice of the peace. The people are great fishers, and carry on a considerable trade in turtle shell. They have erected a large and substantial place of worship, quite ecclesiastical in its lancet-shaped windows and its pulpit, and quite civilised in its boarded floor. The native teacher, Itama, is a Rarotongan, and is one of the strong men of the Kerepunu district. He is a man of fine physique, and of more than the average energy and ability, who is evidently exerting a very strong and useful influence. We arrived at 8.45 a.m., and received a very hearty welcome from Itama and the chief, who with pardonable pride took us to see their handsome new church before we reached the mission-house. After we had washed, and while we were waiting, with such patience as an early start and a healthy appetite would permit, for our breakfast, we heard the sound of singing, and being summoned to the door, saw a long procession entering the gate of the mission compound. There were the members of the church and the children of the school coming to welcome the visitors. They were headed by their chief, and every one was carrying some small gift of food, a couple of yams, a few bananas, a cocoanut or two, or a stick of sugar cane. When they reached the house these gifts were all piled on the verandah for us "that we might have a little food for our journey." Of course, we had to shake hands with each of the kind donors, big and little. Then the crowd managed to squeeze themselves into two sides of the broad verandah, squatting down as tightly as they could pack, and we were expected to examine the school. Fortunately, in New Guinea, as yet this does not require any serious mental exertion, the test of proficiency being simply the power to read the New Testament. Itawa had 102 readers in his school, nearly all of whom were present. We heard each read a verse or two, and by dodging about, so that no one should know who was to read next, we were able to test them fairly well. With scarcely an exception they acquitted themselves very creditably. After the examination was over, the inevitable speech-making followed, and the meeting ended with prayer. By this time each of the visitors had come separately to the mental conclusion that if his companions did not get something to eat they would faint. In pursuance of this kindly thought we all found ourselves moving with alacrity into the house. After breakfast Tenia and others brought us some curios, the good-byes were said, and we found our boat waiting to row us off to the *John Williams*, which was lying-to outside the reef, a couple of miles away.

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THE SOUL'S RE-BIRTH. By the Rev. Robert Tuck, B.A. London: Partridge & Co. Price 1s.

THIS is hardly a "book on missionary topics," but we are glad to have the opportunity of commending it to missionaries. It is an attempt to provide a successor to the famous "Anxious Inquirer" of John Angell James. Mr. Tuck is a wise and capable guide, and writes with much simplicity and directness, making frequent use of Bunyan's great allegory for his illustrations. Missionaries will not easily find a better book to place in the hands of inquirers and young converts, especially in China and India. Our only cavil is at the price of the book, which should have been 6d. But it can be had direct from the author (32, Westbourne Road, Forest Hill, S.E.) for 10d., post free to any part of the Postal Union; and perhaps special terms could be arranged for quantities.

CHRISTIAN MISSIONS AND SOCIAL PROGRESS. By the Rev. J. S. Dennis, D.D. Vol. II. Edinburgh and London: Oliphant, Anderson & Ferrier; pp. 486; many illustrations. Price 10s. 6d.

THE first volume of this monumental work dealt with the social evils of the non-Christian world and the hopelessness of any great improvement apart from Christianity. The present volume is concerned with the contribution already made by Christian missions to the social progress of non-Christian peoples. The third and final volume is to continue the same subject, and is to contain valuable appendices of statistics, bibliography, &c.

Social progress in the case of degraded races must necessarily be slow. Christianity has to begin by making its own new environment, first through the creation of a new type of individual character, and then through the formation of a public conscience—a Christianised public opinion. Contributing to this end we find educational and literary work, medical and charitable enterprises, the influence of the personal example of missionaries and converts, and the introduction of new ideas of patriotism and civic responsibility. Abundant evidence is brought forward to prove that in all these ways Christian missions are exerting a powerful and most beneficent influence in every quarter of the globe. Dr. Dennis justly reminds us that in considering the social results of Christian missions "we must always return with emphasis to that consummate and crowning feature of their influence — their capacity to produce Christianised manhood. This individual product is the essential and ultimate basis of an ideal social status."

The actual social results already achieved by missions are set forth in considerable detail, under such headings as "Results Manifest in Individual Character" (purity, industry, self-respect, &c.), "Results Affecting Family Life," "Results of a Philanthropic Tendency" (suppression of slave trade, abolition of cannibalism and torture, famine relief, care of orphans, medical work, &c.), "Results Tending to Develop the Higher Life of Society" (educational, industrial, literary), and "Results Touching National Life and Character." This will give some idea of the ground covered by Dr. Dennis's labours. The book is a storehouse of information. It ought to be in every missionary library, and will be invaluable to all who speak or write on missionary questions.

CHENNA AND HIS FRIENDS. By the late Rev. Edwin Lewis, of Bellary; with a Memoir of the Author. With Portrait and eight Illustrations. London: The Religious Tract Society. Price 2s. 6d.

WE hope to give a more extended notice of this book next month. At present we simply call attention to it, in order that friends may buy it to read on their holidays. Edwin Lewis was one of the finest missionary evangelists who ever worked in India, and this little book, in the form of an interesting story, gives a faithful picture of his life and work. Those who will be wanting books for Sunday-school prizes or missionary gift-books during the coming season should make a note of *Chenna and His Friends*.

PRIZE-WINNERS IN THE MISSION SCHOOLS.

WALTHAMSTOW HALL, SEVENOAKS.

THE prize kindly given by J. C. Carter, Esq., has this year been awarded to Dora Price (India), as senior student. The Hannah Phipps Tyler Prizes, awarded on the results of the Cambridge Local Examination to the first two students in each division, have been gained by—Senior Division: E. C. Cousins (Madagascar); A. E. Thomson (India). Junior Division: A. Brown (Africa); M. Hacker (India). Preliminary Division: D. Soothill (China); E. Heberlet (India). The Lower School Prize was awarded to G. Brown (Africa). Prizes were also awarded for distinctions won in the Cambridge Local Examination to E. C. Cousins, A. E. Thomson, J. Herberlet, A. Brown, M. Hacker, F. Wookey, M. Slater, G. Hutchinson, D. Soothill. and E. Heberlet.

SCHOOL FOR SONS OF MISSIONARIES, BLACKHEATH.

The Mark Clark Memorial Prizes are awarded to (*a*) all boys who pass the Matriculation Examination of the London University in the Honours Division, or in the First Division; (*b*) all boys who pass the Junior or Preliminary Local Examination of Cambridge University in First, Second, or Third Class Honours; (*c*) all boys passing the Junior or Preliminary Local Examination who gain the mark of distinction in any subject. In the London Matriculation, three boys passed in the First Division—A. G. Helm, E. Rowlands, and J. A. Hadfield. In the Cambridge Junior

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Local Examination, five boys obtained Third Class Honours —A. B. Griffiths, W. G. Elliston, A. E. Huchett, A. W. James, and G. G. James. In the Cambridge Preliminary Local, two boys obtained First Class Honours—W. F. Rowlands and F. G. Wookey; and two boys obtained Second Class Honours—H. J. H. Sibree and T. B. Dixon.

It is interesting to observe that in addition to the L.M.S. the following missionary societies are represented in the list of prize-winners — Welsh Calvinistic Methodist, China Inland, and Baptist.

FROM THE SECRETARY OF THE WATCHERS' BAND.

DURING this holiday month many Watchers will be away from their homes enjoying sea breezes or the delights of the country. I have heard of certain Watchers who, while attending the services of a seaside church, found out the W.B. secretary, and, by showing a little kindly sympathy and mutual interest, left behind them a distinct feeling of encouragement and a fresh determination to pray "yet more faithfully" for the great work. *Verbum sat sapienti.*

SOME of the Watchers' Band reports from our colonial secretaries have lately been received. The report for Victoria, presented by our good friend Mrs. Morison, is delightful reading. There are now sixteen branches, with 350 members, in the colony—an increase of three branches during the year. It testifies to "progress in desire for a more active, practical missionary spirit in our churches, and a willingness to take suggestions as to fresh methods for advancing the missionary life of the church." The report suggests nine ways for trying to secure a still greater interest in the work of the L.M.S. First and foremost, it emphasizes the vast need there is for meeting together for prayer. "In the pressure of the other work in the church, united prayer is very apt to be thrust on one side. Committee meetings for general work abound, but prayer-meetings are few." The concluding words are as follows:—"One of the best ways of securing the interest of our churches and Sunday-schools would be the sending forth of missionaries from our own ranks. We are missing grand opportunities for widening our interests by our lack of enterprise and definiteness. It is now eight years since we sent a missionary to the field from Victoria. Surely there is something wrong here! 'Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest'; but let us not be slack in doing our part by giving of our time and thought and energy to the opening out of fresh and more aggressive methods of work in our colony of Victoria."

NEW BRANCHES.

Branch.	*Church.*	*Secretary.*
Bradford ...	... Ryan Street	Mr. Edwin Bolt.
Openshaw ...	... Gresham Street ...	Mr. John Morris.
	COLONIES.—VICTORIA.	
Melbourne ...	... Collins Street... ...	—
Williamstown	... —	—
North Fitzroy	... —	—
	NEW SOUTH WALES.	
Manly ...	... —	Miss Richards.

THE following corrections should be made in the List of Missionaries:—

Page 3.—Miss Haskard, of Bellary, at home.

Page 5.—Mrs. Stevens, of Canton, at home. Mrs. H. D. Stevens, of Hong Kong, at home. Rev. E. Box, of Shanghai, at home.

Page 6.—Dr. and Mrs. Eliot Curwen, of Peking, at home. Dr and Mrs. Lavington Hart, of Tientsin, at home. Rev. A. D. and Mrs. Cousins, of Wuchang, at home.

Page 7.—Mrs. Howieson has gone to Hankey. Rev. J. and Mrs. Good, of Kanye, at home. Rev. J. Richardson (late of Madagascar) has gone to Khama's School, in Bechuanaland. Mr. A. J. and Mrs. Gould have been transferred to Matabeleland. Mr. A. D. and Mrs. Purves are now stationed at Fwambo.

Page 8.—Rev. T. T., Mrs., and Miss J. Matthews, of Ambatonakanga, at home. Mrs. Sibree and Rev. W. E. Cousins are coming home. Rev. R. Baron has gone to Antananarivo. Rev. P. G. and Mrs. Peake have returned to Ambohimanga. Rev. J. and Mrs. Peill, of Ambohimanga, are coming home.

Page 9.—Rev. A. S. and Mrs. Huckett, of Fianarantsoa, at home. Rev. D. D. with Mrs. Green has returned to Fianarantsoa. Mrs. Collins, of Ambohimandroso, at home. Rev. F. and Mrs. Dennis, Rev. R. and Mrs. Griffith, and Rev. W. and Mrs. Evans have all gone to Madagascar as new workers.

Page 10.—Rev. E. Pryce-Jones (late of Madagascar) has gone to Jokea, New Guinea. Rev. V. A Barradale, B.A., and Mrs. Barradale have gone to Samoa as new workers, and Miss Moore has returned to Samoa.

JESSIE M. BALGARNIE.

SOME WORK IN ANTANANARIVO.

BY MISS CRAVEN.

IN Antananarivo we have two girls' schools. One of these, the Girls' Central School, has been established for many years, and several hundreds of girls have passed through it. Begun in a private house it soon had to be removed to a temporary rush building, and thence to the schoolroom vacated by the Normal School for Boys until the building which it now occupies was completed in 1893.

Let us enter by the principal door. We find the large hall bright with Scripture and other pictures; four or five classes are at work there, the gallery gives room for two more, and the six classrooms are all in use. Some of the girls look up as the visitor passes along, but work goes on with hardly any interruption—writing (the examples are in French) in one class, geography in another, French in some, and Scripture in others. In accordance with Government regulations we teach French for some time each day, but this has never interfered with Scripture lessons, and the closing lesson each week throughout the school is from the Bible. Come with me into the gallery and watch the infants settling into their places for this last hour. Note the answers given as I question them on the previous lesson, and the earnestness with which they listen to the new one and find out what there is in the picture hanging in front of

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them, and you will not doubt that Bible stories are as attractive to brown as to white children. God grant that the seed thus sown may bring forth much fruit, and that many of these little ones may, in their turn, become messengers of the Gospel.

The Malagasy are not great students or close reasoners, but they are intelligent and observant. Being clever with their fingers we find many of our girls become good needlewomen, and drawing is one of their favourite lessons.

The other girls' school is much more recent, and the teaching not so advanced. The classes are distributed in three different buildings, rendering the work of the superintendent rather difficult.

We will now pay a visit to a room in the compound of the Principal of the College. It is small, but clean and bright, and furnished with desks and maps. The women gathered here are the wives of the College students. Many of them come from country districts, and have probably forgotten most of what they learnt the short time they were at school. The task of teaching them is, therefore, no light one, especially since the liberation of all slaves has made it impossible for them to leave their children at home. The lessons of the mothers are interrupted by the cries of the little ones, and often the teacher, too, has to stop and try to find something to pacify them. All, however, are not dull and ignorant, and it is often a pleasure to turn from those who are to others who are brighter, and who are wishful to learn, so that they may help their husbands when they begin their work as evangelists.

Bible and sewing classes for women in town and country cannot now be so well attended as formerly, the women having to spend much of their time in cultivating their rice fields and in other money-earning ways. But the children can still be gathered together in large numbers.

The primary schools are now under the care of the Paris Missionary Society, but the L.M.S. continue, where possible, the teaching of sewing and Scripture, and some of the ladies go out every week to one place or another for this purpose.

Bible-women have not been much employed. There are, however, several who go three or four days each week into the homes of the people, and there strive by reading, prayer, and conversation to lead the inmates to Christ. Once a month the women bring a report to the missionaries who employ them, and thus have an opportunity to consult with them about the work and to join with them in prayer. One of their greatest difficulties, which, indeed, is felt by all Christian workers, is the readiness with which the people assent to all that is said to them about their need for repentance and forgiveness. What would we not do to bring home to them their individual sinfulness, and to open the way to lead them to a Saviour who is willing and able to cleanse from all sin.

The most recent work in Antananarivo is the war against intemperance, and is carried on by a Malagasy as well as by a European branch of the World's Women's Christian Temperance Union, but an account of this may well be left for another opportunity.

Such is some of our work, but who shall measure the influence of the Christian homes of our missionaries or of those Malagasy who have consecrated themselves to Christ? The work is there; the influence, too, is there. Paul plants, Apollos waters; but it is God who gives the increase. Do not neglect, dear friends, to join your prayers with ours that the Holy Spirit may work mightily amongst us, so that there may be a steady ingathering into the Church and a constant strengthening of those already there.

SWEDISH MISSIONS.

BY THE REV. C. J. ENGVALL.

THE Swedish Missionary Association, which is a union of the free churches in Sweden, resembling in church government mostly the Congregational churches in Great Britain, held its twentieth annual meeting in Stockholm last June. This society, which was formed for carrying on home and foreign missions, has had a wonderful development in every way. About 1,000 churches, with a membership of at least 90,000, are united with the Association, and the number is increasing every year. At the Convention this year thirty-seven churches were received into the union.

The income for 1898 was £13,540, and the expenditure £12,100. Of this sum about £9,000 has been spent on foreign missions. The most important sphere of the Swedish Missionary Association is still its mission on the Congo. This mission was commenced in 1881 in connection with the old Livingstone Inland Mission, and has, in spite of all difficulties, been most prosperous. The first missionary, the writer of this article, had to return home in a very short time, on account of the climate; and this present year has been a very trying one. In less than six months seven missionaries have died. Reinforcement is, however, just now being sent out.

The S.M.A. has on the Congo five stations, one having been opened last year. There are forty-two out-stations where regular mission work and schools are carried on, twenty-four European workers, and fifty-six native ones. Two hundred and seventy were baptized last year, and the church members numbered 903.

An extensive educational work is done. There are now fifty-one schools, with 1,579 scholars, being an increase during last year of seven schools and 420 scholars. There is also medical missionary work done. At Diadia 4,500 patients were treated. From the other stations no statistics are given. To the mission work the native Christians gave in collection £25. Besides the direct mission work, a great deal of manual labour—such as building, agriculture, and

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household work—has been done. At one station 14,000 bricks have been made for building a new schoolhouse.

In the Mission's printing-house at Londe they have been very busy. Last year an arithmetic was published, a new edition of 6,000 of Bible history, and 4,000 copies of the Epistle to the Romans. Of the monthly paper, *Minsamu Miayenge*, which is very popular amongst the natives, 650 copies have been printed; and of a Kifioti almanack 400 copies, besides a great deal of smaller matters.

Courses for training native evangelists have been held. The last one at Mukimbungu, September to November, 1898, was attended by seventeen natives. The subjects taught, besides Bible knowledge, were church history, mission history, arithmetic and grammar, natural history, geography, singing, &c.

In the East of China the S.M.A. has three stations, Wuchang, Ichang, and Shasi, with ten missionaries and some native helpers. One of the missionaries writes: "This year has been one of the best. All societies can rejoice over having received great blessings in their work." The work has included schools, distribution of books, evangelical and medical work. The schools have been well attended, and more children have applied for admission than the missionaries have been able to receive. About 16,000 copies of larger and smaller books have been spread amongst the people. The church members at the three stations are eighty-three. Lungpu, where a few years ago two Swedish missionaries were murdered, has been visited by the missionaries, and a native worker and the missionaries themselves hope before very long to be able to settle down amongst this poor, ignorant people.

In the West of China the S.M.A. has two stations, Carschgar and Yarkand, with seven workers. The work here was commenced lately. One of the missionaries has made a translation of the Gospels into the Caschgar dialect, which the British and Foreign Bible Society has printed, and he is now translating the Epistles.

Besides the work on the Congo and in China, the S.M.A. carries on missions in Russia, in Algiers (North Africa), missions to the Jews by Dr. J. E. Nystrôm, a sailors' mission in London, and in the North of Sweden work among the Laps.

The Home Mission has also been richly blessed by the Master, and there have been revivals in many places. The S.M A. can, therefore, with great joy and thankfulness to the Lord look back upon the last year, saying: "The Lord has done great things for us, whereof we are glad."

THE Wesleyan Missionary Society means to have its share in the evangelisation of Hunan. The Wuchang District Synod has decided to commence work there forthwith, and already a band of *Joyful News* evangelists have preached the Gospel across the border.

Notice to the CHRONICLE'S *"Own Correspondents."—The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the* CHRONICLE. *Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.*

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

A GROWING SPIRIT OF SELF-SUPPORT.

EVERY month we receive fresh evidence of the fact that the native church in almost all our fields of labour is gradually being awakened to the duty and privilege of self-support. The difficulties are often great, and progress is necessarily slow, but our missionaries are doing their duty in urging the matter on the attention of the native Christians. This month Mr. Wells writes from Canton: "I might start work at several openings in Poklo, but am endeavouring to get the churches to do something towards self-support. I tell them that if they will support themselves we can take advantage of the new openings, but that I do not like to appeal to the Society for more funds at present. In Poklo city they give a great deal more than they did four years ago, but for some time past the money has gone towards building their chapel, and I fear that it may take some years longer before they clear off their debt of £60."

"LIKE PULPIT LIKE PEW."

MR. J. B. GRANT, of Peking, writes of a difficulty with which most of our missionaries at one time or other find themselves confronted—the difficulty of obtaining trustworthy native workers. "The helpers hitherto employed," says Mr. Grant, "have been chosen far too much on account of their preaching abilities, while the more important question of their Christian life has been overlooked. Since settling here it has been one long struggle to raise the standard of Christian life among the native preachers. It can hardly be wondered at that the spiritual life of the churches is so low when the teachers themselves are mere talking machines, void of any higher purpose than that of making a living and pleasing their employers."

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"REAL PROGRESS ALL ROUND."

Of the work at Tung An Mr. Grant is able to report hopefully. "In Tung An itself," he writes, "I am able to report a very decided improvement. It is unfortunate that people are always more or less prone to judge mission work by statistics. Judged from the numerical standpoint, Tung An has gone down, but the church is in a much more healthy state than it was. For some weeks at the beginning of the year the street-chapel used to be open for preaching on market days only; now we get a fair number of attentive listeners daily. Dr. Smith has opened a dispensary at Tung An, which he attends three times a month, and so helps on the good work. Already this year I have been able to open up two new out-stations. Thus the year has so far been one of real progress all round."

AN APPRECIATION.

THE *Peking and Tientsin Times* of April 8th contains an appreciative leading article on the work of the L.M.S. hospital at Tientsin. We are glad to be able to reproduce the following extract for the benefit of English readers:—"Work amongst such people must of necessity be attended with much that is disagreeable and repellent to every sense, but the joy 'knowing no bounds' of those to whose blind eyes sight has been restored, and of those others whose sufferings have been relieved, cannot but afford some recompense for the skill and untiring devotion without which such results are not arrived at. An important fact in connection with this hospital, not to be overlooked, is the great boon it is to many of us who from time to time find ourselves with injured or sick native employees on our hands. In sending such round to 'Si-tai-fu' (Dr. Smith) we know we are doing the very best we can for them; and, if upon no other grounds, this institution merits all the financial support we, as a community, can accord it. Its presiding genius is not much *en évidence* amongst us, his life being a very busy one, but it may afford him some encouragement to know that he and his work command our sincere respect and sympathy, and that, like dear old McClure, of 'Bonnie Briar Bush' celebrity, we esteem him 'an honour to his profession.'"

INDIA.

"SO HE GIVETH HIS BELOVED SLEEP."

ON June 20th God called to Himself one for whom we had hoped a long and useful life, Beatrice, daughter of the Rev. G. M. Bulloch, of Almora. Only three months ago we had the pleasure of chronicling Miss Bulloch's striking success in the Allahabad University examination, and for many years we had heard from time to time of the earnest and devoted way in which she was throwing herself into many forms of missionary work. "Her work in the Girls' School brought her into close contact with the girls, many of whom she yearned over and pleaded with to come to Jesus. The smaller boys simply doted on her, notwithstanding the severe drill she put them through every week to learn their golden texts. The lepers, among whom she had a class for the women, are mourning with an inconsolable mourning over their 'beloved Miss Sahib.' At the funeral the graveyard and the hillsides all round were covered with mourners, Christian and Hindu, European and Asiatic, and the grave was loaded with tokens of sorrow and regard." It is a good record for one so young. Miss Bulloch's work was done in such a gentle and attractive spirit that her loss will be keenly felt in all the Mission circle at Almora. Our sympathy goes out to the bereaved parents; at the same time we count them honoured that they have a daughter who has left so fragrant a memory behind her, and who has been called so soon to her Saviour and her reward.

A NEW TAMIL HYMN-BOOK.

THE South Indian Missionary Association has decided to prepare a Tamil hymn-book for the use of all denominations. Representatives of six missionary societies have been invited to undertake the preparation of this important work, and our own Society will be worthily represented by the Rev. William Robinson, of Salem.

MADAGASCAR.

HOPEFUL PROSPECTS.

THE Rev. W. E. Cousins, whose resignation, after twenty-seven years of service in Madagascar, has recently been accepted by the Directors, writes: "I am glad to have been here during the trying times from 1896 onwards, because I see now, as I am leaving, how wonderfully many of our difficulties have been removed, and how much more hopeful our prospects are. The prevailing note, just now, notwithstanding many things that still try our faith and patience, is one of thankfulness and hope. God's work in Madagascar is not to be overthrown; and we of the L.M.S., who have had the honour of being pioneers, and others who have entered the field more recently, will still have much good work to do for the honour of Christ's name in this land."

SOME RECENT LITERATURE.

THE Rev. T. T. Matthews, Mrs. Matthews, and their daughter, left Antananarivo on May 23rd. Just before leaving Mr. Matthews issued another volume of sermons. This is the eighth volume he has published during his missionary career, and he has circulated altogether 60,000 copies of his sermons. He has also finished the translation of a small book on "Sin and Salvation," by Dr. John Laidlaw, of the New College, Edinburgh; and he has in the press a translation of Hodge's "Outlines of Theology." Mr. Matthews has all the Scotch

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love of theology, and has exerted himself to supply books likely to be useful to evangelists, pastors, and theological students. Another small book, also issued by Mr. Matthews recently, contains a history of the Covenanters and of the Camisards. The latter, giving, as it does, a history of the persecutions endured for so many years by French Protestants, is peculiarly suited to the needs of our people just now; and it is well they should know that the French missionaries who have so happily come to their aid are the descendants of men and women who nobly bore long and terrible persecution for the sake of Christ and His Gospel.

SOUTH SEAS.

PAPAUTA: THE RETURN FROM EXILE.

WE were able to announce briefly in last month's "Personal Notes," that the girls had been able to return in safety from Malua to Papauta, after two months' absence. Happily, Miss Ffrench is able to report that no great damage has been done to the Mission property, except that some school materials have been stolen, and the plantations robbed of most of their fruit. "Though the girls have lost many of their things they are cheerfully accepting the inevitable, and, with their usual lightheartedness, seem forgetting all but the bright side of things. Altogether things are by no means so bad as they might have been." Miss Jolliffe drops a hint which may possibly throw light on the girls' cheerfulness: "We were afraid the girls might think it their duty to accompany their relatives to the war. But in Malua we were almost out of the sound of battle, and the girls were quite content to settle down and receive polite attentions from the students."

NEW GUINEA.

A NEW INDUSTRY.

THE Rev. F. W. Walker has organised an extensive cocoanut industry at Milne Bay, which promises to be very successful. In one village alone more than 10,000 nuts have been planted. "The first thought of the people," says Mr. Walker, "is to show their gratitude to God for their new prosperity by giving an increased subscription to the work of the Mission; they are now ambitious for every adult to give five shillings, and every child one shilling." Mr. Walker pleads that the South Sea trade should not be left, as it so largely has been, in the hands of godless and immoral men. "When Christian capital and Christian labour organise themselves on principles which are at once avowedly Christian, and sound financially, and begin to co-operate with the Christian forces at present engaged in spreading Christ's kingdom, then, and not till then, we may hope to see nations born in a day, and the recognition of Christ as the one true foundation of all individual and national well-being."

ANNOUNCEMENTS.

ARRIVALS.

REV. T. T. MATTHEWS, MRS. MATTHEWS, and MISS JESSIE MATTHEWS, from ANTANANARIVO, MADAGASCAR, *via* Marseilles, on June 29th.

REV. A. S. HUCKETT and MRS. HUCKETT, MRS. COLLINS, and MASTER JOHNSON, from BETSILEO, MADAGASCAR, per steamer *Garth Castle*, July 13th.

DEPARTURES.

REV. H. J. STEVENS, returning to CANTON, CHINA, embarked at Marseilles, per steamer *Victoria*, July 6th.

REV. V. A. BARRADALE, B.A., and MRS. BARRADALE, appointed to MALUA, SAMOAN ISLANDS, and MISS MOORE, returning to PAPAUTU, SAMOAN ISLANDS, embarked at Tilbury, per steamer *Cuzco*, July 7th.

REV. P. G. PEAKE and MRS. PEAKE, REV. D. D. GREEN and MRS. GREEN, returning to MADAGASCAR, embarked at Marseilles, per steamer *Iraonaddy*, July 10th.

The REV. J. GOOD and MRS. GOOD, returning to SOUTH AFRICA, embarked at Southampton, per steamer *Norman*, July 15th.

BIRTHS.

PEAKE.—At Fianarantsoa, Madagascar, on May 14th, the wife of LT. G. H. Peake, of a daughter.

LLOYD.—At Kanye, Bechuanaland, on May 25th, the wife of the Rev. Edwin Lloyd, of a daughter.

LONG.—At Clapham, on June 17th, the wife of the Rev. S. J. Long, of Coimbatoor, South India, of a son.

MARRIAGES.

BARRADALE—RADBONE.—On June 22nd, at George Street Congregational Church, Oxford, by the Rev. George Sadler, uncle of the bridegroom, assisted by Principal Fairbairn, M.A., D.D., and the Rev. J. Robertson, M.A., the Rev. V. A. Barradale, B.A., son of the late Rev. J. S. Barradale, of Tientsin, North China, to Alice, daughter of Edward Radbone, The Avenue, Summertown, Oxford.

GRIFFITH—HOTCHKISS.—On June 28th, at Francis Road Congregational Church, Edgbaston, Birmingham, the Rev. Robert Griffith (missionary-designate to Madagascar) to Mary Gertrude, younger daughter of Mr. Consul Hotchkiss, of Birmingham.

DEATH.

BULLOCH.—On June 20th, at Almora, North India, Beatrice, the elder daughter of the Rev. G. M. Bulloch, in her 21st year.

ORDINATION.

The Ordination Service of the Rev. W. EVANS, missionary-designate to Madagascar, was held on Tuesday, June 20th, at Siloam Independent Chapel, Pentre Estyll, Swansea. The Rev. David Evans, of Burry Port, eldest brother of the new missionary, presided. The Rev. Thomas Rowlands, of Madagascar, described the field of labour; the Rev. A. N. Johnson, M.A. (Home Secretary of the Society), put the usual questions; the Rev. R. Thomas, of Landore, offered the ordination prayer; the Rev. G. Penar Griffiths delivered the charge; while the Rev. J. Rogers, of Pembrey, the Rev. J. Bevan, of Waunarllwydd, and the Rev. W. H. Williams (Watcyn Wyn), of Ammanford, also took part in the service.

CORRECTION.

The Rev. G. Sadler, of Bermondsey, offered the prayer at the ordination of the Rev. V. A. Barradale, B.A., and not the Rev. G. T. Sadler, B.A., of Wrexham, as reported in our last number.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Joint Foreign Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

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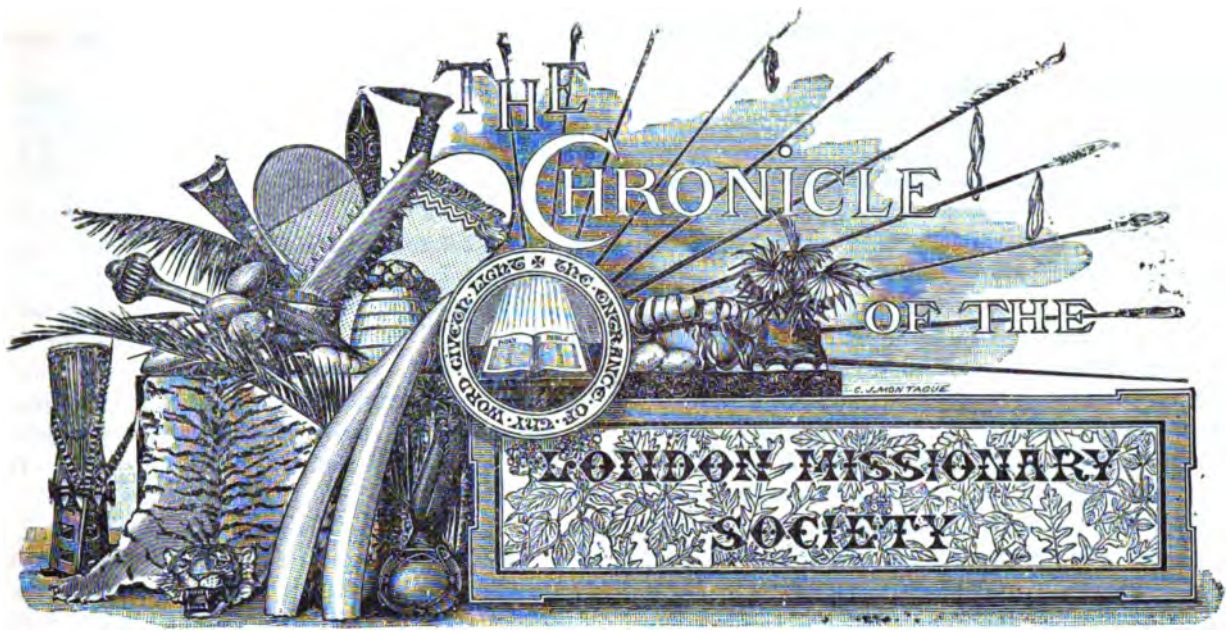

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LADIES' ASSOCIATIONS FOR WOMEN'S MISSIONS.

By Mrs. Jesse Haworth.

IN the great variety of work done by the women of our Churches in connection with foreign missions, there is, perhaps, a danger of confusion and possible waste on account of the want of clearness of aim, because, too, nearly every community is working on somewhat different lines.

That all should adopt exactly the same methods in every place would be neither possible nor desirable, but at the same time it is likely that if we were to review our position more intelligently some useless bits of old machinery might be moved out of the track and the way cleared for a straighter running to a more definite goal. It has been suggested that a page of the Chronicle may be usefully devoted to a description of an organisation which was born of that new departure of the London Missionary Society when, about twenty years ago, it sent out its first independent lady missionary.

Ever sacred is the memory of the Mary Moffats, the Mrs. Judsons of past years, and of the devoted women of to-day who, as missionaries' wives, labour, as far as time and strength permit, among the women of their husbands' stations. But they are burdened with family cares in countries where everything is more difficult than at home, and the Society at last resolved to send out single women who should devote themselves entirely to work among women. When, a little later, it decided also to send out lady medical missionaries, if duly qualified Christian women should present themselves, it was felt that now at length for the countless millions of India and China, and for our poor heathen sisters of other lands, a day of salvation had dawned.

This development of our Society's work, therefore, greatly quickened, as was natural, the enthusiasm of the women at home. It was an inspiration, indeed, to new effort, and to faith and prayer, as the sense of responsibility deepened. And it was out of this quickened realisation of obligation that the new organisation was born of which this paper treats.

The Ladies' Association for Women's Missions is an association of the women of the various churches of a district, and not, as is the case with the old, familiar *Ladies' Auxiliary*, connected merely with a single church, whose annual collections for the Society it served to augment by the subscriptions it obtained; for with this collecting of subscriptions the work of the old-fashioned *Auxiliary* began and ended.

The *Association*, however, has a wider aim and field of operation. It began in a certain district in the north of England about seventeen years ago, under a devoted

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Christian woman as president, and with an able secretary, who still maintains her position (with assistance) although now on the Board of the Society. The women of several of the churches united themselves at once, a monthly missionary prayer-meeting was instituted, and, in those early days, a women's quarterly missionary meeting was held, at which a lady missionary gave an address. These larger meetings take place now only half-yearly. A secretary was appointed in each church, whose duty it was to obtain subscriptions from the women members for *Women's Missions*, and these were forwarded to the Association's general secretary to be despatched to London, a memorandum being sent in to the treasurer of the district of the amount sent up, which was labelled *Women's Missions*.

An earnest and prayerful association will find much other work to do. It is no light task to strive by every means to widen the circle of interest, to overcome inertia, and bring indifferent churches into union. This last is the hardest work of all, and for this purpose members of the Association are deputed to visit particular churches in the district, whose women have as yet given no signs of quickened activity, and invite them to the happy fellowship of prayer and service. In addition to all this, when opportunities for special work or giving arise, such as the Centenary celebration, the outfit of the *John Williams*, or even things so comparatively small as the sending out of boxes of gifts to the missionaries, the women of the churches find themselves organised, and the thing is done with comparative ease and dispatch.

The Association best known to the writer has no ignoble record of service to the cause of women's missions, and as everything good and true and worth while has its beautiful aspect too, so do flowers of romance appear on many a sober page. Our white dove, the chosen crest of the Association, floats at the masthead of the *John Williams* when she is in port, the "home flag." Closely connected with us, also, was the first fully-qualified medical lady missionary sent out by the Society, and another has since been educated, and is now being maintained in China by three of our members. While, as an Association, we adopted and partially educated a third, who, however, proving too delicate to go abroad, is now practising successfully in England, having insisted upon repaying the money spent upon her education.

During the seventeen years four evangelist missionaries have gone from our very midst, and two medicals are on the eve of departure to the foreign fields. These are the children of the Association, whose names are often upon our lips and in our prayers.

But it is not necessary to prolong this paper. Enough has been said, perhaps, to recommend the adoption of the Association idea to the women of our churches. If I have room for a final word, it is this. The most important work of these Associations for over seventeen years (long before the institution of the Watchers' Band) has been *prayer*. Not a generalising set of petitions which vaguely include all the world, in a single hour's prayer-meeting: that was discouraged from the first. A special country, or station, is chosen for each monthly meeting; its circumstances are studied, its missionaries known, and their particular needs and difficulties recognised, and prayer is offered for them by name. It is all very simple and intimate, unspeakably sacred too, and the plain city vestry where, perhaps, only twenty or thirty women may happen to meet on any one afternoon, becomes not only the very gate of heaven, which it surely does, but a place of power, one of the engine-rooms of the spiritual world, which is the only real world, after all.

A PRAYER FOR OUR MISSIONARIES.

O SAVIOUR, keep alway the feet of those
Who preach Thy word in the far heathen lands,
That they may walk upright 'mid unseen foes,
With garments white, and undefilèd hands.
Thus may their lives with power Thee confess,
Reflecting in the dark Christ's glorious face.

O Saviour, keep them in the hour of pain,
When strength and hope alike have fled away;
When, faint, disheartened, baffled, all in vain
They sigh for death, then lift them up and say:
"Rise up and greet the dawn's first quivering light,
Blest presage of day's coming glories bright."

O Saviour, keep them in the hour when faith
Is tried and buffeted and tossed about,
When black temptation whispers doubt, and saith,
"Let be, the foe is all too strong to rout,"
Take Thou the scales away and let them see
That the eternal victory is with Thee.

O Saviour, keep them in the hour of death,
Perchance in loneliness, with no friend nigh,
Nor voice of loved ones comforting; when breath
Grows faint and fainter, trembling to a sigh.
Then speak, dear Lord, the promised word, "Well done!"
And take Thy servants home, their brave course run.

H. H.

Liverpool.

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FROM THE HOME SECRETARY.

MY Notes this month are a series of notices.

(1.) The Weekly Prayer-meeting at the Mission House will be discontinued, and we shall revert to the Monthly Prayer-meeting on the first Monday of each month, from 3.30 to 4.30. The first of the Monthly Prayer-meetings will be held on Monday, October 2nd.

(2.) The dates suggested by the Directors for the Week of Special Prayer, Thanksgiving, and Self-Denial are, for the London churches, November 19th to 25th; and for the Country churches, February 18th to 24th. We hope that the Special Week will be generally observed this year. Next month I shall give some outlines of very helpful meetings which have been held in connection with this Special Week.

(3.) For the May Meetings, 1900, the following arrangements have already been made:—

Saturday, May 5th.—Children's Demonstration in Exeter Hall: Chairman, J. J. Belsey, Esq., J.P.

Wednesday, May 9th.—Annual Sermon in City Temple: Preacher, Rev. R. F. Horton, D.D.

Wednesday, May 9th.—Annual Conversazione in Polytechnic Hall, at 5 p.m.

Wednesday, May 9th.—Annual Public Meeting in Queen's Hall, at 7 p.m.: Chairman, Sir Charles Elliott, late Lieutenant-Governor of Bengal. One of the speakers will be the Rev. Dr. Stewart, of Lovedale, South Africa, and Moderator of the Free Church of Scotland.

Friday, May 11th.—Annual Meeting for Young Men and Young Women in the City Temple: Chairman, J. L. Paton, Esq., M.A., Head Master of the University College School.

ARTHUR N. JOHNSON.

WANTED—A DESIGN.—Beginning with January, 1900, it is proposed to issue the CHRONICLE in a new cover. Artistic friends of the Society are invited to send designs for this cover, which is to be of the same size as at present. A copy of the new *Standard History of the L.M.S.* (two vols.) will be presented to the one whose design is accepted. Designs should reach the Editor not later than October 20th.

WE heartily congratulate the United Presbyterian Church on the good news which it has been receiving from China. So successful has its mission been in Manchuria that during the year—from November, 1897, to November, 1898—there have taken place no fewer than 3,100 baptisms. The membership at the different stations is now 8,288, while in addition there are the names of 7,500 candidates on the roll.

PROCEEDINGS OF THE BOARD.

Board Meeting, July 25th, 1899.—REV. W. BOLTON, M.A., in the Chair. Number of Directors present, 63.

The Rev. R. Wardlaw Thompson introduced the Rev. A. S. and Mrs. Huckett, who have returned from Fianarantsoa, Madagascar, after their second term of service, and Miss Haskard, who has completed the full term of seven years' service at Bellary, South India.—The following were introduced to take leave of the Board:—Rev. R. Baron, who is about to return to Antananarivo, where he will for a time take charge of the College for training ministers during the absence of the Rev. J. Sibree; the Rev. F. W. and Mrs. Dennis, Rev. W. and Mrs. Evans, and Rev. R. and Mrs. Griffith, all of whom are going to Madagascar for the first time; the Rev. T. Biggin, B.A., appointed to succeed the Rev. J. M. Allardyce, M.A., at Peking; Miss Shilston, appointed to succeed Miss Goode (Mrs. Russell), at Peking; and Miss Bartlett, appointed to succeed Miss Macey at Tientsin.—Miss Haskard, in acknowledging the Directors' welcome, said she believed that the success she had enjoyed had been largely owing to the help and kindly advice she received from the Rev. Edwin and Mrs. Lewis during her first year in Bellary. Miss Haskard told how the schools of which she had had charge had grown, and how she had been able to open two new schools and increase her staff of Bible-women to six, one of whom had even now as many as 300 houses in her district. Her work was only restricted by the want of funds. Before she left India some women at Hospet had asked her: "When are you coming to tell us this new story?" "And I had to tell them I did not know, because I had so much to do."—Mr. Huckett said the outlook in South Betsileo was very hopeful at the present time, and it was his decided conviction that the work of the Society in Madagascar was not yet done. The natives charged him to urge the Society to continue its work in their midst.—The outgoing missionaries also briefly addressed the Board, the new recruits producing a deep impression by their earnest and unassuming, yet hopeful anticipations regarding the work before them.—Mr Griffith mentioned that some years ago, before he entered College, he received a letter from a Malagasy boy, who appealed to him to come out "to teach us poor Malagasy who are still praying to the idols for medicine."—The Chairman's final message to the party was: "Let us not be weary in gracious doing."—Special prayer was offered by the Rev. D. Macfadyen, M.A.

A letter was read from the Secretary of the British Guiana Congregational Union thanking the Directors for their continued interest in the churches in that Colony and for sending the Rev. G. Cousins as a deputation.

The Rev. J. H. Walton, late of Bangalore, was appointed to the charge of educational work at Hankey.

The Board accepted with gratitude an offer by the Hon. J. H. Angus, of Adelaide, to contribute £2,000 towards the establishment of two inland stations in the neighbourhood of Mount Douglas, New Guinea.

A GENTLEMAN, who wishes to remain anonymous, has kindly offered to present to each of our mission stations at which a doctor is stationed a copy of the new "Encyclopædia Medica." This valuable gift has been gratefully accepted by the Directors.

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DEATH OF PASTOR TAN, OF AMOY.

BY THE REV. JAMES SADLER.

THE sad news has just reached us that Pastor Tan has fallen a victim to the dreadful plague raging in Amoy. This good man was one of the most honoured and beloved of our native pastors. Ever since he became a Christian he has faithfully served the Lord. In his early life he suffered severe persecution on account of his religion, but his gentle spirit won his enemies, so that they became at peace with him, and gave him a position of great importance in his village.

He passed through our college for native preachers and pastors, and became a preacher at a station called Pholam, where the triumphs of grace had been remarkable, and his influence was felt over a wide district. He exercised considerable faith in God, and preferred to receive what his Heavenly Father sent him through voluntary supporters, who anonymously put their money into a box in the chapel, rather than adopt the usual plans of collections and account-keeping. He was greatly beloved by his people, and, when it was decided that the members should elect a pastor, he was chosen unanimously. I remember how both men and women were happy in securing his services. He duly made preparations for taking full charge. When visiting the station on circuit, I have come upon him earnestly studying the teachings of Ezekiel concerning the watchman. Truly this man watched for souls. He seemed to me a man such as is portrayed by John Bunyan as Evangelist. He was a witty man with a fund of folk-lore, and when we were worn out and isolated I was often regaled by him. If our condition and prospects were too serious for humour, we had recourse to prayer. Oh, what work we had in opening one great centre for the Gospel! The enemy was strong, and dared us to enter. We prayed and waited and reasoned. We showed proofs of Divine working such as the hardest had to consider. We stayed in our cold loft and prepared some humble presents to win our opponents. Poor, dear fellow, he was tried with me! "You push things so!" he used to say. But we succeeded, and he agreed that knowledge was mixed with zeal. At a quiet time he said: "You foreigners are daring! As for us Chinese, we should not breathe without the Treaty."

He planned with me all our campaign, where to open chapels, whom to employ as evangelists, how to inspire the young converts with the spirit of intercession for the salvation of souls, and the supply of all our needs. Gradually one door after another was opened. Who could resist Pastor Tan's sweetness? It was my joy in every new work I wished to attempt to say to him: "I want to do so and so; you find out if it is practical, or to what extent." The native workers could not easily understand our difficulties, and they were so hard to convince, and needed so much talking. "Now," said I to Tan, "let me fill your mind with all our projects and limitations, and you, at leisure, infuse your knowledge and spirit into the ordinary workers." So, while I was writing up my report, or reading for impetus, Tan would quietly deal with the brethren, instructing, consoling, helping as he could. The greatest trial was as to litigation. *Might* is the rule in China. "Oh, that God would work miracles as by Moses!" brethren would sigh. But Tan and I tried to pray matters straight; and so as to funds. We were not forsaken; though our trials were many.

Of late Pastor Tan's health had not been strong, and, therefore, he had been unable to undertake any pastorate; but he has done excellent work as an evangelist in the Hospital at Chiang-chiu and in the immediate neighbourhood. He has been held in extraordinary respect in all directions. In our Pastors' Conferences and in the Amoy Congregational Union meetings he was often consulted because of his good judgment and fine spirit. His death is a great loss to our Mission, and he can ill be spared. But we must not grudge him the reward he has so well deserved.

PASTOR TAN'S CONVERSION.

BY MISS CARLING, OF CHIANG CHIU.

PASTOR TAN had learned much from the "meek and lowly" Master, and those who knew him best will read a deep meaning into the accompanying story of his conversion, which he wrote down for me, at my earnest request, just before I left China last January, and which I have translated for the benefit of readers of the CHRONICLE:—

"I had been wronged, and was induced to 'take up with Christianity,' hoping that my wrongs would be avenged by the church. For three months I attended church regularly, but did not understand a word of the Gospel which I heard preached; nevertheless, the hope I entertained prevented me from absenting myself. As soon as I began to feel at home, I spoke of my grievances to the pastor and deacons, but, to my great disappointment, they would not interfere in the matter. My hopes thus dashed to the ground, I began to commiserate myself for losing one day's work in seven. Nor was that all. I had ceased to offer the customary sacrifices to the spirits of my departed ancestors. What if my parents should be hungry? Being uneasy on these points, I thought I had better give up going to church. Fortunately, at this juncture, one of the Christians persuaded me to be present at the service on the following Sunday. As I arrived, the congregation knelt in prayer. I was perplexed when I heard a voice making confession of sin, and asking to be forgiven. I had, as yet, but a dim notion of God, though I soon learned to pray and to read the Scriptures. On reading the words, 'Father, Lord of heaven and earth,' a great joy took possession of my heart.

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Formerly I had thought that God was the God of foreigners. I now recognised Him Lord of heaven and earth, and, as such, deeply reverenced Him.

"I no longer cared that the church had refused to have anything to do with my trouble, nor that I must lose the work of one day in seven. I must worship God at all costs. For three months I prayed without ceasing; but I did not know Christ, thinking of Him only as a foreigner—a man—and therefore not to be worshipped.

"While reading the Scriptures one evening, according to my usual custom, I learned of Christ's saying upon the Cross: 'Father, into Thy hands I commend My spirit.' My whole heart was in an agony, and the tears fell fast as I sorrowed at the death of (the man) Christ.

"When, however, I heard the preacher read the ten commandments, I realised that I had offended against the law, and was under condemnation. I was greatly troubled at this. One Sunday, a year later, hearing from Scripture the words, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven,' I marvelled that the teaching of Christ should be so much better than that of the sages.

"I had been wronged, and formerly sought redress; I no longer did so. This was good, but Christ would have me love my enemy, do good to and pray for him. I was very unwilling to do this, but I treasured the words up in my heart, and pondered over them for several weeks. At last I thought, if I do not love my enemy and pray for him, I cannot be the child of my Father in heaven. From that time I sought for an opportunity of reconciliation, and prayed for him, yet this was but the semblance of love; it was not until a year later that I loved him in truth. My enemy was conscious of the change, and wondered much.

"Now, thought I, I am the child of God. And as I rejoiced in this new experience, I realised that Christ was indeed God; no man's teaching could have done so much for me, and thus I was led to seek and find salvation in Him.

"But I began to grieve for the multitudes who believed not on Christ; I thought of my parents and ancestors who had lived in ignorance; I feared they had perished, and my misery was extreme. I thought of my father as I had known him in his lifetime; but, alas! he had not believed on Christ. Oh! if he perished, what was salvation to me? The more I thought of this the more wretched I became. Added to this misery came the remembrance of my own sins, unforgiven sins upon sins. It was unbearable. I cried out and made confession of sin constantly, taking heed to my ways, and as my conduct improved I was more at peace. Again I would think of my faults, and my peace was gone. This led me to doubt the reality of my conversion. For two years the uncertainty continued, at the end of which time I came to a knowledge that, by God's grace, I was indeed saved. I asked myself further: 'Have you received the Holy Ghost?' I could not say that I had. Several years again elapsed ere I knew that I had received an infinitesimal degree of the filling of the Holy Ghost."

I did not see Pastor Tan again until some weeks after I had received the above account, when I asked him if the enemy became a Christian. He replied that he had died without having made any profession of Christianity, but that his son was a Christian.

"And have you received any comfort with regard to your parents?" He smiled as he said: "I thought you would ask that question"; and then his face resumed a grave expression as he continued: "I have searched the Scriptures for comfort, particularly the Epistle to the Romans, and now I am six-tenths comforted." Speaking of the filling of the Holy Ghost, he said: "As I look at it, the whole difference seems to be summed up thus—'Always' 'not always'"; his meaning being that hearts may be "always" yielded up to His sway, or "not always."

A WORKERS' CONFERENCE.

FROM May 21st to 27th a gathering of the workers of the London Mission in the northern part of the Murshedabad District was held at Jiaganj. There were two meetings each day, and for some months previously each of the men agents had been preparing a paper on some spiritual or doctrinal subject, so that every one took part in the conference, and it proved a mutually stimulating and useful occasion. The papers showed a good deal of careful Scripture study, considerable facility in arranging and grouping ideas, a good deal of power of compression, and reached a high mark of excellence. The conference consisted of workers from Murshedabad City, Jungipur, and Jiaganj, with some visitors from Berhampur, who would have been many more had there been house room among the small Christian community at Jiaganj, where at present the church roll musters only fourteen members.

On Sunday, 21st, the Lord's Supper was administered, and two services conducted by the Rev. K. P. Mukerji, M.A., of Berhampur, who gave two good discourses on "Christian Love" and on "The Father's Love to us."

At each morning session of the ensuing week the opening prayer was specially set apart for different Mission Fields each day, for the Peace Conference, for the absent and sick of the community, and for the Bible and Tract Societies. Each paper was followed by free prayer.

The Monday morning session was addressed by the Rev. K. P. Mukerji, M.A., on the subject of "Holiness." He depicted with Scriptural references twelve elements that go to make up a holy life: submission to God, habitual believing, witnessing, self-denial, meditation on the word, prayer,

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obedience, growth, abiding in Christ, waiting on God, and working with God.

The afternoon paper by Babu Benoy Chandra Biswas gathered together Christ's teachings about prayer, and embodied a call to constant prayerfulness.

On Tuesday morning the Rev. Paul Biswas read a prayer on "the Spirit-filled Life," based on the Bengali translation of Mr. John McNeil's book.

In the afternoon the Jungipur brethren described the field of work at their new station, its difficulties and encouragements, and the meeting resolved itself into a prayer-meeting for them and their work.

Wednesday morning's subject, treated wisely and with abundant Scripture illustration by Babu Simeon Biswas, was "Christian Subordination," and urged on all the duty of cheerful and faithful obedience to the authority under which we work.

The Murshedabad City work occupied both speeches and prayers at the afternoon session, when attention was called to the peculiar difficulties of work among Mohammedans. In the evening, conference met together at dinner under the open skies, with a good meal served up on the primitive plantain leaf. The Queen's health, instead of being drunk, was eaten in *luchis*.

At Thursday morning's session Babu Isaac Pai da read a paper on the "Kingdom of Heaven," and the afternoon prayers and speeches embraced the work, Zenana, medical, educational, and evangelistic done in Jiaganj, Berhampur, and Beldanga, which last has just been opened up in the south of the district by Mr. Stursberg, and the Rev. S. C. Ghose (in residence).

On Friday morning an able paper on the doctrine of the "Atonement" was read by Babu Haridas Das, a paper which bore signs of careful preparation and previous reading. In the afternoon the women's section met under Mrs. Joyce's presidency in the Christian Endeavour Meeting, while a party of men ten strong invaded the bazaar and had a good spell of preaching, the strong volume of singing attracting a larger crowd than usual.

The closing meeting was held on Saturday morning, and the paper read by Babu Anonda Chundra Mondol on "Christian Love," combining a careful study and a stirring appeal to heart and conscience, was worthy to finish and crown the meetings. The last meeting closed amid the hearty and stirring strains of the Bengali version of "All hail the power of Jesus' name."

All who were present expressed themselves as having been recipients of spiritual stimulus, and we hope that the fruits of isolation and loneliness, humours of discontent, discouragement, unbrotherliness, and the like, have vanished in the atmosphere of fellowship and praise, and that all have gone back to their posts better and stronger men and women.

J. A. J.

A FURTHER NOTE ON THE NEW HINDUISM.*

By the Rev. J. P. Ashton, of Calcutta.

THE reformed Hinduism of North India, including even the new Gauranga cult, is really Krishnaism. Its favourite authorities are the Bhagavat Gita and the Srimat Bhagavat Purán. The tendency of the system may be learnt from the following extracts from page 34 of Bulloram Mullick's "Krishnaism":—

"Whoever reads the Srimat Bhagavat cannot fail to mark its intense pathos and its deep juiciness. . . . The Bhagavat Krishna is a more beloved person than the historic Krishna. Among the Vaishnavas, such as are possessed of chaste sentiments read the Bhagavat *Rasa-Lila* (chapter) as a beautiful allegory, illustrative of the principle of spiritual unification with God by love. Others view it as a physical event illustrating the truth that Krishna as God was above all carnality, though deep in love. A third class would not rest satisfied unless Krishna was made a live paramour, not merely in sentiment, but in gross action."

Of course, the educated reformers of Hinduism try to explain Krishna's history, though true in fact, as a spiritual allegory, including even his undoubted encouragement of a civil war and his slaughter of his own enemies and the final mournful destruction of his own race.

The New Testament illustrates the union of the Christian Church with Christ by the union of bride and bridegroom, and the metaphorical character of the illustration is plain, as it has no foundation in the actual life of Jesus.

The Krishnaites say that the love of a wife for a husband is based on self-interest, whilst that of a lover for her paramour, who may cast her off any day, is disinterested, and that this form of love, as exemplified in the story of Radha and Krishna, is the true type of religious love. It is acknowledged, even by the apologist of Krishnaism, that in many cases the study of the Radha-Krishna Scriptures is very deleterious to morality, yet he clings to the national hero, and thinks India is to be renovated by his worship.

At the same time, underneath all such writing, there is a conviction and often an acknowledgment of the moral superiority of Jesus. This is said to have been shown at a lecture by one of the chief anti-Christian preachers, in Bhowanipore, in a private house a few days ago. Though invited to advocate the name of Hari (Vishnu), the preacher burst into a rhapsody of India's future glory in terms that indicated that Christ would reign supreme in the land. Young Bengal protests that the Bhagavat Gita is to expel the Bible from India, but the Christian missionary, from a diagnosis of all that is passing around him, comes to a very different conclusion.

* See July CHRONICLE, p. 163.

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PERSONAL NOTES.

CHINA.—Immediately on his return to Chung King from the coast, whither he had taken Mrs. Wilson and their daughter for medical treatment, the Rev. J. W. Wilson, with his colleagues, had the privilege of receiving twelve persons into the church. "Thank God," Mr. Wilson says, "our numbers are steadily growing, and the interest is well maintained in all branches of the work." It has been decided to enlarge the church to meet the growing requirements.—Miss Harré, of Chi Chou, has gone to Pei-ta-Ho with Dr. and Mrs. Peill, to recruit after a period of ill-health.—Dr. Lilly Saville's health has much improved since her return to China.

INDIA. — Miss Simmons, who is now settled at Jammulamadugu, has been ill, but is now better. She reports that they are deluged with applications for admission to the Girls' School. —The Rev. G. H. and Mrs. Bulloch have been profoundly touched by the many expressions of sympathy they have received since the death of their daughter, and by the innumerable tributes, public and private, paid to her character and work.

AFRICA.—The Rev. J. Richardson arrived at Vryburg on July 4th, and is busy making preliminary inquiries with a view to the establishment of the new central school.

SOUTH SEAS.—The Rev. J. H. and Mrs. Cullen have been much heartened, not only by tokens of increased goodwill to themselves and the Mission on the part of the people of Mangaia, but also by various signs of greater earnestness in spiritual matters.—The Rev. E. Pryce Jones has reached Sydney, and expected to sail for New Guinea on June 15th.

AN ADDRESS TO MISSIONARIES WORKING IN FOREIGN FIELDS.*

IT is in our hearts to write to you, our dear brothers and sisters, missionaries in the foreign field, for whom our hearts go up in prayer that your hands may be strengthened for the work given you to do, that you may be daily anointed with the Holy Spirit of the living God, and that the hearts of the people among whom you labour may be opened to to receive your message.

We believe that it is your most earnest desire and prayer, as ministers of the Prince of Peace, faithfully to manifest His name and His nature in the lands whither He has called you. You have made the life and teaching of Jesus Christ the subject of your faithful and prayerful study; but you know, as well as we, that this is a study which can never be exhausted.

As members of the Society of Friends we have been educated in the belief that the whole tenor of that life and teaching is opposed to the spirit and practices of war. We know that many amongst you share this conviction, but there may be earnest Christians abroad, as there are at home, who take a different view, and it is to these we address ourselves.

The subject of International Peace is now taking strong hold on the hearts of men. You have rejoiced along with us in the spectacle of men of the highest standing in Europe met to consider the introduction of better methods than that of war for settling the disputes of nations. We pray you to consider this question of peace and war from the purely Christian standpoint. What is Christ's method of reconciling the world to Himself, His way of spreading the knowledge and love of His Father and our Father to the ends of the earth? Is there anything in the life and teaching of Jesus, from the first note of the angelic song, "On earth, peace," to the last cry from the Cross, "Father, forgive them," to excuse or justify the spirit or the methods of war? Will you again examine His words and His doctrine, considering what was the one law which He laid down for the ruling of His Kingdom—the law of love, love to God and love to man? We would ask you to remember how He abrogated the Mosaic law of revenge, and gave instead the command: "Love your enemies, do good to them that hate you." How is obedience to this law consistent with the wholesale destruction, in the most terrible ways, of men made in the image of God?

A sanction for war has been inferred, but, as we believe, mistakenly, from the figures used by our Lord in speaking to His disciples when His bodily presence was about to be withdrawn from them, and He foresaw that they would have to maintain a continual warfare, though a spiritual one, against the powers of evil. Of this character were the words: "I came not to send peace, but a sword." This is a prophecy, sorrowfully uttered we are sure, of what would follow the announcement of His doctrine, the family strife, the persecutions, the wars. When the hasty and impetuous Peter drew his sword in the garden, how swiftly was he rebuked: "Put up thy sword into its place; for all they that take the sword shall perish with the sword." If we study the New Testament from the central point of its teachings, which is love, shall we not find that wars and fightings can have no place in the Christian life? Soldiers of the Lamb of God must follow Him whithersoever He goeth, be it to the green pastures and the still waters, or to the altar of sacrifice.

So only can we truly manifest to those around us the nature and genius of the Christian religion, so only be used by God to hasten the time which the prophets rejoiced to see, when "nation shall not lift up sword against nation, neither shall they learn war any more," but "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Signed on behalf of the Peace Committee of the Society of Friends,

THOMAS P. NEWMAN,
JANE E. NEWMAN, } *Secretaries.*

* At the request of the Peace Committee of the Society of Friends we gladly insert this address.—ED.

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WITHOUT THE CAMP.

IT is calculated that there are in India, China, and Japan not less than A MILLION LEPERS. A few years ago the late Sir Morell Mackenzie wrote in the *Nineteenth Century*: "The total number of lepers now dying by inches throughout the world cannot be estimated, even approximately, but it is certain they must be counted by millions."

The words are easily written and easily read. They cause a momentary pang of sympathy as we remember something we have read or heard of the loathsomeness of leprosy. In England, happily, our knowledge of this foul disease is gained only at second-hand—from the preparation of a Sunday-school lesson, it may be, or from a sermon illustration. It was not always so. In the Middle Ages leprosy was fairly common in England, as the "leper squints" of many of our old churches testify. But it was entirely an imported disease, brought back from the East by the Crusaders, and it never succeeded in naturalising itself in this temperate clime.

The leper is associated in our minds with some of the tenderest passages in the life of Jesus. But we fail to appreciate the full marvel of that tenderness because we cannot realise the repulsiveness of the disease. Think for a moment of the picture in Mr. Hardy's beautiful poem:

"'Unclean! Unclean!' Oh, for one human hand
To rest in pity on that aching brow!
For one kind word, one look that did not shrink
In loathing and disgust, at sight of him!
Oh, life in death! what sorrow can compare
With this, the *leper's* anguish and despair?

"'Unclean! Unclean!' Yet even as he cried,
One came to meet him, One with kingly grace,
Nor moved aside to give the leper place,
But cast on him a look so full of love,
A look which shook the outcast's very soul,
That, falling on his knees, the leper cried,
'Lord, if Thou wilt, Thou canst!' The answer came,
'I will!'—in deep compassion—'Be thou clean!'
And then a hand—the Hand that made the world,
Had he but known it—rested on his brow,
And 'neath its touch the leper rose up cleansed."

From Photo by] A BOMBAY LEPER HUT. [*Mr. T. A. Bailey.*

We shrink instinctively from the sight of suffering. Nothing but callousness or a Divine compassion can look it fairly in the face. In the one case the onlooker thinks only of himself, and is incapable of entering into the suffering of another; in the other case he forgets himself, and suffers with the sufferer. The spotless Son of Man laying His hand upon the leper's brow; the sinless Saviour left alone with "the woman standing in the midst"; the Prince of Glory stretched upon the Cross—these are the things of which no painter and no poet can express the pathos and the power. And when a man has grace given to follow his Master in the first or second of these ways, loving the loathsome and the fallen, it stands for a sign to the world that he has first been crucified with Christ, and that the power with which he is endued is the power of a new and endless life.

Some ten years ago the death of Father Damien drew attention to the noble work he had been doing among the lepers of the South Seas. It is no detraction from the honour paid to Father Damien to say that there are many men and women to-day who are doing a work of the same kind, as gracious and self-sacrificing as his, but whose names are hardly known beyond the circle of the missionary societies. In connection with our own Society, for example, work among lepers is carried on in at least five districts in India, China, and Madagascar; whilst many other societies are doing their share of the work.

In 1874 a special "Mission to Lepers in India and the East" was founded, an undenominational society, numbering among its vice-presidents the secretaries of many of the chief missionary societies. This society celebrates its twenty-fifth anniversary during the present year, and is seeking to improve the occasion by raising the sum of £2,500 for extension of work. The scope of the work already carried on is indicated by the fact that the society has, at the present time, no less than fifty-two stations, with twenty-one asylums or hospitals of its own. In addition to this, fifteen homes for the children of lepers are maintained, while aid is given to eleven institutions under

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the care of various missionary societies. The work of the society is by no means done when it has cared for the physical comfort of the lepers. Its constant aim is

"To tell them of the love that sees no soul
Too loathsome for the touch that maketh whole."

And the success of its efforts in this direction is to some extent indicated by the fact that out of a total number of about 4,000 lepers in the various institutions, not less than 1,500 are disciples of Him who can say not only "Be thou clean," but also "Thy sins are forgiven thee."

We are glad to have the opportunity of calling attention to the gracious work of this mission, and of bespeaking for it the prayers and sympathy of Christian friends; £5 per annum will support a leper in one of the asylums. The secretary and superintendent of the mission is Mr. Wellesley C. Bailey, 17, Greenhill Place, Edinburgh.

SOME NOBLE GIFTS.

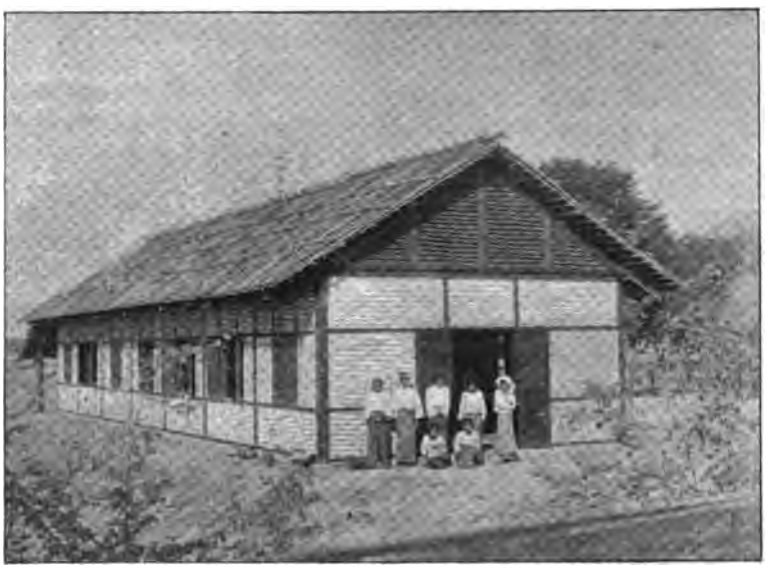
THE hearts of the Directors have been greatly cheered by the special gifts and contributions which have been sent as a result of the Foreign Secretary's statement at the Board meeting on May 30th, as to certain specially urgent needs in different fields. That the Society's friends throughout the country may share in the encouragement, and may join the Directors in giving praise to God, we append a list of these contributions, all sent, be it remembered, without any appeal beyond that which lay in the bare statement of the facts:—

Rev. and Mrs. Robert Dawson undertake to support a medical missionary for the Ting Chiu Prefecture.

Mr. Stephen Massey will support his daughter, Dr. Ruth Massey, at Wu Chang.

Another Director undertakes to support Dr. Ernest Lewis in South India, and has contributed £500 for extension of work in Mount Douglas District, New Guinea.

Another Director has contributed £500 to the General Fund of the Society, and £200 to the Widows and Orphans Fund, besides gifts to Walthamstow Hall, Sevenoaks; The Missionaries' Homes, &c.



NEW WARD, MANDALAY LEPER HOSPITAL.

The Hon. J. H. Angus, of Adelaide, has given £2,000 for the establishment of two inland mission stations in New Guinea.

In reference to this last gift, the Rev. Joseph King, the Society's agent for Australasia, writes as follows:—"Your readers will be glad to learn that a friend of the Society in Australia has given me the promise of £2,000 for the establishment of two inland mission stations in New Guinea. The call to advance without delay into the mountain valleys of the hinterland at the back of Vatorata, and to occupy the thickly-populated villages along the reaches of the gulf rivers, is growing more loud and urgent every day. Our sphere of influence along the coast is well established, and from coast to interior mountain-top the way for advance is clear. Villages dotted thickly over some parts of the landscape are impatiently waiting for Christian teachers. This is especially true of the basin of the Kemp-Welch River. Our Society's first acquaintance with that river was tragic. A boat entered its mouth having on board four Polynesian missionaries, two Polynesian women, five baby children, and two New Guinea youths. They were met when they tried to land by a crowd of savages, and twelve out of the thirteen in the boat were slain. One spear transfixed mother and babe in the case of those two Christian women. The village of Kalo, where this happened, is now a law-abiding and Christian village; but back in the mountains from which that stream descends, occupying charmingly picturesque and healthy sites, are a hundred villages where now life is perfectly safe, but where the people have only vaguely heard that there are glad tidings. The messengers have gone up and down the coast, but have not visited the mountains. In the most distant inland parts the agents of the British Government have been before us. Everywhere on the coast the preachers of the Gospel were the pioneers, and the time has fully come when we must enter upon our larger heritage in New Guinea. Yes, the time has fully come, and if we are not prompt in seizing it the opportunity may be lost. I have been talking much about it, and praying for a start to be given to this advance, and I have been greatly

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cheered by the noble offer which has come to me. In passing on the information to your English readers I trust that many may be influenced to come to the Society's help with special donations and subscriptions, and that many more in Australia may join in the fund for carrying the light into the dark mountain villages of New Guinea."

A MISSIONARY STUDY CLASS.

WHEREVER there is indifference to the claims of foreign missions on the part of Christian people, it is safe to say that in ninety-nine cases out of a hundred the indifference is due to lack of knowledge. And where the interest taken is but slight or nominal, the knowledge will generally be found to be small and superficial. The man who "doesn't believe in foreign missions" is the man who knows nothing about them. The student of missions believes in them with his whole heart.

It is in the hope of stimulating a desire for knowledge, and of providing some small help for those who already have the desire but not the opportunity of gratifying it, that it has been determined to publish in the CHRONICLE from month to month a column of helps and suggestions for a course of missionary study or reading. It is hoped that in many cases where it is not thought expedient to form a special class for missionary study our Guilds and Christian Endeavour Societies will devote one of their weekly meetings to a study of the topic for the month. In other cases the minister's Bible-class may be able to devote one meeting in the month to the consideration of foreign missions. Already one minister has promised to make the monthly topic the subject of one of his week-night addresses.

In some cases two or three friends may arrange to meet together once a month to study the subject, or those who are unable to persuade friends to join them can follow the course in their private reading.

There will be given in this column month by month references to easily accessible literature on the subject under discussion, together with a suggested outline-study and a set of questions. We also hope to arrange for a special article each month bearing upon some aspect of our subject. It is not proposed to hold any examination, nor to enrol members of the class. Examinations can easily be arranged locally if they are desired. But the Editor will be greatly obliged if friends who propose to avail themselves of the help thus offered will notify the fact to him on a post-card. It will thus be possible to form a rough estimate of the extent to which the scheme is felt to supply a want.

The first course of study will extend over *seven months*, from October to April, and will be of an introductory nature. The subject will be

FOREIGN MISSIONS SINCE THE REFORMATION.

The hand-book recommended, the exact lines of which will not be strictly followed but to which constant reference will be made, is *The Missionary Expansion of the Reformed Churches*, by the Rev. J. A. Graham, M.A. (A. & C. Black; price 1s. 6d. net). The most valuable book on the subject, strongly recommended to all who can afford the higher price, is Warneck's *History of Protestant Missions* (Gemmell, Edinburgh; price 6s., 4s. 6d. net). Other useful books are Dr. George Smith's *Short History of Christian Missions* (T. & T. Clark; price 2s. 6d.); Leonard's *A Hundred Years of Missions* (Funk & Wagnalls; price 6s.); and Storrow's *Protestant Missions in Pagan Lands* (Snow; price 2s. 6d.); whilst Dr. Fleming Stevenson's *Dawn of the Modern Mission* (Macniver & Wallace, Edinburgh; price 2s. 6d.) will also be found useful and interesting.

The course will be so arranged that the last three months of the year will be occupied with the period between the Reformation and the beginning of the modern mission with Carey. Those who are unable to take up the course in October will thus be able to begin without serious inconvenience in January.

"WHERE SATAN'S THRONE IS."

BY THE REV. ARTHUR BONSEY.

THAT throne is probably set up in a good many places. Six or seven years ago it held the place of honour in the little riverside town of Pa Tsz Nao, in the county of Tien Men. The local Satan was a bold, bad man—a professional gambler and blackleg—who held most of the youth and many of their families in his bonds. In their distress some of the victims sought help from the Christian Church, and two native preachers were sent up from Hankow to make full inquiries. But the gambler heard of their approach, and gathered his friends together on the shore, armed with spears, knives and other murderous weapons, and so terrified the deputation that they fled incontinently—in which matter they were wise. After a long conflict the powers of righteousness succeeded in overthrowing the gambler, and eventually in gaining his goodwill. Premises were then secured which, though very rough and inconvenient, served as a home for the converts and a workshop for the native preacher.

New premises have now been acquired and transformed into a home worthy of the name. The chapel will seat three hundred worshippers, and there are the accessories of a schoolhouse and quarters for the native preacher and for the missionary. It is not a grand building, but it is the best in the town, and it is on the most prominent site which could have been selected. The opening service, which I lately conducted, was in every way remarkable. Quite

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three hundred Christians attended the service; but long before the hour of meeting the chapel was invaded by heathen spectators, while in the narrow street outside an immense crowd stretched out in both directions as far as one could see. It was no easy task to pursuade the heathen to retire into the street so as to make room for the Christians; but while Dr. Wills kept up appearances on the platform, Dr. Gillison and I performed this task without injury or ill-will to anyone. Some of the more inactive were carried in the arms of the missionaries and tenderly deposited in the street, much to the amusement and gratification of those who had left earlier, or who had not succeeded in getting inside.

Much to our surprise we were scarcely disturbed during our long service, although we left all the windows open. I was afraid that the now famous concertina and the singing would excite the people outside, but they were really very good. The service, in which we all took part, together with many of the native Christians, was very impressive, and the chapel was very prettily decorated with evergreens and more than three hundred lanterns. Some of the lanterns were very large and handsome. One matter which rejoiced us greatly is that the Christians have contributed splendidly both in money and work towards this house of God.

As soon as our service was over we dismissed our congregation by the back door, and then opened the street doors. In a few minutes the place was packed. We preached, played, and sang for an hour or so, and then dismissed that congregation by the back door, filling up again from the immense throng in the street. From 2 till 7.30 p.m. we took turns in preaching, and changed our congregation several times. The natives say that more than *two thousand* people came to this opening, many of whom could not get inside the chapel. The former Satan tried a little friendly rivalry. He hired some actors and had a play acted outside his house, hoping to draw away our clients, but it was of no use. He could not get anyone to look at his play.

Every day for a week daily preaching was kept up, and hundreds were attracted. On the following Sunday I returned to take the services, and there was again a large gathering of Christians. It is delightful to think that Satan has been dethroned in the Pa Tsz Nao, and the throne of the Lord Christ has been set up. That He may be enthroned in the hearts of all the Tien Men Christians is our earnest prayer! Many groups of our Christian converts are longing for a local habitation, and they are willing to do their utmost to provide funds, but they are not able to bear more than a share of the burden. I am hoping that friends will put into our hands the means of helping and encouraging these scattered Chinese Christians to provide such places, so that the work may not only spread, but that it may be rooted and established.

A GREAT EVANGELIST.*

By Rev. E. Le Mare.

WE have read this book with deep feeling. It has carried us back long years to the time of our early intercourse with our friend and colleague, whose name and memory are now treasured amongst the most honoured in the bead-roll of the Society's heroes and worthies. Through its pages we see him again, as we first met him, in all the vivacity and magnetic power of his strongly sympathetic nature; again have we heard those enthusiastic and winning words in which, more than a quarter of a century ago, he described our first field of labour, and in it his own home and centre of work during his long and useful career.

In reading these pages we have seen him again in that home and at his work. We have in imagination gone again with him to the interesting town of Sandur, around which so much of the narrative centres. In his vivid description we again accompany him on one of those long journeys in which he delighted, and which formed so large a part of his missionary work. We have again listened to those earnest addresses, always so aptly put and rendered so attractive by his wonderful use of the dialect and that touch of oriental realism which his familiarity with Hindu life and ways made quite natural. His telling of the Parable of the Prodigal Son especially was inimitable, and though often repeated, it never seemed to loose its freshness and irresistible power. The hearing of it has left an impression which no lapse of years can wear away. And then what scenes and memories rise before us as we read of the baptism (p. 182) of a young man which caused bitter curses—the worst are not given—to be poured upon him by the enraged mother, who regarded Mr. Lewis as the cause of her son's leaving home, that young man being the first whom we were privileged to receive, and whose *linga* we have retained as a sacred trophy to this day!

The history of Chenna will be read with much interest for the life-story it embodies, with the many vivid pictures it gives of him at each stage of his life; but it will be further and, perhaps, still more valuable for the insight it affords into Hindu life, their ways of living and modes of thought, the methods of Christian work, the difficulties in the way, and the grounds of hope. On all these points, though the narrative is short and the discussion of the various topics raised is concise, Mr. Lewis has always something valuable to say. Nor does he fail to add the darker lines in the picture, this impartiality finding, we will candidly say, a larger place than we were prepared to expect.

The *motif* of the book may well be summed up in Mr. Lewis's own words: "The lives of such men are the only

* "Chenna and His Friends, Hindu and Christian." By Edwin Lewis, Missionary at Bellary from 1866 to 1898. With a Memoir of the Author. Portrait and Eight Illustrations. London: The Religious Tract Society, 56, Paternoster Row. Price 2s, 6d.

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answer that need be given to those who would ask for the fruits of missionary labour in India. To contrast the life of Chenna, after he believed in Christ, with the life which he would have lived had he not known Him, helps us to realise the riches of the glory of the life in and for Him."

Chenna is but a type, we are thankful to say, of a large and increasing class, chosen from all castes and sections of the people, to whom we shall have to look more and more for the extension of the Kingdom of Christ in India. The western missionary is required as a pioneer, and will need to continue as a superintendent and director of plans, but all along the line he must decrease while the native minister and teacher increases. The main recommendation of Christianity will come through the teaching as well as through the lives of native witnesses to its truth. It will not flourish as an exotic, as the religion of the Government, as it is so often regarded, or of people of alien customs, the adoption of which denationalises the converts. Most happy is it that Mr. Lewis emphasises this point, which, one is thankful to know, has become a largely general method, though it is a departure from some of the earliest ways.

Here are some of his wise words, and we wish space would allow us to quote more freely:—"Our purpose has been to introduce Christ and His truth into Hindu homes and Hindu society, to purify, cleanse, save, and sanctify the hearts and lives of the people, not to bring unto them English social customs. We rejoice in every attempt to Christianise the Hindus, but deprecate every effort to Anglicise them; and are sorry when we see creeping into the Christian community, in cities and the larger towns of India, English customs, whether in dress or food" (p. 191).

Again, "With the ordinary customs of the people we do not interfere; but greatly prefer that they should adhere to their custom of living without animal food and the use of stimulants," &c. (p. 176).

Another note of modern methods is well illustrated in the interesting chapter entitled "A Preaching Tour," where Mr. Lewis speaks with peculiar authority on a branch of the work in which he specially excelled. He there gives an account of an interesting conversation, which one cannot but believe must have been most fruitful, based upon that profoundly interesting book, the "Bhagavat Gita." A thoughtful company were, by the adoption of this truly Pauline method, drawn into serious conversation who before had stoutly resisted all efforts to win their attention. It is eminently wise and proper to recognise truth wherever it is found, to base instruction and exhortation on the truth already admitted. One rejoices to know that the old method of repression and the denial of any goodness or truth in the non-Christian systems has given place to a juster, nobler as well as a wiser and more hopeful policy.

We have said that Mr. Lewis does not banish the sombre tints from his pictures. It is no welcome task, though, to

IDOL SHRINES NEAR BELLARY.—(*From "Chenna and His Friends."*)

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draw attention to signs of apparent failure and causes for discouragement. Friends of missions are usually so eager—impatient, we should perhaps say—to hear of success rather than of the true facts of the case. Painful as it must have been to do it, Mr. Lewis corrects the mistaken idea that idolatry is rapidly passing away. "Within the last few years," he says, "I have seen a score of new temples and a dozen idol cars built." He speaks of the "little enthusiasm shown by the Indian Christian community in leading to Christ their non-Christian friends and neighbours." He remarks on the disappointment of expectations in those who had "endured so much opposition and persecution for Christ's sake in the earlier part of their career," a feature which often filled us with amazement. He wisely adds, however, "Where is the perfect Church? We have not seen it."

Though he candidly made these admissions and knew the grounds for discouragement, he was always hopeful. He had the unshaken faith of Christian confidence, and in face of a life-testimony like that of Chenna, and many another alluded to, how could he be hopeless? Here is testimony well worthy of being carefully read and pondered over. "Considering the isolated position in which many Christians are placed, the temptations in their way, the force of old associations, our surprise is, not that they so often fail to realise the Christian ideal, but that they have so many virtues and reach the high standard which many have gained." Most interesting are the instances he adduces of practical Christianity showing itself in most ordinary duties, which are the best indications of this high standard.

We fear, however, that in our notice of this little book, which has had such a charm for us (and we are assured it will have the same charm for the numbers to whom Mr. Lewis endeared himself on his deputation tours) we have exceeded our space. Mr. Lewis's story is preceded by a brief memoir of his life and work written by his widow. A doubly pathetic feature attaching to the two parts is that both writers had passed away—Mr. Lewis before his narrative was printed, and Mrs. Lewis before her manuscript reached England. Assuredly "their works do follow them."

A STREET IN BELLARY.—(*From "Chenna and His Friends."*)

GENERAL GALLIENI has left Madagascar, and is succeeded by General Pennequin, who is said to be determined to follow the same principles of religious neutrality as his predecessors. Before leaving the island the General took the opportunity of an agricultural competition to pronounce a discourse in which he assured the Malagasy of their absolute freedom in the choice of schools, and praised the work of the various missionary societies. He gave another proof of his impartiality after the receipt of the news of the death of President Faure, by not only attending mass in the Cathedral of Antananarivo, but by also attending a Protestant service in the principal French Church, accompanied by more than thirty officers and by the heads of all the public services. The interest and curiosity of the natives was naturally greatly excited by this public demonstration.—*Journal des Missions Evangéliques.*

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A BATCH OF REPORTS.

THE BRITISH AND FOREIGN BIBLE SOCIETY.—The number of Bibles or parts of the Bible issued during the year 1898-9 reached the enormous total of 4,479,439—an increase of 92,287 on the previous year. Since the foundation of the Society in 1804 the total issue has been more than 160 million copies. The extent to which the Bible Society is a foreign missionary agency is indicated by the fact that less than one-third of the Bibles issued last year were in English or Welsh. On an expenditure of £224,736 the Society has a deficit of £4,769, but it is encouraging to find that the ordinary income is steadily rising, and shows this year an increase of £3,579. During the year the Society has supported 725 colporteurs and 552 native Christian Bible-women, who have sold more than one and a half million copies of Bibles or portions of Scripture. It is interesting to observe that of all European countries outside Great Britain it is Russia which gives the heartiest welcome to the work of the Society, the colporteur being welcomed alike by priest, peasant, and soldier. In China last year the circulation reached the astonishing total of 728,716—an increase of 161,704 on the previous year. The report closes with a strikingly appropriate quotation from Thomas à Kempis: "If he shall not lose his reward who gives a cup of cold water to a thirsty neighbour, what will not be the reward of those who, by putting good books into the hands of their neighbours, open to them the fountains of eternal life?"

THE RELIGIOUS TRACT SOCIETY.—The present year has witnessed the centenary of this most useful and vigorous Society. The effort to raise a special Centenary Fund of £50,000 has no doubt by this time been crowned with success. In April, when the report was presented, the fund stood at £44,800. The total receipts for 1898 amounted to £125,250, of which the large proportion of £109,141 came in the shape of trade returns. Subscriptions and donations to the Society only reached the sum of £16,109. The whole of the working expenses are met by profits on sales, the remainder of the income being spent on free (or cheap) grants to missionary agencies at home and abroad. Fifty years ago the Society had published works in 100 different languages; to-day the number has risen to 230. Fifty years ago the annual circulation of books and tracts was twenty millions; to-day it is close on *sixty millions*. This is a magnificent record, and we can only express the hope that the next fifty years will show a proportionate increase. The Society is doing a great work not only in heathen countries (where it is the indispensable handmaid of every missionary society), but also on the continent of Europe. The reports from France, Italy, Austria, and other European countries furnish most interesting reading, and leave little room for doubt that the Religious Tract Society has played an important part in the movement towards Protestant Christianity, which is so marked a feature of the end of the nineteenth century.

THE CHURCH MISSIONARY SOCIETY.—The C.M.S. returns a grand total of 1,118 European missionaries (this number including 314 wives of missionaries), 403 being ordained men, 128 laymen, and 273 ladies. The native clergy number 303; native communicants, 65,387; and adherents, 245,769. There have been during the year 16,047 baptisms. During the past ten years an average of more than 70 new missionaries have been sent out every year, and already, since the Centenary meetings of only a few weeks ago, over a hundred offers of service have been received! Is not this God's answer to the faith of those who have honoured Him? The ordinary income for the year was £315,000, which is an advance of £11,000 on the preceding year. The expenditure, however, was £325,000, and as the year was begun with an adverse balance of £20,000 the accounts show at the close of the year a deficit of £30,000. But the Special Centenary Fund already (May 20th) amounts to more than £70,000 and is still growing rapidly. The "special" contributions from churches and associations which support their own missionary amounted to no less than £66,150.

THE MISSIONARY SETTLEMENT FOR UNIVERSITY WOMEN, BOMBAY.—There are now six missionaries connected with this Settlement, and the constituency at home embraces thirty-nine colleges and fifteen schools. Work is carried on chiefly among the upper-class Parsis, and such work is necessarily slow and difficult. Still, the reports are encouraging, and Miss de Sélincourt has been "prospecting" with a view to the extension of the work to other University centres in India. The income for the year was £520, and the expenditure £630.

THE LONDON MISSIONARY SOCIETY: AUSTRALASIAN AUXILIARY.—The income for 1898 from Australasia was £4,797, which is £262 less than the previous year. The majority of the colonies show an increase, Victoria and South Australia alone showing any considerable falling off. The most serious aspect of the situation is that the Sunday-schools seem to be losing their interest in foreign missions. Good work is being done by the Watchers' Band, and the services of Dr. Sewell McFarlane, as deputation, were greatly appreciated.

THE FRIENDS' FOREIGN MISSIONARY ASSOCIATION.—The income of the Association for 1898 was £21,263, and the expenditure £20,620. Thus the deficit of £3,448 brought over from 1897 has been slightly increased. The number of missionaries on the roll at the beginning of 1899 was seventy-eight—four less than the previous year. This number includes the wives of missionaries, without whom the list is reduced to fifty-four. Of these, four are medical men and twenty-three unmarried women. The total number of native helpers of different kinds is 1,035; the number of members, 2,730; and of adherents, 14,297. There are 20,869 scholars under instruction in the mission schools. The fields of labour are five—India, Ceylon, Madagascar, China, and Syria. In every field the work is growing most encouragingly. We have space only to

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notice what is said of Madagascar:—"The change wrought by the French administration in Antananarivo is commented upon by our missionaries; many good roads have been made, and other marked improvements effected. There is less of a nominal profession of Christianity than in former days; the proclamations of perfect religious liberty are working out their effects, and many have professed the Protestant faith in the face of Jesuit and heathen opposition, and risked persecution and death for the name of Christ. After all the trial of the past few years we may indeed thank God for grace and wisdom bestowed in time of need, and take courage for the future."

OUR MISSIONARY DISTRICTS.*

PEKING (WEST CITY MISSION).

By Rev. Geo. Owen.

SOON after mission work was begun in Peking a small preaching place was secured in the west part of the city, where daily preaching was carried on for a number of years, and resulted in several converts being gained. But Peking is large, and the distance from east to west too great to allow of either being worked from the other effectively. The west city was therefore made a separate station in 1878. Another preaching place was then secured on the Ping-tse-men great street, and has proved a great success as far as audiences are concerned. It is opened every day for preaching and is always well filled. Many thousands hear the Gospel in this and the other chapel every year, and the glad tidings of salvation are thus becoming widely known; but the visible results are not large, and the growth of the church is slow. The Manchu element, with its host of officials and soldiers, predominates in this part of the city, a circumstance which has given rise to the proverb that "The east is rich, the west honourable." This official and military element is very conservative, prejudiced, and corrupt, and forms a poor, thin soil in which to sow the seed of the Kingdom.

But even in this unpromising field there has been reaping as well as sowing. A church has been gathered which now numbers between eighty and ninety, and the outlook is gradually growing brighter.

Three years ago a branch dispensary was opened in one of the street chapels, which, besides relieving a large amount of suffering, has been very helpful to the spiritual work of the Mission. The dispensary is in charge of a Chinese trained in our east city hospital, and his services are evidently appreciated, for the number of visits paid by patients in 1897 amounted to the large total of 7,767. Before beginning dispensary work he and his assistant always address the patients on some Gospel theme. The Word thus spoken has in several cases fallen into good ground and resulted in conversions.

A women's hospital was started in 1896, but was temporarily closed on account of the severe illness of the lady physician in charge. It will soon be reopened, and should prove a valuable auxiliary to the Mission. It should be a great gathering place for women, and afford splendid opportunities for Christian work among them. A good deal is being done among them now by means of Bible-classes, prayer-meetings, home visitation, and so forth; but the new hospital should greatly enlarge the scope of such work.

The Boys' High School is an important feature of our work in the west city. It was begun as an elementary school for Peking and its out-stations, but it has gradually changed into a high school for the whole of our North China Mission, and is doing much-needed and valuable work. The brightest and best lads in the local schools are drafted into this school that they may pursue their studies further. Some of the senior lads are members of the church before they enter the school, and cherish the hope of being preachers of the Gospel. Their school course is a good test of their ability, piety, and fitness for that sacred work. Youths intended for evangelists are also sent to this school to prepare for their theological course. Each pupil has to pay a portion of the expenses of his education.

Connected with our Peking centre there are seven out-stations—six lying south and south-east of Peking, and one south-west. The farthest is about sixty miles, and nearest about twenty-five miles away. For many years the work at our out-stations was carried on by Chinese evangelists with occasional visits by one of the foreign missionaries from Peking; but as the work grew this method of conducting it became more and more unsatisfactory, so a missionary was set apart to take the oversight of these out-stations. At first, for want of suitable quarters in the country, he still made his home in Peking; but eventually premises were obtained in the city of Tung-an, where the missionary in charge now resides, and being in the midst of his work will be able to carry it on far more effectively than formerly.

As is generally the case in China, the work in these country places has been more productive than our city work, though it is doubtful if country converts make as robust Christians as their city brethren. The number of baptisms at these stations every year is considerable, and there is a membership at present of about 340, with about 300 baptized children and young people, making a total for the country of 640

Tung-an, the headquarters of our country work, has become, through the rascality of the officials, who pocket the repair funds, liable to the inundations of a neighbouring river, and the people are consequently reduced to great poverty. China groans from end to end under the heel of a corrupt officialdom, and is in sore need of our sympathy and help.

* For Map, see August CHRONICLE, p. 190.

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KABEONE AND AROMA.

By Rev. R. Wardlaw Thompson.

THE district of which Kerepunu is the head station is the most advanced in the New Guinea Mission. It has more members in church fellowship, more children in the schools, and a larger number of well-built places of worship than any other district in the Mission, yet the people have had an unenviable notoriety in the past for treachery and ferocity. This is specially true of that portion of the district which lies to the east of Kerepunu. The people of Aroma have been responsible for several of the massacres of white men which have taken place along the coast in former years. The remembrance of these things gives special interest to a visit at the present time.

NATIVE TEACHERS, KEREPUNU.

At the eastern end of the district is Marshall Lagoon, a large sheet of water with a river at the head, which was named by Messrs. Macfarlane and Lawes, when they discovered it in 1876, after Mr. Arthur Marshall, the chairman of the Southern Committee.

The *John Williams* came through the opening in the reef, and dropped us in the whale boat off Coutance Island, about twelve miles from Marshall Lagoon. It was our first experience of a coasting voyage in a boat, and we thoroughly enjoyed it. With a fresh and favourable breeze our boat travelled fast, and after about two hours' sailing we came near to the very picturesque headland which forms the eastern extremity of Marshall Lagoon. Quickly sailing by the headland into the calm beyond, we landed first at Bererubu, a village on the left or western shore, interesting to us because it was utterly unlike anything we had yet seen, but so situated in the midst of swampy ground as to perpetually suggest fever. Two things especially struck us here. For the first time we saw a marine village; half the houses in Bererubu are about one hundred yards from the shore; they were also quite unlike the houses we had seen at the east end, being somewhat of the shape of an old-fashioned poke bonnet stuck up upon poles. Here, as elsewhere, the people are now building all their new houses on the shore, and the main street of the village consists of a row of large and well-built houses. The other feature of the place which struck us very forcibly was that all the male population, men as well as boys, went about absolutely naked, without even the scanty loin-cloth which is worn at the east end; the women and girls all wear the nogi or native grass petticoat.

The teacher and his wife at Bererubu are New Guineans, who seem to be doing a very steady work amidst great difficulties; they have a nice little house, and a very fair chapel. We did not stay very long at Bererubu, because we had promised to go across to Kabeone, a much larger and finer village on the other side of the Lagoon, to have our mid-day meal with the teacher there. The Lagoon itself was very lively with the number of small canoes that were passing to and fro between the shores, all of them occupied by women, two or three in each, and all of them apparently carrying food or firewood. In some cases the food was piled up high. Kabeone is a most picturesque little place, situated on two bluffs, with a little valley between. The church is in the valley, not far from the shore, and the teacher,

STREET IN MAOPA.

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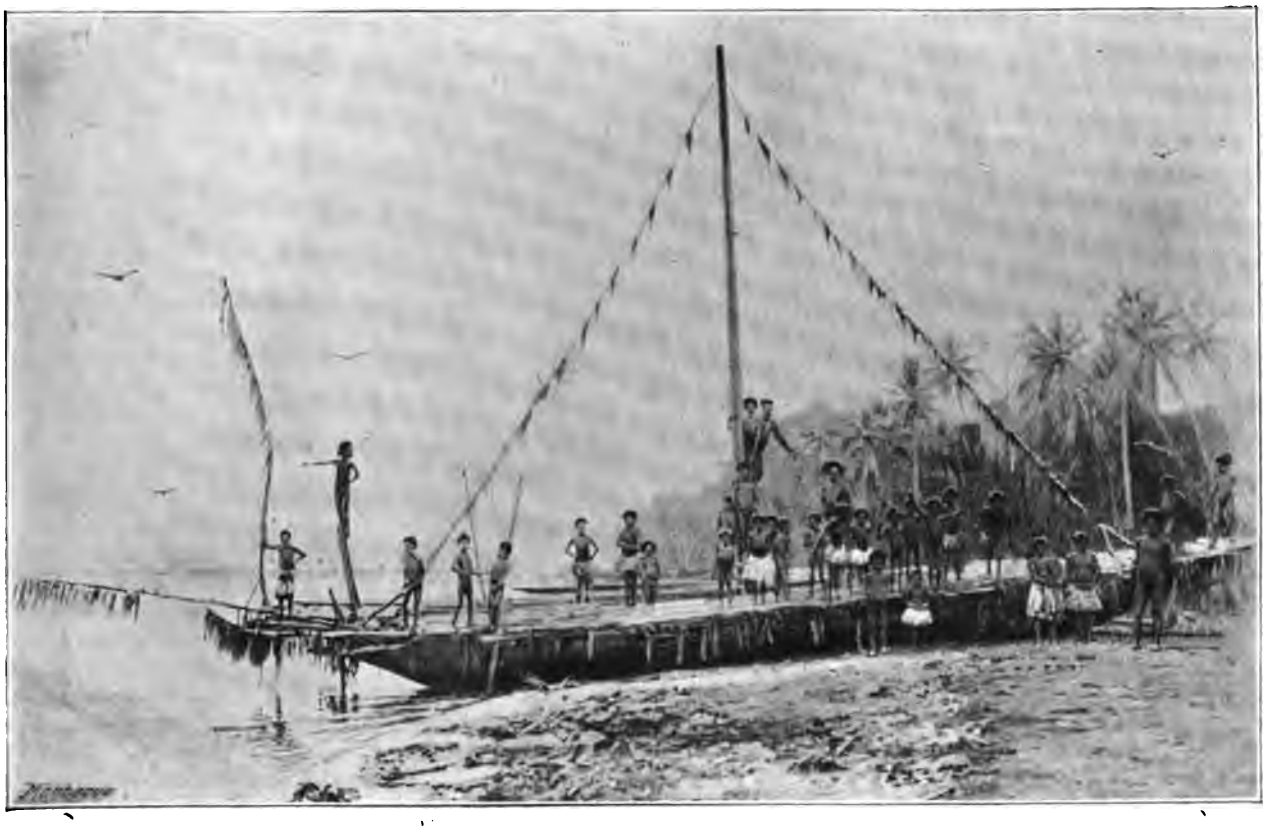
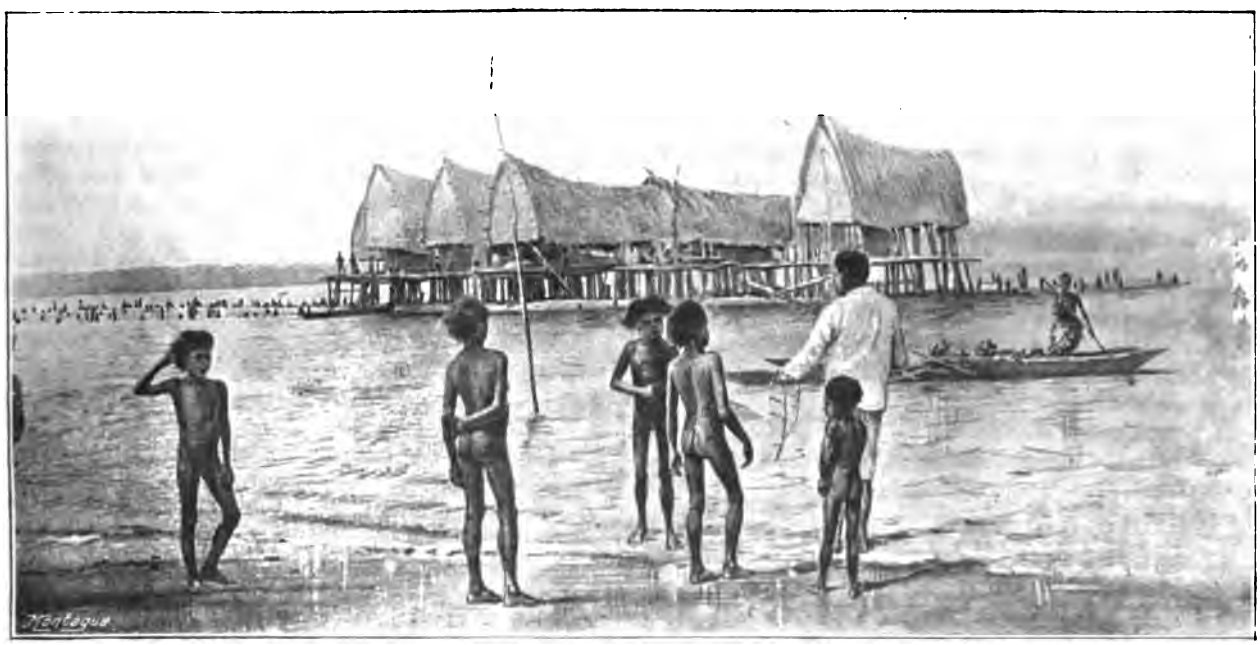


SACRED CANOE, KERRPUNU.



MARINE VILLAGE, BERERUBU.

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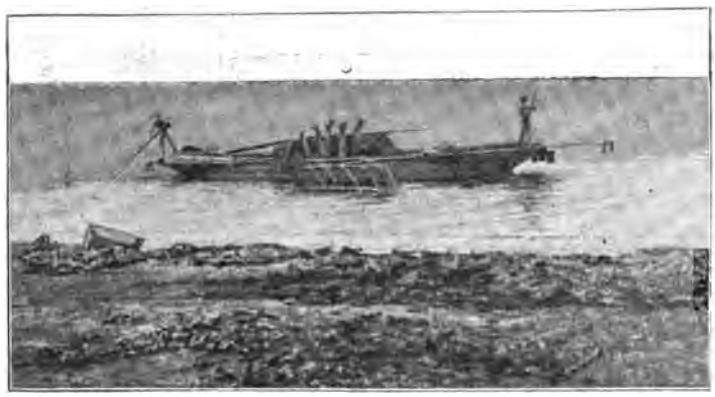
Vavea, a South Sea Islander from Rarotonga, has built himself a capital house, and has planted a good garden round it. Vavea and his wife placed all the resources of their establishment at our disposal, and were most eager to make us comfortable. We had taken our provision box on shore with us, but were dependent upon them for cutlery and crockery. They certainly managed very well. After lunching we went off to the church, to examine the schools, and to have a talk to the people. The gathering was an interesting one, on account of the variety in the ages of the pupils; some certainly were children, others must have been considerably past the age described by that term. It is not easy to get the scholars to attend regularly in these out-station schools. They have no reason for learning anything unless it be that they may be able to read the Scriptures. They have as yet no reading-book except one of the Gospels, or a small collection of hymns. To those who are really in earnest in their desire to know something of the teaching of Christ the opportunity of learning to read His word is of course attractive and precious, but to those who have no spiritual interests there can be very little real attraction in the school. The attendance of Vavea's scholars varied from 70 to 120. Fortunately there is no inspector, and the time-table is a very limited one; a couple of hours a day more than represents all the time that scholars can be induced to give to such a serious undertaking as learning to read. Mr. Pearse has devised a system of competitive examinations in recitation and singing, as well as reading, which serves the purpose of stimulating the schools to work, and is the cause of great excitement and rivalry amongst them. The honour of taking the first place in this annual competition is greatly prized. There were about seventy present at the Kabeone school on the occasion of our visit, of whom sixteen could read the Testament. The reading class can also write copies on slates. After we had examined the school and talked to the people, we entered our boat again about 4.30 p.m., and set off to sea, as we had ten miles to sail before we reached the place where it had been arranged that we should stay the night. Fortunately the wind continued fair, though light, so we slipped pleasantly along, and reached Maopa, in the Aroma district, about 6.20 p.m. The landing at this place was somewhat exciting, for it was through the surf on to a pebbly beach. Our men managed the heavy boat splendidly, and ran us in with scarcely a splash. As soon as the boat got near enough to touch ground, the native teacher, Taputu, rushed into the water with a number of his people, laid hold of her, and dragged her up the beach; then we walked up to the teacher's house, and made ourselves very much at home. It was quite dark by the time we got to the house, and we watched from the verandah with no small interest the operations of a lively company who were gathered round an enormous fire in the teacher's compound, on which supper was being cooked for the English guests. Supper over, Taputu and his wife and family, and a number of people who seemed to live with him, partly as learners and partly as servers, came in to prayers. The visitors sat at a small table, with a candle to enlighten them; the whole of the others sat on the floor and read by the light of a single hurricane lamp which was put down on the floor in their midst. By the time prayers were over we found it difficult to keep awake after the long day in the sunshine and the varied excitement of our experiences.



CANOE.

Next morning we visited Taputu's church shortly after 6 a.m. The village of Maopa is the largest in the district and one of the largest on the coast, and has about 1,600 inhabitants; the church is proportionately large, and glories in a wonderful gallery round three sides. I was thankful that my lot in life did not condemn me to sit in that gallery, but it seemed to suit the people of Maopa, so, I suppose, no one else need grumble. Taputu's scholars were gathered for examination, and were waiting for us at the church. He has a large school, and as soon as we had examined them, we found that the portion of the school at Paramana who could read had come over to us with their teacher, Geno, so of course we had to encourage them by testing their progress. From Maopa we walked a mile to Gaivokara, where we were to have breakfast in the teacher's house. The teacher, Aimana, has two villages to care for, and has built himself a very good house. The scholars from two other schools joined those of Gaivokara for the serious business of the examination, and acquitted themselves very well, though, of course, it was all very elementary. After examination came breakfast, and after breakfast we walked along the beach a mile and a half to Beregai, where we rejoined our boat, to complete our journey to Kerepunu. Unfortunately the wind of the previous day had died away altogether; the sun blazed out with fierce heat, and the

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tide was against us; consequently we made very slow progress, and finally stuck in the shallows half a mile or more from the shore. This happened more than once, when the boat's crew had to jump overboard and haul the boat along over the sharp coral rock which formed the bottom. Finally, about a mile from our destination, the heavy ship's boat could go no further, and it looked as if we should be compelled ignominiously to wait for some hours until the tide turned and gave us water enough to float in. A thoughtful teacher, however, spied the boat from afar, and put off in a canoe which was big enough to take the party of four, and in which he conveyed us safely to the landing-place at Kerepunu, where we found a great gathering of teachers, students, wives, and natives of the place, on the beach waiting to shake hands and welcome us to the head station. Mr. Pearse had been travelling with us for the purpose of introducing us to the churches of his district. Our kind and hospitable friend, Mrs. Pearse, was at the gate of the Mission compound, and we soon found ourselves settled down under her care.

BLACKHEATH SCHOOL FOR SONS OF MISSIONARIES.

PRIZE DAY.

THE Lecture Hall of the Blackheath Congregational Church was filled by friends of the Blackheath School on Wednesday, the 12th inst., on the occasion of the annual Prize Day. The Treasurer of the school, Mr. Edward Unwin, took the chair, and after prayer had been offered by the Rev. E S. Summers, B.A., Principal of Serampore College, he called upon the head master (Mr. W. B. Hayward, M.A.) to give his report on the year's work. Mr. Hayward said that the number of boys in the school had risen to 100 during the year, but this was found to be too many for the present accommodation, therefore the number of boys had now been reduced to ninety, by delaying admission of new boys for as long as possible, and by limiting the school to sons of missionaries only. During the year four London matriculation and twelve junior Cambridge certificates had been won, three of the former being first division, and seven of the latter honour certificates. He continued that masters and boys must not rest content until the boys did as well in public examinations as boys of their own age in the best schools of the country. Of the old boys, Dr. Peake had gone for the London Missionary Society to Hankow, and the Rev. F. Payne for the Colonial Missionary Society to Victoria, British Columbia. Several others either had taken, or were taking, their medical degrees at Edinburgh University. Finally he bore testimony to the good tone of the school and to the pleasant spirit of the boys.

Mr. Evan Spicer, J.P., then gave away the prizes to the successful boys, including a number of "Merit Prizes," presented by himself to all boys who had worked well but had not obtained one of the regular prizes. The other donors of special prizes were Miss Knight, Mr. Stephen Osmond, Mr. Edward Rawlings, Mr. Edward Unwin, Mr. A. Macintosh, J.P., and Mr. Pascoe Williams.

The senior and junior Bayard prizes, voted for by the boys themselves, were both won by South African boys—viz., T. C. Brown, the head boy of the school, and J. S. Gould. Other prominent prize-winners were A. C. Bryson, R. R. Summers, F. E. Pearce, E. L. Rowlands, A. E. Huckett, and R. Knowles.

Mr. Spicer said that he would not make a formal speech, for he was sure that the boys had had enough good advice during the term from their masters to last them some time. He had last Sunday been seized with a wicked desire to present a prize to the bottom boy of each class, but his family put their veto on that. Nevertheless he had not been prevented by the head master from presenting a prize to the bottom boy in the school. A youngster of seven summers was thereupon called for and duly received his prize, with the promise of a better one when he reached the top of the school. Mr. Spicer concluded by urging on the boys to make it their aim to be Christian gentlemen.

Mr. Edward Unwin eulogised the Blackheath Congregational Church and the Lee Baptist Church, and said how difficult it would be to replace these two churches as friends of the school, if the institution were to seek new quarters. He then moved a vote of thanks to Mr. Evan Spicer, which was seconded by the Rev. F. P. Joseland, of Amoy, who also spoke appreciatively of the school, in which two of his boys were scholars.

After an interval for refreshments the boys gave their entertainment, which was of unusual interest. Besides scenes from "Richard II." and from "Alice in Wonderland," there were musical drill with rings and a gymnastic tableau on the parallel bars. Extracts from the cantata, "Britannia's Daughters," by T. Mee Pattison, were rendered by the choir, under the direction of Mr. Filmer Rook. To the music of two of the songs of this cantata special words had been written for the boys by Mr. Reeve, one of the masters. The proceedings closed with the cheers of the boys for Mr. Evan Spicer, the other visitors, and the masters.

WOMEN'S ALL-DAY PRAYER-MEETING.

THE Annual Women's All-Day Prayer-Meeting will be held on Thursday, October 12th, in the Board Room at the Mission House.

The Hours of Prayer will be from 10.30 to 1 p.m., and from 2 to 5.

In next month's issue a List of the Presidents will be given. In the meantime will our friends kindly note the date:

THURSDAY, OCTOBER 12TH.

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A HOLIDAY REVERIE.

BY THE REV. J. A. JOYCE, OF JIAGANJ.

"The God of the hills is the God of the plains also."

WE had spent a most refreshing holiday in Darjeeling, eight thousand feet above our homes on the plains. The last few days were days of cloudless brilliance, and we had lovely views of the snowy masses of some of the upper ranges of the Himalayas stretching round two hundred miles of the horizon. In the morning hours of our last day we gazed openly as though on the Great White Throne in all its solitude and undisturbed calm, while it drew one's thoughts towards the purity and eternity and limitless power of God.

VIEW OF DARJEELING.

Later on, as our train wound round and round the hills on our downward path, we frequently overlooked the vast, dim plains below, limitless as the sea, and unbroken save by a few forests, which looked like islands or shadows of black cloud reflected in the waves. How overwhelming the thought of the full-peopled plains, as full of men as the sea is full of waves—three hundred million souls below, struggling in superstition and sin, and, like the restless waves, casting up so much mire and dirt!

One shrank from renewing one's contact with it all; from having to live amid all the unreasoning ignorance, sordid selfishness, and unclean lusts that are fostered by idolatry; from having to look into the faces of the tawdry dumb idols, powerless to tear them down, after having walked with the God of the hills amid His snowy thrones.

Just as our train was passing through the last forest-covered slopes above the plains, the sun was setting, and the forests grew full of a purple mist, marvellous and radiant, purpling the mosses and ferns that drape the trees, bathing the rocks in purple, and making the waterfall spout purple spray. It was as if the white glory that dwelt on the mountain tops, in stooping to kiss the plains, had changed to purple.

Then I remembered the words: "And they put on Him a purple robe." The God of the snows was come down with us, in His purple robe of self-sacrifice, to be with us in our work, the power of His dying love enough to bathe all the people of the plains and wash them from their sins whiter than the snow.

Pray for us, reader, and for all the missionaries on the plains of India and China, that we may all realise this fancy as corresponding to the great fact which Christ declared to St. Paul: "My grace is sufficient for thee."

In the vastness of our work, the littleness of our efforts seems quite swallowed up, and our hearts often sink within us. Renew your prayers in fresh faith and constancy, lest any of us should grow idle through fear, or faint through discouragement.

A SOCIETY for the Promotion of Medical Missions has just been formed in Germany. It intends to support medical missionaries in connection with German Missions, and to build hospitals, but it will also promote lectures to influence students, will found local unions and make large use of the press, and will study the newest discoveries in tropical hygiene and medicine. It will also support candidates studying as medical missionaries. It will help the Basle Missionary Society in the first instance, but expects to help others as its means increase.—*Allgemeine Missionszeitschrift.*

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LOSING A TRAIN, AND WHAT CAME OF IT.

BY THE REV. JONATHAN LEES, OF TIENTSIN.

AT the close of my last visit to Mr. Grant, at Tung-ngan, we had an experience worth telling, as affording an unlooked-for illustration of the way in which Christian truth is spreading amongst this people beyond the direct agencies of the church, an illustration also, surely, of the way in which God guides us, controlling the events of our every-day life.

Between Mr. Grant's house and the nearest station on the railway the distance is about five miles. To catch the last train we therefore gave ourselves two hours. But while still half an hour distant we saw the train pass through the station. As I had a meeting in Tientsin the same evening, you can understand our annoyance. Arriving at the station we found that the station masters, there and at the previous station, had ignored the time table! Needless to say, there was a bad quarter of an hour for someone. It was truly Chinese to have thus early finished the business of the day, but it was another matter to find that they ran the risk of being reported to their superiors. There was, however, no help for our present need. We were condemned to wait for the night, without food or bedding, in the room of the telegraph clerk. No one lived there, all but a watchman leaving at dark. Some amusing incidents occurred when they sought to atone for their mistake by providing a meal for us, but I pass over this. At last we wanted to settle down to rest. I was especially weary from the excitement of the last few days. But it was not to be. There were five men there, and their one desire seemed to be to get some amusement out of the foreigner. No hints were of any use. They had lost the desire to hurry off.

As soon as we had finished our strange meal, the young telegraph clerk comfortably seated himself and asked for a tale! I excused myself, pleading weariness, and referred them to Mr. Grant. But he also shook his head. Then fancy what happened! The older man, the station master, said: "Well, I'll tell one then," and actually told, accurately and graphically, the story of Christ feeding the multitudes, and followed it up with that of the storm and the walking upon the sea. Pleased at my evident surprise, he went on to talk of Paul and his letters, Abraham and his faith, the creation of the world, and I know not what else. It turned out that he had an English Bible given him by an elder brother who had been in England, that he could read though he could not speak English, and that both he and the young clerk had many Christian books, and knew their Chinese Bibles better than many Christians. The young man had spent four years in the telegraph school at Tientsin.

As you may imagine, my drowsiness disappeared, and, indeed, never returned that night. We talked for three or four hours. Two things soon became clear. The one that the station master, though proud of his knowledge and wishful to display it, had not a trace of spiritual feeling. The other, that his junior was under the influence of the teaching of the Holy Spirit. Gradually the talk became direct and practical. In vain I tried to press upon Mr. Y—— the claims of Jesus. He seemed to pose now as a Confucianist, now as a Christian, and was a veritable combination of "Talkative" and "Mr. Facing-both-ways." But the young man was much moved. At last a crisis came. I said: "Well, now, it is quite plain that you know as much as I can tell you as to your duty, and it is useless our talking longer unless you are prepared to do that. The Lord Jesus does not want you to praise Him or to bear witness to the goodness of His teachings. What He does want is you—yourself. In His name I ask you to give your will, your heart, your whole being to Him. Do it here, and now. Let us pray."

The clerk knelt; but Mr. Y——, after a few minutes left us, as did the others. I wish I could tell you that undoubted victory followed. I hope, but do not know. While still upon our knees a message came to him that he was needed at home. He was so preoccupied that I had to urge him to go, but not before he seemed to respond to the claims of Christ. And on meeting him in the morning, and hearing of the welfare of wife and child, he assented when I asked if he had thanked God for His goodness, and again when I reminded him that they as well as he himself must henceforth be the Lord's. Does it not look as if it were for the sake of this soul that we had lost our train the night before?

WORLD WIDE FIELD.

FROM the *Church Missionary Intelligencer* we learn that during the year 1898 there were sold in Uganda 5,339 New Testaments and Bibles, 8,445 Gospels and portions of Scripture, 5,247 Prayer-books and hymn-books, 225 copies of the "Pilgrim's Progress," and a large number of tracts, &c. Nearly all were paid for in shells, which form the currency of the country, to the value of £1,433. The shells numbered 6,800,000!

A CURIOUS and suggestive illustration of the working of the Gospel leaven is furnished by Dr. Summerhayes, of Quetta. It appears that native Indian troops (Mohammedans), who have been serving in Uganda, have been so impressed with the character of the Christians of Uganda that, on their return to India, they came to Dr. Summerhayes asking for Bibles. So the Mohammedans of Beluchistan are helped towards Christ by the native Christians of Central Africa.

THE Church Missionary Society has recently presented a memorial to the Archbishops and Bishops of the Church of England, asking that candidates for ordination should be required to show some knowledge of the Church's missionary

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work and responsibility. This is a step in the right direction. Why should not all our theological colleges give the study of missions a place in the recognised curriculum?

THE Rhenish Missionary Society has in Cape Colony a number of churches which are self-supporting. For years they have cost the Society nothing, either for the salary of missionaries or teachers, or for the building and maintenance of churches and schools. It is true that the English Government pays a considerable annual subsidy to the schools, and that rents paid for missionary property also produce certain sums; but still, the spirit of sacrifice in the congregations deserves recognition, as they yearly supply what is needful out of their own means by voluntary contributions. The most striking proof of this willingness to contribute is the stately church at Worcester, the two missionaries' houses, and the schools, which have all been built in this way. And, further, these churches have been led to feel it to be their duty to help in the evangelisation of other races in Africa, and, although they are anything but rich people, the 15,000 Christians there contribute from four to five thousand marks annually towards the latest mission of the Rhenish Society, that to the Ovambo.—*Berichte der Rheinischen Missionsgesellschaft.*

AT the annual meeting of the Paris Missionary Society, M. Jeanmairet, missionary from Africa, greatly interested the assembly by explaining the obstacles which national customs, and in particular marriage by cattle, circumcision, and polygamy, place in the way of evangelisation among the Basutos. Many of the audience, when they heard these details, were obliged to confess that they had only had a very imperfect idea before of the difficulties which our missionaries encounter, and the fetters of all kinds which hold so many of the natives, who have been touched by evangelical preaching, within the domestic and social organisation of paganism.—*Journal des Missions Evangéliques.*

ANOTHER missionary, M. Grandjean, who has been eight years in the Transvaal, and has been visiting the stations of the French Society among the Lessouto, gave his personal testimony to the power of the Gospel in transforming the whole nature of man. By considerations drawn from language, M. Grandjean showed the inferiority of the Caffre intellect as long as he is ignorant of Christianity. Thus the Caffres have only one word to express the various ideas of hearing, touch, feeling, emotion, duty, and will. The preaching of sin, of the Divine law, of human responsibility, has for its first effect the awakening of the moral sense. Little by little, the very language becomes penetrated, transformed, and sanctified by the new signification taken by words. What happens with these poor and coarse languages is the same thing which happened with the rich language of Plato and Sophocles when Christianity made it its instrument. And the very faces of the people themselves end by being transfigured by their conversion.—*Journal des Missions Evangéliques.*

WALTHAMSTOW HALL, SEVENOAKS.—Ethel Constance Cousins, youngest daughter of the Rev. W. E. Cousins, M.A., of Madagascar, who was until recently a pupil at the School for Missionaries' Daughters, has passed the London Matriculation Examination in the First Division.

NEWS FROM OUR STATIONS.

Notice to the CHRONICLE'S *"Own Correspondents."—The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the* CHRONICLE. *Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor postcard and other notes of current events in their work? By so doing they will help many.*

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

MARCHING ONWARDS.

WE extract the following cheery paragraph from a recent letter from the Rev. Jonathan Lees, of Tientsin:—"There were, perhaps, fifty missionaries in China in 1860. To-day there are over 2,000! There were then, possibly, no converts in North China. Now, in Manchuria alone, there are over 10,000, and in Peking the other day 1,300 Protestant Christians sat down together at the Lord's Supper! So God's army marches on. We must give thanks as well as pray."

DISTURBANCES IN NORTH CHINA.

MANY parts of China are still in a very disturbed state. At Hsiao Chang, for instance, there has lately been an exhibition of anti-foreign feeling. A secret society has been exciting the people in the neighbourhood. The magistrate refuses to help, and mission work has been for a time reduced to a standstill. An appeal has been made, however, to the English Consul, who has taken the matter up with vigour, and when Mr. King last wrote (on May 29th) there was good hope of a speedy return of quiet.

INDIA.

A RIPE FIELD.

THE Rev. S. Nicholson writes enthusiastically of his work in the Gooty district. He has been visiting a part of the country which has been neglected for a long time. "I have never seen more attentive audiences than we have had here, and we have also had a record sale of books. The work is really grand. I asked to be sent to New Guinea — the wild life would have suited me — but the Directors in their wisdom put me into a field not excelled by any worked by our Society. If only the churches at home had some practical knowledge of missions gained on the spot, we should never be short of funds. The work, however, is not ours, and if we only do our duty we shall be sure to succeed, perhaps not according to our own ideas, but in the eyes of the Great Husbandman whose field the world is. If you hear of anyone in anxiety of mind as to

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how to dispose of money, please refer them to me. There are scores of open doors all round here in the shape of villages ready to join us if we only had the funds."

NEW GUINEA.

AN APOSTOLIC LETTER.

THE Rev. J. H. Cullen sends the following translation of a truly apostolic letter sent by Ruatoka, one of our oldest and best New Guinea teachers, to the three churches on Mangaia (Cook Islands):—"To Karena (Rev. J. H. Cullen) and the deacons and the three churches on Mangaia: May you all dwell in the grace of our good great Lord Jesus Christ. Amen. I write you this letter that we may greet one another at this time. We are well at this season—the body is strong, there is no sickness. The work of our Lord Jesus prospers and there is no evil tidings. Here is a thing I desire to show to you, the young men and women of the church, that you may know the desire of Tamate (Rev. J. Chalmers) and myself concerning you. This is our desire for you, that you be strong and come, that together we may do the work of our Lord Jesus in Papua; do not remain eating taro all day long in Mangaia, but come, sons and daughters. We fear lest our crown should pass to the Samoans. Twelve of their young men and twelve young women will arrive in New Guinea by the next trip of the mission ship when it comes in the last month of the year, but not a single one from our side. Therefore we fear lest our crown and glory should pass to them, for it was our side that opened the door of Papua, not the Samoans. My sons and daughters, be bold; let not our crown and our glory pass to them, let us go to the front, let us not fall to the rear. Our Lord encouraged the church at Philadelphia to be strong in faith and in the doing of His work that their crown might not pass to others. 'I come quickly: hold fast that which thou hast, that no one take thy crown' (Apoka. iii. 11). My sons and daughters, listen to me; stand up and come, that we may go forward and not fall behind. This is Tamate's desire and mine concerning you—attend to our thought. Let it not come to naught. That is all. Here is a New Guinea greeting: 'Vadaeni umui; pa mauri, pa namo!' This is the meaning: 'That is all; may you live and prosper!'—I am, RUATOKA." *From "Fugitive Papers."—Mangaia, April*, 1899.

A FAITHFUL SERVANT OF JESUS CHRIST.

IN a letter just received from the Rev. C. W. Abel we learn that another of our Samoan teachers, named Mataese, has fallen a victim to the deadly malaria of New Guinea. He had a successful college course in Malua, and then offered himself for work in New Guinea. He was accepted, and I had the privilege of going with him and many other teachers to New Guinea. Messrs. Walker and Abel appointed him to a small island in Milne Bay, named Killerton. He quickly got the language, which he spoke fluently and, I heard, correctly. He gave himself to the work he loved with great energy, and acquired wonderful influence over the people among whom he laboured. He got them to help him to build a fine house to be used as a school and a dwelling-house. The people loved him and would do anything he wanted them to do. They gave liberally at the first May meeting which was held in this part of New Guinea, and also subscribed to put a good roof on their teacher's house. This first May meeting for the district was held on this island last December, when I was present and took part in the joyful service. Mr. Abel, in his letter says: "You saw the great work he was doing at Killerton only a few months ago, and you will be able to appreciate how terribly I feel his loss." Mr. Abel also reports that Mataese had ninety-four scholars in his boarding-school last February. He also reports that his people are greatly distressed that they have lost their faithful teacher who has done so much for them and their children. Mr. Abel begs that we will send as soon as possible, from our Malua College, a teacher as like Mataese as possible. It seems strange to think that this strong man, whom I saw so recently, has finished his work and gone to his reward. He is now among those who shine as the stars in the kingdom of heaven, having been the means of turning many to righteousness. J. MARRIOTT.

GOOD NEWS FROM "TAMATE."

THE REV. J. CHALMERS sends a cheering account of his work. He writes:—"It is with great happiness that I report continued growth in our work. All our services and day-schools are well attended, and our Saguane Sunday-school is a great success. God knows it has been a long time of waiting, and we have often been weary. But now we rejoice in seeing the power of the Cross in drawing many to Christ. It is ever true, the more we are with Christ the more Christ-power we have. I have plenty to do and I like doing it; yea, I *must* have it. When I cannot do it I pray that I may pass on."

AFRICA.

INCREASED NUMBER OF MEN.

THE Rev. E. Lloyd writes from Kanye:—"The men here continue to express their desire to lead Christian lives and join our preparatory or catechumen's classes. Formerly the women far out-numbered the men in coming out from heathenism. But to-day there seem to be as many men as women. I am astonished, not only at the number of men, but at the individual men who come to me daily. Some of them are the last that one would expect to desire to be Christians. God grant that the hearts and lives of these men may be touched indeed by the Spirit."

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CORRESPONDENCE.

PROF. ARMITAGE AND INDIAN VERNACULARS.

DEAR Mr. Editor,—The clause towards the end of Prof. Armitage's review (see August CHRONICLE, p. 137), in which he speaks of our Indian Vernacular Christian literature as "English in its inner structure," arises from a mistake for which I appear to be responsible, and which I have therefore been asked to clear up. Mr. Lovett, in his History (Vol. II., pp. 292-302), has made a lengthy quotation from a paper written by me in 1895. I have carefully re-read the extracts given, and find nothing in my own words that calls for alteration; but on p. 296 there occurs a quotation which I made from a paper by Mr. Haigh, of the Wesleyan Mission. In it he says of the vernacular Christian literature of India that "in form and spirit, in everything but words, it is English." This word "English" he has repeated more than once in the same paragraph. Nevertheless, I think he used it by mere inadvertence. He should have said "foreign," or, more precisely, "Hebraic." He was probably led to say "English" by thinking of the immense influence of the Hebraic diction retained in our English Bibles. I further think that Mr. Haigh's remarks need to be restricted in their application, and are not true of the "whole" literature. If these corrections be accepted, and Prof. Armitage's words, "Our whole literature moves in a bastard medium that is English in its inner structure," be modified to, "Our vernacular Christian literature abounds in a phraseology which is foreign (Hebraic) in its idiom," this would be nearer the truth. Also the words, "and other works," in line 5 of the same paragraph should be deleted.

The facts are briefly these:—

It is not English idiom that has largely obtruded itself into the vernacular Christian literature, but Hebrew and Greek idiom; and this has been derived from the phraseology of the vernacular Bibles in use in past years.

When Christianity enters a non-Christian land it brings with it a large number of new conceptions. Allowing for a few possible exceptions, the highly cultivated literary languages of India are quite capable of reproducing these in a way that will appeal to the people, provided that language be used such as the Biblical writers might have themselves used had they been Hindus born. But when the translations of the Bible hitherto in use were made there prevailed a belief in the verbal inerrancy of the Scriptures which led to an undue veneration of the letter. Hence the grammatical structure of the Hebrew and Greek sentences was imitated with conscientious fidelity and with almost photographic accuracy. This was not the fault of the individual missionaries so much as of the theological beliefs current in the Churches. I have expressly stated (p. 297) that "under the conditions laid down, the translations made are as excellent as could be expected, but the principles are wrong," and that the same men could make the Bible teaching "interesting and attractive" when they used a free hand. The unfortunate result was that the letter has been preserved largely at the expense of the spirit, and the form by the sacrifice of the sense, and that the language of most of our vernacular Scriptures hitherto has been "foreign (Hebraic) in its idiom." The text is so strewn with stumbling-blocks for the Hindu reader as to repel him. It is sad, but true, that thousands have bought the Scriptures with the sincere intention of reading them, but have put them aside after reading a few paragraphs, because what Mr. Mozumdar calls the "ecclesiastical jargon" is so strange and difficult to assimilate.

The native Christian, however, having been taught the Scriptures from childhood in church and school, has unconsciously imbibed its phraseology, and has adopted it in his own addresses and writings; and it has tended to denationalise him and to lessen his influence for good on his fellow-countrymen.

It is not, therefore, a question between authorship by missionaries and authorship by native Christians—the native Christians are often greater offenders in this matter than the missionaries—it is a question of a translation of the Scriptures on larger principles—the principles which would be adopted, and which alone would be tolerated, in a secular book—in which care is taken not to save the form at the expense of the thought. I am thankful to add, as stated in the History (p. 297, bottom), that a considerable improvement is being made in the more recent revisions.

I am very glad that Prof. Armitage has called attention to this "vital question," and trust that all his readers who take a thoughtful interest in missionary problems will be led to read in full the portion of Mr. Lovett's noble History referred to.—Yours, very sincerely,

EDWARD P. RICE.

ANNOUNCEMENTS.

ARRIVALS.

MRS. MACKENZIE, from HANKEY, SOUTH AFRICA, on July 8th.

REV. W. E. COUSINS, from ANTANANARIVO, MADAGASCAR, *via* Marseilles, July 28th.

DEPARTURES.

REV. R. BARON, returning to ANTANANARIVO, MADAGASCAR; REV. W. and MRS. EVANS, REV. R. and MRS. GRIFFITH, REV. FRED and MRS. DENNIS, appointed to the MADAGASCAR MISSION; MISS NICOL, proceeding to HANKEY, SOUTH AFRICA; and MR. T. C. BROWN, proceeding to TAUNG, SOUTH AFRICA, embarked per steamer *Pembroke Castle*, August 11th.

BIRTHS.

LE QUESNE.—At Bhowanipore, Calcutta, on July 14th, the wife of the Rev. W. R. Le Quesne, of a son.

HOWARD SMITH.—On June 7th, at Peking, North China, the wife of Rev. T. Howard Smith, of a daughter.

NEWELL.—At Papauta, Samoa, on June 29th, the wife of the Rev. J. E. Newell, of a daughter.

MORLEY.—At Apia, on June 29th, the wife of the Rev. J. H. Morley, of a daughter.

HUCKETT.—At Apia, on July 4th, the wife of the Rev. W. Huckett, of a son.

MARRIAGES.

GAUNT—BLACKBURN.—On August 16th, at the Laisterdyke Independent Chapel, Bradford, by the Rev. Matthew Stanley, of Birkenhead, Lewis H. Gaunt, M.A. (L.M.S. Editor), son of Mr. J. E. Gaunt, of Ilkley, to Carrie, daughter of Mr. T. A. Blackburn, of Bradford.

DENNIS—I'ANSON.—On the 27th June, at Queen Street Chapel, Scarborough, by the Rev. G. D. Mason, of Rotherham, assisted by the Rev. G. C. Clarke, Frederick Willifer Dennis, second son of E. J. W. Dennis, Esq., Stepney, Scarborough, to Annie, second daughter of John I'Anson, Esq., of 114, North Marine Road, Scarborough.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Joint Foreign Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

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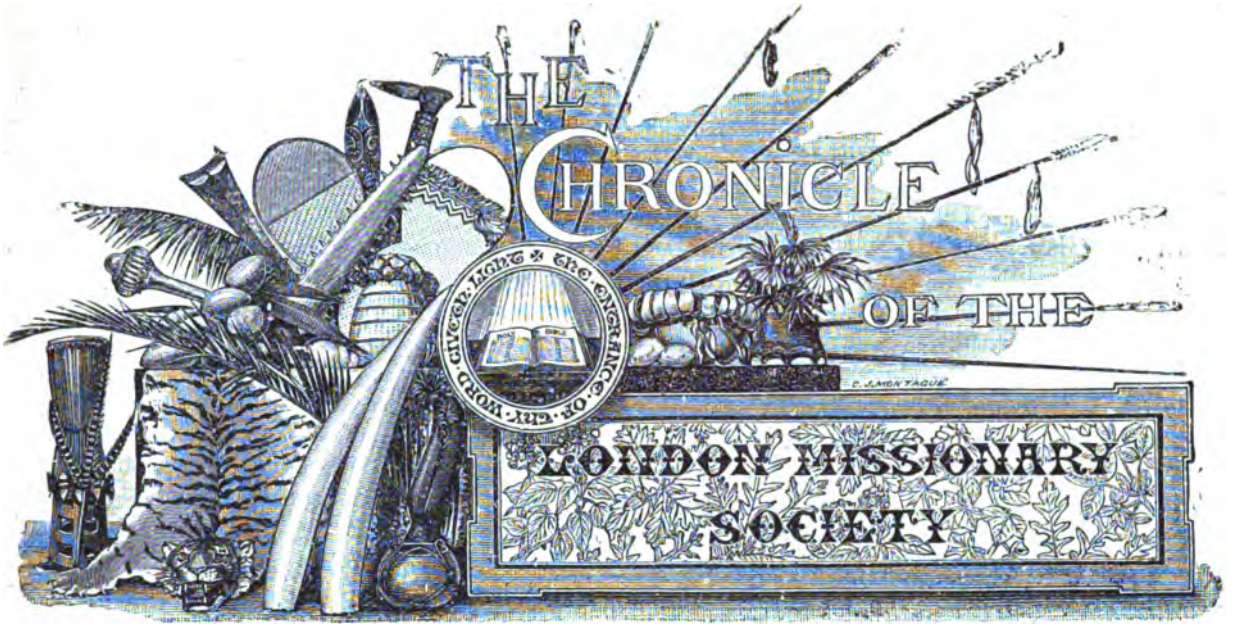

No. 94.—New Series.] OCTOBER, 1899. [Price One Penny.

THE WORK OF A MISSIONARY COLLECTOR.

THE post of collector is not usually considered an enviable one. It is surprising what excellent reasons people will produce for not engaging in this particular form of service. And, indeed, it is often a very thankless task, and one which makes heavy demands on one's stock of patience and perseverance. One must be prepared to get the character of being "a regular beggar," and to have people regard us with something of suspicion, as if our sole object in life were to conjure money out of their pockets! Then there are the fruitless calls, and the disappointments when we have used our powers of persuasion in vain.

But it is not my purpose to dwell on the unpleasant side of the work, which is familiar to all, but rather to take a far-seeing view of it, and to make some suggestions and general remarks, which may possibly be helpful, coming from one whose only qualification for writing on the subject is some years' experience in the "begging" line. If they serve the purpose of stimulating any to take up this most necessary work, I shall be satisfied.

The work falls naturally into two departments—(1) *the collecting of subscriptions already promised*; (2) *the collecting of new subscriptions.*

1. Undoubtedly the ideal would be for every subscriber to send in his or her subscription at the appointed time without reminder, which would show a living interest and sympathy in the work. But as this is rarely done, we collectors must ask for the money year by year; and perhaps on the whole this is a good thing, for may we not utilise the opportunity for finding out how much our friends know about the work, and for stirring up their interest? We should never allow ourselves to take the money without being sure that the donors understand what the Society is doing and what are the present needs of the work. It is truly astonishing what hazy ideas some people have on the subject, showing an utter absence of intelligent interest. I have known some who have actually asked if the London Missionary Society were the same as the London City Mission!

Hence it is of the greatest importance that we should acquaint ourselves with the present condition of the work in the different parts of the field—the pressing need for strengthening and development in some quarters, or the discouragements calling for earnest sympathy and prayer in others—*before* we start on our collecting crusade. *Enthusiasm is born of knowledge.* Let us go forth, then, with our own souls aglow, to kindle the flame in others!

Of course, this means time and trouble, and is putting "collecting" on a high level; but it is well worth the cost to ourselves to start a little spark of living interest in the soul of another.

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We should urge the claims of the CHRONICLE and NEWS FROM AFAR on our subscribers, and may we not put in a word for the Watchers' Band? Many are the false impressions abroad even now about the character of this Band, and personal talks with the members of our churches would do a great deal to banish these. I am taking it for granted that every collector is a "Watcher." Invite your subscribers to attend the Watchers' Band meetings at the church, or any other missionary gatherings which may be forthcoming.

Then can we not urge some to adopt a systematic yearly increase in their subscription, however slight? One lady of my acquaintance makes a slight addition to her gift every year, and finds the plan works very well.

We may plead also for a missionary box in the home, if one be not there already, pointing out what a useful means this is of gathering up the fragments, and suggesting that it be placed on the breakfast table every Sunday, as a reminder.

2. And now a few words on the second point—*the Collecting of New Subscriptions.*

There are in most churches additions during the year in members and seatholders. These should be called upon, without exception, be they poor or rich, and their personal responsibility to support missionary work abroad pressed upon them with judicious care and tact. We lose a good deal for our Society by neglecting to gather in the *small* amounts. Why should not every member of the church, and also many who attend regularly, but who are not enrolled as members, give an annual subscription to the London Missionary Society? I have found no difficulty in securing many subscriptions of 1s. and 2s. annually from young men and women who had never given the matter a thought before. Too many seem to think that if the head of the family subscribes, the debt is discharged, apparently forgetting the personal claim, "What shall *I* render to the Lord?"

Then some may take up the "penny a week" collecting—a most useful form, which brings in a large amount in little sums and weekly payments. Children and young people may find a sphere of work here. Collecting books for the purpose can be obtained from the Mission House.

The children are doing a good work year after year with the ship cards; it would be a great help if the pastor were to say a few words from the pulpit, anticipating the visits of the children, and asking for a warm welcome and generous response on their behalf.

But possibly some of my readers may say: "You make collecting appear a very formidable matter; I thought we only had to call for the subscription, and then our work was done!" With all my heart I would urge such to look upon the work in this new light, and I feel convinced that instead of the collector's task appearing dry and uninteresting, and one to shrink from, it will glow with new meaning as the golden possibilities enshrined within it dawn on the vision.

Are there not many who, being hindered from following their heart's desire, of engaging in the work abroad, can yet have a very real share in it by undertaking this important though less conspicuous branch of the one service; thus "holding the rope," in a three-fold way, by their prayers, by influencing others to interest and zeal, and by giving their time to gathering in the tithes to the storehouse? We may rest assured that faithful service, however lowly it may seem to us, if done from the pure motive of love to our Master and Lord, will never lose its reward, and the "Well done" at the end, coming from Him, will be worth all the little discouragements we may have experienced in our work.

"Only one heart to give,
Only one voice to use,
Only one little life to live,
And only one to lose.

"Poor is my best and small;
How could I dare divide?
Surely my Lord shall have it all,
He shall not be denied."

C. B.

ALL-DAY PRAYER-MEETING.

THE Women's All-Day Prayer-Meeting will be held on October 12th, 1899. The following ladies will preside:—

10.30.	Mrs. Whyte.
11.	Mrs. Wise (Secretary of the Women's Branch of the Wesleyan Missionary Society).
11.30.	Miss Stevens (Mirzapur).
12.	Miss Craven (Madagascar).
12.30.	Mrs. Maxwell (Presbyterian Missionary Society).
2.	Miss Tuck (Berhampur).
2.30.	Miss Ruth Rouse (Student Volunteer Missionary Union).
3.	Mrs. Joseland (Amoy).
3.30.	Mrs. George Kerry (Baptist Missionary Society).
4.	
4.30.	Mrs. Goward (Samoa).

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NOTES FROM HEADQUARTERS.

FROM THE HOME SECRETARY.

The week of thanksgiving, prayer, and self-denial is drawing on for the London churches. They are requested to devote the week commencing **November 19th** to those special exercises. Some, I know, object to the *week* on the grounds that they can only make their present gifts by practising self-denial for many weeks—in fact, all the year round. Others object to the request of the Directors altogether; they are, of course, entirely free not to observe the week. Personally, I am thankful to range myself with a goodly number who find the keeping of the week of much service and stimulus. If we only take care of the thanksgiving and prayer, the self-denial will take care of itself. If we try during one week to put fully before our minds and those of our friends the present position of the Society, its great encouragements, and its splendid opportunities, and its vast responsibilities, I confidently predict that the result of the week will put fresh heart and hope into Directors and missionaries alike.

Why should there not be generally arranged throughout the churches such plans as the following?

A Bristol church had on the Sunday two missionary sermons with three missionary addresses in Sunday-schools and children's service; on the Monday, missionary addresses at the mothers' meeting and men's Bible-class; on the Tuesday, a missionary Bible reading; on the Wednesday, notes on great missionary hymns; on the Thursday, a Christian Endeavour missionary meeting; on the Friday, a missionary prayer-meeting and a rally of the Watchers' Band; on the Saturday, the Communion of the Lord's Supper.

A London church secured for this missionary week special sermons on the Sunday and a special address for the week night service, and distributed a handy leaflet containing subjects for thanksgiving and prayer as suggestions for daily use, with brief and appropriate Bible readings. I shall be glad to furnish further particulars, and to help in any way possible, on application.

Those who carefully watch the Society's expenditure will be glad to have the following table, showing how each sovereign was divided amongst the different parts of our work during the past financial year:—

Proportionate Expenditure of each Sovereign.

On account of—	s.	d.
China Mission	3	9½
North India Mission	2	5
South India „	4	3½
Madagascar „	2	0½
South Africa „	1	2
Central Africa „		8½
West Indies		½
Polynesia	2	0½
Ships		11½
Deputation		½
Preparation of Missionaries		1
Superannuated Missionaries, Widows, &c. ...		9½
Collection of Funds, Home Administration, and Publications	1	8
	20	0

N.B.—In comparing the above analysis with the Expenditure Statement in the Annual Report, omit from the latter the amounts shown as "Locally received and expended" at the Missions.

Arthur N. Johnson.

FROM THE JOINT FOREIGN SECRETARY.

The International Council which Congregationalists from all lands are holding in Boston, Mass., has seriously affected Blomfield Street. Silence reigns in the rooms of my colleagues Mr. Wardlaw Thompson and Mr. Johnson, and committees and Board meetings lack the presence of some of the most influential Directors. Mr. Albert Spicer, M.P., Treasurer of the Society, is at the Council. So, too, are the Rev. W. Bolton, M.A., Chairman of the Board, W. Crossfield, Esq., J.P., Deputy-Chairman, F. H. Hawkins, LL.B., ex-Chairman, A. J. Shepheard, Esq., Chairman of the Finance Committee, the Rev. Dr. Bruce, Chairman of the Examination Committee, and many Directors.

Several deeply interesting and promising offers of service were laid before the two Examination Committees (men's and women's) at their last meeting. For these we are thankful, but the Society needs more offers of the same stamp if existing vacancies and fresh openings that have received the Board's sanction are to be satisfactorily dealt with. We are still looking for a certificated teacher (a married man) suitable for the post of head-master of the Tereora Boarding School, Rarotonga; for an additional missionary for Shanghai; for a graduate of one of our universities to take charge of the Society's College, Nagercoil, Travancore; for an educational missionary to act in the first instance as Dr. Lawes' *locum tenens* as principal of the Vatorata College, New Guinea, during his proposed furlough in 1901, and subsequently to be his colleague; and we are also requiring a lady for Nagercoil.

In the hope of quickening missionary enthusiasm, and thereby securing offers of service, the Board decided at its last meeting to arrange for the visitation, during this autumn and winter, of the theological colleges and medical schools from which the Society's staff receives recruits. Will our readers bear these needs and this visitation of students in mind, and join the Directors in praying "the Lord of the harvest" to "thrust forth labourers into His harvest"?

For twenty years the mission boat *Jessie* has proved a valuable instrument and ally in the evangelistic work of the Berhampur Mission. By means of this admirable little craft constant and extensive itineration along the banks of the River Bhagirathi has been rendered feasible. A few months since, however, it was discovered that the bottom of the *Jessie* is so rotten that she is no longer secure. To repair her would cost some £60 or £70, and in view of the wear and tear she has already undergone the missionaries hesitate to incur the outlay. Better, they say, spend £120 and get a new boat like the *Tara* belonging to the Calcutta Mission; and the Directors endorse their view. The boat could be built at the Society's Industrial School, Kaurapukur, for £120. *The money alone is lacking.* In the hope that some generous friend of the Society, on hearing the above facts, will be prepared to contribute the amount required, I am requested by the Board to make the facts known.

Every incoming mail brings letters of thanks from missionaries whose hearts have been cheered by the arrival of copies of the Society's Standard History. They write in terms of most grateful appreciation of the kindly thought and generosity which has made them possessors of Mr. Lovett's substantial volumes. No readers will study the book with keener or more intelligent interest.

George Cousins.

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PROCEEDINGS OF THE BOARD.

Board Meeting, September 12th, 1899.—REV. J. P. GLEDSTONE in the Chair. Number of Directors present, 62.

The Rev. George Cousins introduced to the Board the Rev. John Chalmers, M.A., LL.D., who is about to return to Hong Kong, after visiting members of his widely-scattered family in Canada and Corea. Dr. Chalmers is in his seventy-fourth year, has been connected with the China Mission since 1852, and hopes to complete fifty years of service.—Mr. Cousins said he felt a delicacy in speaking about his brother (the Rev. W. E. Cousins, M.A.), who had been obliged to relinquish his work in Madagascar after thirty-seven years' service. Mr. Marshall, however, had asked to be allowed to bear his testimony in this case.—The Rev. J. Sibree had also returned from Madagascar, with Mrs. Sibree and their daughter, Miss May Sibree, who now appeared before the Board for the first time as a missionary of the Society. Mr. and Mrs. Sibree stood very high in the estimation of the Malagasy and of all their colleagues. First as architect of the memorial churches, then as a missionary in charge of a district, and finally as tutor at the college for training native ministers, and in literary work, Mr. Sibree had in every conceivable way done his best to serve the Mission, and Mrs. Sibree had earnestly seconded his efforts.—After a few cordial words of regard from the Chairman, Mr. Arthur Marshall, who has for many years been Chairman of the Committee which specially directs the work in Madagascar, bore testimony to the value of the work accomplished by Mr. Cousins and Mr. Sibree, and took the opportunity of commending the admirable business and financial management of the Madagascar Mission. He also read to the Board a resolution passed by Mr. Cousins' colleagues in Antananarivo, which summed up the many-sided and valuable character of Mr. Cousins' work and influence in the island.—Dr. Chalmers said he was going back to China with joy in his heart, believing that the Mission work would be even more successful in the future than it had been in the past. Dr. Chalmers was deeply moved when referring to the ambition which he and his deeply-mourned wife had jointly shared of completing together fifty years of service in China.—The Rev. W. E. Cousins said it had been painful for him to break his connection with the Madagascar Mission. He hoped, however, still to be able to serve the cause they had at heart. He believed the Society was working in the right direction by sending out young missionaries possessing a knowledge of the French language, as it would be sure to result in a better understanding with the French authorities. While God kept open the door for work in Madagascar he hoped the Society would not think of retiring from the island.—Mr. Sibree said that during his last term of service in Madagascar, the years successively of French invasion, rebellion, persecution, and famine had been very trying. His chief work during the last sixteen years had been in training Malagasy youths for the pastorate, and he had felt this to be a great honour. Numbers of Malagasy Christians had been willing to suffer and die for their faith in Christ during the last few years. The Gospel was still a great power in the island, and he believed that if the Society's missionaries were able to stay and work with their French brethren, the work would be established on such a firm foundation that it would be impregnable.—Miss Sibree stated that the number of pupils in the Girls' Central School, which was her special work, had increased year by year.

The Board received with regret the resignation by the Rev. J. P. Ashton, M.A., of Calcutta, of his position as a missionary of the Society after forty years of faithful and devoted service.

An offer of service by the Rev. George McKendrick was accepted.

An offer was gratefully accepted from Mr. George Clarke, on behalf of the "*Home Magazine* Missionary Band," to contribute £120 per annum towards the support of Mr. O. F. Tomkins, whom the Board at the same sitting appointed to the Torres Straits Mission, New Guinea.

The Board consented to publicity being given to the request of the Calcutta District Committee for a grant of £133 for the construction of a new mission boat for the Moorshedabad Mission to take the place of the *Jessie*, in the hope that the need may be met by a special gift.

HOPEFUL NEWS FROM CHINA.

IMPORTANT news has just come from the Rev. Timothy Richard, the leader of the Christian Literature Society for China. Mr. Richard is now at Peking trying to get the ban taken off the Reformers.

"People are glad to know," says my correspondent, "that Mr. Richard is going to Peking. The Conservatives there are in an awful muddle, and the best of them are beginning to think that the *coup* of last September may have been a mistake. Mr. Richard bears an introduction from the head of the Chinese Railways, one of the most powerful men in the empire, to Yung Lu, the Empress Dowager's right-hand man."

Such news as this, in view of the past year of agony, is enough to call out more than ever "strong crying and tears to Him who is able to save," that even at the eleventh hour China may be saved. Those who know Mr. Richard understand how he and his coadjutors live in the spirit of prayer. There is the same spirit of earnest godliness in him as in the religious statesman, Isaiah, in the olden days. This ought to be emphasised. Then there will be no fear of mistake as to the lines of the Literature Society. As Mr. J. R. Mott said in regard to education, so it is as to literature, and all good influence for the salvation of China—"let Christians be to the front."

Our opportunities are priceless. He who wept over Jerusalem because she had not known the things that belong to her peace weeps to-day over China, and inspires His faithful servants to a spirit of patient perseverance in seeking the well-being of a vast and powerful people. China can, by God's blessing, produce leaders, as she has begun to do. *Christian* leaders are the great need of China. Then, instead of a broken country, the prey of contentious nations, we may have a united, strong, independent, and reformed country.

Blessed be God, the Societies are seeing the desirability of working with the Christian Literature Society.

"Two more good men are to be allowed, by their respective missions, to give themselves to literary work for China, one is the best man of the Canadian Presbyterian Mission; the other Mr. Walsh, of the Church Mission. Bishop Moule has given his hearty consent. We do praise God." J. S.

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MUTUAL SURPRISES.

By Miss Emily R. Carling, of Chiang Chiu.

IN seeking to make known to our Eastern sisters those things which have been revealed to us, we become conscious that they are "looking" rather than "listening," and that we, by employing the same method, may learn much from them.

We cannot become "Chinese to the Chinese that we may win the Chinese" without first understanding something of the character which that name represents.

One of the first characteristics which forces itself upon our notice is their sociability, prompting them to take a kindly interest in their neighbours and to walk into their houses at all sorts of inconvenient times to inquire after their welfare. It is not until a return visit has been paid that we realise how great must have been their astonishment at seeing a hostess sit complacently down to begin and end her reception in talk, not even inviting her guests to "stay longer," or "come again," forms of etiquette which they would under no circumstances have omitted. The Chinese hostess, on the contrary, will overwhelm her guests with numerous little attentions, preparing tea, offering a pipe, and never presuming to sit down without much persuasion on the part of her guests.

The independence of Western women is incomprehensible to them, and the fact of women householders is strange beyond measure.

When a bride is taken to her husband's home, her primary duty is not to be the companion of her husband, or to care especially for his needs, but to be her mother-in-law's servant. By meekly submitting to this humble position she at length attains to one of considerable power, and wins the universal respect of the household. The Chinese know the value of "a virtuous woman."

No less striking is their patient endurance of wrong, pain, sorrow, and inconvenience. They have, as a rule, a happy way of accepting the inevitable without a question or a murmur, and in the midst of adversity may be seen with cheerful countenances. Observing, one cold day, the happy face of a little girl who had come to school very thinly clad, I remarked to the teacher that she must be very cold, and asked her if she knew whether her mother (her father being dead) could afford to clothe her more warmly. "No," she replied; "but you need not be concerned, she is quite used to it."

For thrift and industry Chinese women are renowned, and herein lies the secret of their comfortable homes on small incomes. I have, up to the present moment, been unable to discover any article of refuse which is not put to good use. The rag and bone collector has no place in China, each woman knowing what to do with her own collection of rags and bones. Rags usually find their last home in the sole of a shoe. They are bleached, pressed together, and stitched through and through very firmly, making a thick pad.

The art of plying the needle seems to be gradually becoming obsolete in England, but I have sometimes wondered whether the handiwork of our great-great-grandmothers would compare favourably with that of the Chinese women of to-day. Whether the work be a handsome piece of embroidery, or the mending of an old garment, the Chinese take infinite pains with it. One must not, however, be disappointed at delay in the execution of an order, but must prevent it by allowing a good margin of time, and never expecting the impossible. Life is long, and, in China, is not divided into weeks. It is just going on from day to day. The terrible haste and unrest of the West are most perplexing to the East.

Women of all nationalities mend clothes, but we do not all acquit ourselves creditably in this department. Perhaps it is because we fail to make the work beautiful, or to see the beauty in all true work, that we rather shrink from allowing the eyes of our neighbour to rest upon a patch or darn in our apparel. The Chinese know nothing of this fear, but a tear or hole would be intolerable to them.

It was with considerable interest that, on a recent visit to Balmoral Castle, I regarded certain patches in a drawing-room carpet, which, while filling up the holes where the legs of a billiard-table had once been fastened, effectually attracted notice to themselves by the irregularity of pattern which they caused. I wondered if a Chinese woman could have done the work better. If patched and darned garments should be counted worthy to appear among the exhibits of 1900, surely to China would the first place be awarded.

A neat darn always reminds me of "Aunt Chhi," the stitches in whose garments were certainly an indication of the woman. The "aunt," which courtesy has coupled with her name, speaks of a certain amount of esteem in which she is held by her neighbours. She has for two years washed clothes and performed light household duties for us, and we have proved her "faithful in that which is least." She is the best example I have seen of a worker "without haste, without rest." Her husband is an opium smoker, but she struggles on, fighting bravely against difficulties which would dishearten many a woman. One day she told me that she had done everything a woman could do, and yet her husband grew worse day by day. When I suggested that we should pray together, she answered eagerly: "Oh, yes, let us pray to God to make him die."

It was but the dawn of faith in God preceding the full light which should break in and dispel the darkness of heathenism.

As I think of her tender and womanly concern for us and our welfare, of her high principle, of the strange and gruesome superstitions which have such a hold upon her, I am reminded of many like her, upon the great pos-

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sibilities in whose natures the Divine compassion rests, and I seem to have a vision of what God is waiting to do in China, and am constrained to pray that we, who are "the light of the world," may so shine that those who sit in darkness may be illumined by the "True Light."

THE WORK OF A FOREIGN MISSIONARY SECRETARY.

IN the absence of our senior Foreign Secretary, who with the Home Secretary has gone to represent the L.M.S. at the International Congregational Council Meetings at Boston, we venture to reproduce from the New York *Outlook* the following paragraphs:—

"Perhaps no class of men in the life of to-day work harder and are less appreciated than the secretaries of the great benevolent and missionary societies. Their places to the unenlightened seem sinecures. They are sometimes thought to be overpaid, and little more than figureheads; but those who know what is going on behind the scenes are aware that there is seldom more self-sacrifice on the field than in the offices of administration. The secretaries feel the burden of the whole great missionary enterprise; they are freely criticised by those who are familiar with only a few facts; they are supposed to receive large salaries, when what they receive will do no more for them in New York or Boston than the salary of the missionary will do for him on the frontier. Some remarks of Henry Jessup, D.D., of Syria, who temporarily discharged the duties of secretary to the Presbyterian Board, are worth quoting here. He said:

"'Mr. Moderator, in declining in 1870 the post of secretary of this board I was not afraid of work; but I can say that I would rather drive, as I have done, for miles over the range of Lebanon in midwinter, through snow from three to ten feet deep, or in August in a scorching sirocco, when the grapes were cooked on the clusters and turned white from the burning blast, or edit two Arabic newspapers with a Turkish censor waiting to cut out half the matter from the proof-sheets an hour before the time of issue, or preach in Arabic on a housetop in a bitter north wind, or by my tent door in a harvest field with the black flies swarming in clouds, or read Arabic proof-sheets until midnight, or teach Hodge's "Theology" through Arabic gutturals, than to undergo for a series of years the mental and physical strain required of a foreign missionary secretary. The Church does not realise it. It does not understand the perplexities, the problems, the great universe of care and responsibility which rests upon our hard-pressed secretaries. It is a very difficult matter to settle many questions, too, by correspondence, especially when such intervals of time must elapse between the letters. The work of the secretaries is as pressing and harassing as the management of a world-wide business enterprise, whose agents are all over the face of the earth, meeting new conditions and problems in every field.'"

NEW RECRUITS.

THE Rev. Thomas Biggin, M.A., who has been appointed to succeed the Rev. J. M. Allardyce at Peking, was born at Stamford, Lincolnshire, in 1871, and had the advantage of a religious home, both parents being active members of the Congregational Church. At the age of sixteen he joined Providence Church, at Middleton, Lancashire. He was a scholar at the Manchester Grammar School, and gained from there the Richmond Scholarship, and an open Mathematical Scholarship at Corpus Christi

REV. THOMAS BIGGIN, M.A.

College, Oxford, where in due course he obtained a First Class in Mathematical Moderations and the Final Honours School. It was during his second year at Oxford, in 1892, that his desire to offer himself for foreign missionary work gradually developed into a definite plan, in accordance with which he joined Mansfield College, and also commenced the full course of study for the Oxford medical degree, intending to offer himself as a medical missionary. Mr. Biggin continued studying with this purpose in view at Oxford, Glasgow, and in various hospitals until this summer, when the Society offered him the position of educational missionary at Peking. Mr. Biggin was ordained at Alsager on August 23rd, and sailed on September 9th.

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Miss Edith G. Bartlett, who has recently sailed for Tientsin, North China, was born at Newcastle-on-Tyne in 1873, and is the eldest daughter of Mr. and Mrs. C. H. Bartlett, attached members of the old West Clayton Street Church in that town. Removing to Bristol in 1879, Mr. and Mrs. Bartlett became members of Redland Park Church, of which the Rev. Urijah R. Thomas is the minister, and where for many years Mr. Bartlett has been a valued deacon. Miss Bartlett was welcomed into church fellowship there in her thirteenth year, and has subsequently taken her place as an occasional Sunday-school teacher, as a member of the Young People's Guild (which has led to labour in connection with the Factory Girls' Club of

MISS EDITH G. BARTLETT.

the Shaftesbury Crusade), also as a visitor amongst the poor, and as conductor of Cottage Meeting Services. In addition to being a member of the church choir, Miss Bartlett has had charge of the instrumental music at the weekly prayer meetings, which she has also served in speech and prayer. A member of the Students' Voluntary Missionary Union, she undertook the local secretaryship of the women's branch of the College Christian Union; and, latterly, has been residing in, and working at, the Canning Town Settlement. She was educated at the Redland High School, and University College, Bristol. That Miss Bartlett goes from a missionary church and a missionary home is indicated by the fact that her youngest brother is now a missionary student at Western College, Plymouth.

Miss Ethel E. Shilston, who has been appointed to Peking, was born in London in 1874, but has spent most of her life at Newcastle-on-Tyne, working in connection with St. Paul's Congregational Church, which she joined in 1890, under the ministry of Rev. Fred Hibbert, and where for some time she taught in the Sunday-school. In 1892 Miss Shilston left home to be trained as a teacher of the deaf on the oral system, and continued that teaching until last Christmas, first at Bolton, in Lancashire, and then at the Northern Counties Institution for the Deaf, Newcastle. Whilst at Bolton she became secretary of the Watchers' Band at Egerton Congregational Church. On returning home she joined the Christian Endeavour Society at St.

MISS ETHEL E. SHILSTON.

Paul's, first being corresponding secretary, then superintendent of the Junior C.E. Society, which was just formed, and in the work of which she spent many happy hours. Miss Shilston was educated at the Girls' Public Day School Company's School at Gateshead, and has passed the Cambridge Higher Local Examination. Since Christmas she has had a valuable course of training at the Women's Settlement in Canning Town. Owing to the removal of her family to London, it is from the Ilford Congregational Church (under the ministry of Rev. Charles Vine) that Miss Shilston goes abroad. She sailed for China on September 9th.

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THE CHARGES AGAINST OUR MISSIONARIES IN SAMOA.

IN view of the extraordinary charges recently brought against our Samoan missionaries by a well-known Roman Catholic cardinal in Australia, the following resolution of the Samoan District Committee will be read with interest:—

"With reference to allegations made chiefly by Roman Catholic officials and agents against the missionaries of the Society to prove that we have been active partisans of the Malietoa section, we desire to affirm that the principle of absolute non-interference in local politics which our Society maintains has been throughout jealously guarded by the Committee, and in confirmation thereof we hereby repudiate as calumnies the specific charges which have been made against us. No member of the Mission was present to hear the dying wishes of Malietoa Laupepa, or was made acquainted with his will. So far from the son of the late king having been put forward by the Mission, no member of our Committee ever had an interview of any kind, or any communication whatever, with either Tanu or Tamasese during the whole of the discussion and conflict arising out of the kingship question. With reference to alleged political influence with the Chief Justice before his decision, it is untrue that any written or verbal communication that was made was in the least degree prejudicial to the claims of either candidate to the kingship, and the Chief Justice made no communication to any member of Committee as to his probable or possible decision. The Directors are well aware that no monetary aid has ever been given, nor has any other aid been furnished to Malietoa's legal advisers.

"Other charges do not require any formal refutation. On the other hand, we may refer for confirmation of our contention as to non-intervention in party politics to the following facts:—That the Committee, at the beginning of the conflict, gave a general instruction and exhortation to all our native pastors to abstain from all participation in politics. This principle has been maintained in the 'Sulu' Magazine, our official organ. As soon as the Provisional Government, consisting of Mataafa and his chiefs, was recognised, Mataafa himself wrote to the Secretary and announced the principle of religious liberty as the policy of the Government. The Secretary at once acknowledged the letter, and published that portion of Mataafa's letter in the 'Sulu,' with commendatory remarks. Subsequently, during the war, Mataafa issued a proclamation (sending it to the Secretary at Malua to be copied) protecting the Society's property in Malua and Leulumoega. He also gave free permission to messengers from Malua to pass backwards and forwards without hindrance. These communications were cordially and promptly acknowledged by the Secretary.

"All our mission stations in Upolu and Savaii have been used as refuges for non-combatants of both war parties. At Malua an ambulance for the Mataafa wounded was established, and nineteen were there treated and nursed. At Matautu also the wounded were treated by Mr. Beveridge. Both Protestants and Catholics are themselves testifying to the kind and hospitable and impartial treatment they have received.

"Notwithstanding the attempts to injure our influence, we are happy to report that such a result has not in the least degree been attained—the Samoans generally do not believe the charges against the missionaries, and we confidently affirm that we have contended for nothing but the peace and unity of Samoa as a whole."

MISSIONARY STUDY CLASS.*

SUBJECT: "MISSIONS SINCE THE REFORMATION."

I.—THE REFORMATION AND FOREIGN MISSIONS.

THE Reformation, as has often been pointed out, was no isolated phenomenon. It was part of a general movement in which Europe roused herself from the sleep of the Dark Ages and stretched forth her hands in a great awakening. The new world which Columbus discovered had its full counterpart in the new world of thought and knowledge opened up by the revival of classical learning and the invention of the printing press. It was inevitable that, with this eager and adventurous spirit in the air, men should begin to examine afresh the claims of the Church and the foundations of the religious life. And when once they did that, the Reformation could not be long delayed.

It is a well-known fact that Luther and the other leaders of the Reformation movement took but little interest in the evangelisation of the heathen. Friends of Foreign Missions in these latter days have been distressed by the fact, and have sought to bring evidence to disprove it. But there seems no good reason for denying that, in the words of Prof. Warneck (*History of Protestant Missions*, p. 18), "Missions to the heathen world had no interest for Luther or his fellow-labourers."

How is this to be accounted for? Everything seemed to be inviting the Church to a great career of conquest. The sailors of England, Holland, Spain, and Portugal were year by year revealing to the eyes of Europe a whole new world. The Roman Catholics were not slow to seize the opportunity. East and West their dauntless missionaries penetrated, in not a few cases reaching countries which only within the last few years have been visited by our Protestant missionaries. Was it that the Protestant Church was too busy securing its own position to have any strength to spare for attempts at a world-wide propagation of its faith? No doubt this was to some extent the case. But the real explanation lies chiefly in two facts—one a simple fact of geo-

* For announcement, list of books recommended, &c., see *Chronicle* for September, page 214.

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graphy, the other theological. The countries which had led the way in maritime discovery were the Roman Catholic countries of Spain and Portugal. It was not till later that England and Holland began to take the lead. Thus Germany and Switzerland—the cradles of the Reformation—were brought into no direct contact with the great discoveries which have so powerfully affected modern history. The Macedonian call in this case came first to Spain and Portugal, and only after many years reached the Churches of Eastern Europe.

The second explanation of the Reformers' indifference to the claims of heathendom lies in the wide-spread expectation of a speedy Second Coming of our Lord. To the mind of Luther the last day was at hand: "Another hundred years," he wrote, "and all will be over." The same sentiment is expressed in the well-known Lutheran hymn:—

"The time is surely near at hand
When God's own Son shall come."

This thought of a speedy Second Advent does not always result in indifference to the claims of the heathen. In our own day it is often associated with a redoubled missionary fervour. But in the case of Luther and his associates it seems to have had the effect set forth above.

"The missionary neglect of the Reformed Church," says a writer quoted in our Text-book, p. 9, "is a blot upon her early history." But this is perhaps going too far. The period, as Mr. Graham well says, was one of the world's great *seed-times*. If Luther failed to send the Gospel to the heathen, he at least recovered for the Church a Gospel worthy of being preached, and destined to prove "the power of God unto salvation to everyone that believeth."

References.—Chaps. i. and ii. of the text-book (Graham's *Missionary Expansion of the Reformed Churches*); chap. i. of Warneck's *History of Protestant Missions;* chap. x. of Dr. Smith's *Short History of Missions;* chaps. v., vi., and vii. of Leonard's *Hundred Years of Missions.* A Life of Luther should also be read (Köstlin's short Life will be enough), as well as some account of the Reformation period (Beard's *Hibbert Lectures* on the Reformation is recommended). A vivid and comprehensive picture of the state of Europe at this time is given in Charles Reade's great story, *The Cloister and the Hearth.*

Questions for Consideration:—

1. *How far was Europe a Christian country at the time of the Reformation?*
2. *Trace the way in which the world has been opened up for Christian enterprise. Is it by accident that the world-power has passed so largely into the hands of Protestant nations?*
3. *Can you draw any parallel between the opening up of the world in the sixteenth century and the opening up of the far East in the nineteenth?*
4. *How far is it likely to be true that "the future belongs to the missionary churches"?*
5. *Can you think of any other periods in the world's history which may fairly be called "seed-times"?*

The subject for consideration next month is "Missions and Missionaries of the Seventeenth Century." (Text-book, chap. iv.; Warneck, chap. ii.)

FROM THE SECRETARY OF THE WATCHERS' BAND.

WANTED—A Watchword for 1900. Will Watchers kindly send in suggestions? We need a suitable, striking text, which may prove a real stimulus all through the coming winter.

As the winter's work draws near, some of our secretaries are arranging for a rally of their members. Although it is clearly understood that meetings in connection with this prayer union are not *sine quâ non*, many Watchers feel it to be helpful to meet occasionally for united prayer—if it is only once a year. The General Watchers' Band Secretary for the Bradford District (Rev. W. A. Elliott) invited all the Yorkshire secretaries, about 100 in number, to a conference in Bradford on September 26th, and Miss R. C. Wilson, who holds the same office for the Sheffield District, held a Watchers' Band "At Home" on September 30th, to which her thirty secretaries, all the ministers, and half the Watchers were invited. Fuller particulars of these gatherings will be given next month.

In connection with the Congregational Union meetings to be held in Bristol, we have arranged for a Watchers' Band meeting on October 18th, at 3 o'clock, in Castle Green Chapel. Mr. F. H. Hawkins, LL.B., will preside, Mrs. Parker, of Benares, and Rev. Geo. Owen, of Peking, will represent the foreign side of our work, while the home side will be represented by Rev. W. Hardy Harwood, of Islington, and the General Secretary.

May I remind the Women-Watchers in London that on Thursday, October 12th, the All Day Prayer-meeting will be held in the Mission House? Full particulars will be found on another page. I hope we shall have a memorable day. Let us expect great blessings and we shall not be disappointed.

As announced last month, the Directors have deemed it advisable, owing to the small attendance, to drop the weekly prayer-meeting for a monthly one. I venture to think that this arrangement will disappoint the few faithful friends who attended regularly, and I know that some of the workers in the Mission House will miss these little gatherings. The prayer-meeting will be held on the first Monday in the month, from 3.30 to 4.30 p.m., and on the *third Wednesday* of each month, beginning on November 15th, I want to have a little meeting of women-watchers and lady missionaries (when in town) in my own office. From 3 to 3.45 we shall have prayer together, then a little friendly intercourse over a cup of tea, and, as far as possible, the latest news from our various mission-fields will be given. A very hearty welcome awaits all who can make it convenient to attend.

Hitherto we have been unable to publish the long-talked of album of missionaries, as our collection of photographs is incomplete. I am asked to make one final request to those missionaries abroad who have not as yet sent in their portraits, as we must bring the album out in the early spring, complete or incomplete.

Jessie M. Balgarnie.

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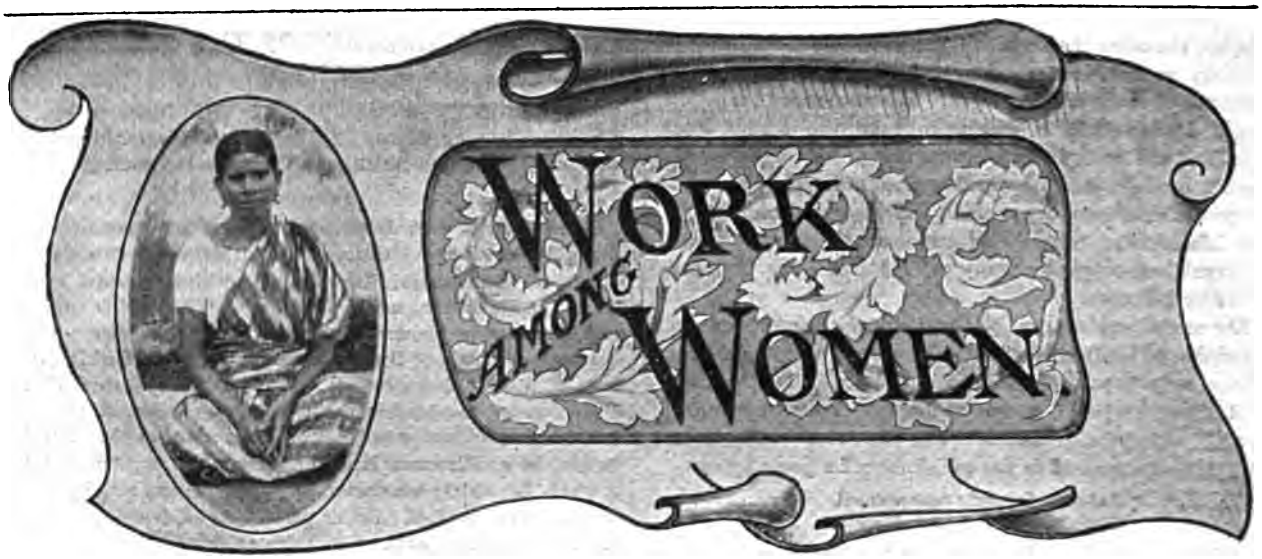

CONCERNING FAILURE.

BY MRS. LAVINGTON HART, OF TIENTSIN.

A SLIM girlish figure, clad in hospital garb, stood before the matron of a certain Children's Hospital in that lady's private room.

"Nurse, I wish to know for what reason you are leaving the Hospital at the end of your trial month?"

Purposeful eyes with a gleam of honest indignation shining through them looked defiance at her questioner as the girl replied: "Because when I came here I came to work for Jesus, not to wash dirty babies!"

It is possible there are not a few girls, warm of heart and brimful of devotion to God, who, having listened to the Divine command, "Go ye," having set their faces heathenwards, and elected to suffer the loss of all things for the joy of helping to win the heathen for Christ's inheritance and the uttermost parts of the earth for His possession, yet in going forth are doomed to be, in a measure, disillusioned.

Arrived at their destination, the study of the language at first claims all their time and thought, but at last the longed-for day dawns when work is to begin in earnest. And just here comes the parting of the ways.

Two women of equal goodness and loyalty view the land, and the one steps out in buoyancy with never-dying hope in her heart (though the tears may sometimes dim her eyes), while the other descends by the steps of gloomy doubt into the prison vault of despair.

What is it that constitutes the difference between these two? and what is it that makes the one a successful worker and the other a failure?

Granting that the two are equally conscientious in all things, they may yet differ, and differ widely, in this—the one is hungry and restless for "results," the other is equally hungry. but she rests not in results but in God, and in His Word. Thus she can press on even in the darkness of seeming failure, because she never for a moment doubts that she is where God would have her, that she is doing the work God has given her to do, and that she is giving God her best.

True, she was brought up in the faith that human nature is *not* the same all the world over! That for some unexplainable reason the heathen have their hearts set Godwards, and earnestly grope for light. And as the truth forces itself upon her, that contented indifference is an attitude of mind not unfrequently met with amongst heathen, and abroad, no less than at home, she has her hours of depression. Yet daily she lifts her face sunwards and goes on, and again, and yet again, the good old words are verified, "Weeping may come in to lodge at even, but joy cometh in the morning!" For the God of all comfort gives us glimpses by the way of what He is doing, and He often lets us see His hand where least of all we had guessed His working.

* * * *

A plain, ordinary-looking woman heard the Word of life and made no sign; she was one of those for whom one prays, and works, and waits; and at last the day of her dying came.

Quietly, as one who fears nothing, she hears that she is "going" soon—whither?

Feebly she asks for water and a comb. "Let me wash my face and smooth my hair," she says, "for I am going in to see Jesus!"

* * * *

A middle-aged woman, in whom depreciators can see *no* trace of hopefulness, whose best friends, toiling for her salvation, can but hope in spite of discouragement. She is so *very* uninteresting, so *very* silent and unresponsive, that the missionary lady is much taken aback when, one Sunday morning, she beholds her with tears in her eyes,

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indulging in sundry pantomimic gestures at the door of the chapel.

"What is it?"

"*He's* there! My husband is in there, and he came last Sunday too! This is the answer to my prayer; the Holy Spirit has touched his heart!"

* * * *

A quiet, thoughtful-looking young woman rises to speak in a meeting.

"Sisters," she says, "we have been praying that the Holy Ghost may *touch* our hearts, shall we not ask Him to *change* them by His power?"

* * *

And even as we work, and wait, and plead for courage to be true to the high calling wherewith we are called, a Critic, from Australia or elsewhere, flits bat-like o'er the land! Of course he writes a book, and his words are accepted in an abandon of faith that knows no "Higher Criticism"!

Or maybe a cyclist wheels his way around the world, and in his spare moments turns his gaze towards the missionaries and their work; his opinions are straightway deemed most worthy of acceptance by the many!

No matter how slight his acquaintance with the inner life and working of the Church in his own land, no matter how small his knowledge of the hearts of men, he is prepared to show that he (and who but he?) can gauge accurately the growth and spirituality of the Church beyond the seas.

The omniscience of the critic leads him at times to state that "missions are a failure." Yet are they? To the sincere devout soul let the voice of Jesus make reply, for in our own day His words are being fulfilled: "The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, the poor have the Gospel preached to them, AND BLESSED IS HE WHOSOEVER SHALL NOT BE OFFENDED IN ME."

WOMEN'S OFFERINGS.

BY MRS. BAYLIS THOMSON, OF NEYOOR.

FOR many years there has been felt a great need for enlarging the church at Neyoor, the head station of the district. Year by year the congregation has steadily increased, and the space is quite inadequate to seat the people. At the time of our annual meetings and the united communion this is painfully felt. About half of the 800 communicants have to sit outside, under the temporary *pandal* or the shade of trees, and so be quite out of touch with the service going on within the walls of the church.

WOMEN'S OFFERINGS.

In order to enlarge this church, which was built about eighty years ago, Rev. T. H. Hacker has drawn out a plan to extend it T shape. For this a sum of Rs. 4,000 will be required. Our people are very poor and cannot possibly collect so large an amount. They are making laudable efforts towards it, as the following incident will show, and illustrates what can be done when there is a will.

On March 1st, 1899, a meeting was held at Neyoor, the object of which was to stimulate the Christian women and see what we could do towards the above object. About 150

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were present. After asking the blessing of God, suitable passages of Scripture were read. Earnest addresses followed by Mrs. Hacker and three of our native sisters. The women heartily responded, and it was decided that for the next three months they should put by their littles either in goods or money, and at the end of three months all should be collected. Though they were unprepared, a collection of 161 chuckrams was made at the close of the meeting. A chuckram is a small silver coin, rather less than one penny in value.

July 18th was the day fixed to receive these offerings. It was a pleasant sight to see the streams of women and girls, each with a gift in her hand, and a notable day in the annals of women's work. After a short service the offerings were brought up. First, the money—277 chuckrams in silver, 443 cash in copper (one cash is the sixteenth part of a chuckram), £2 and two necklaces in gold. £1 was a prize awarded at the Art Exhibition at Madras this year for the beautiful embroidery worked by the Neyoor women. In one collecting box there were 422 cash, the littles put by day by day of the wife of one of our native pastors. Then poured in offerings of all kinds: vegetables, fruit, such as plantains, pomegranates, cocoa-nuts, jaeks (one large one measured 28 in. in length and 38 in. in circumference), mangoes, tamarind, limes, &c., paddy, rice, jaggery, eggs, bottles, baskets, toys, prints, frocks, pencils, pens. Many of the girls of the boarding-school made lengths of crotchet edging. Each gave according to her ability. One poor widow brought four eggs and put them on the table, reminding us of the one commended by our Lord. We knew how difficult it was for her to get her daily food. The offerings were many and various. The mickles made a muckle, and great was the heap. Mr. Hacker, coming to the room, remarked: "You women are going ahead and leaving the men far behind."

The next morning all the things were arranged on the steps in front of the meeting room to have the photo taken. Just then a very substantial addition came from Messrs. Cox Oliver's estate of a bandy load of fruit—oranges, limes, pineapples, roseapples. At the back of the photo, and in the midst of the fruit, will be seen a face. It is that of Daniel Butler, who has served in the Mission over forty years. In times of trouble and sickness he is always at hand with his ready help. Daniel and his brother Samuel are deacons and pillars, as it were, of the church at Neyoor.

Four hours of two succeeding days were spent in selling these offerings by auction. Many of the men did us good service. Dozens of tiny tin toys were bought eagerly by children at one and two cash each, some one chuckram, making a total of 63 chuckrams 13 cash, or 1,021 cash. Altogether the result of the women's efforts that day realised, apart from the gold, about 2,000 chuckrams, or Rs. 70. They say they have not finished, and are going to do more next time. I trust this may be the case, but we were more than gratified by the result.

HOME FOR BOYS, ANTANANARIVO.

By Mrs. Sharman.

SOME friends seem rather surprised that my chief work should be amongst young men and boys, and also at our having a "Home for Boys." "Boys" we lovingly call them, though a number are over twenty years of age. But I think it most natural that my interests should lie in this direction, seeing that Mr. Sharman's work has been so largely among the students of our College, and more recently among the pupils of our new High School. Then, too, the unmarried lady missionaries naturally spend their time in teaching and helping the women and girls, often having numbers to live with them in their homes, and so greatly influencing them day by day for good. The boys are therefore left out in the cold, unless some of us married ladies take them in hand and "mother" them.

The majority of our boys come from the country to be educated in the capital. Many come from long distances, and can only visit their homes once a month, when we have a break from Friday until Tuesday morning. Others have not been home for years, just because they could not get there and back even in our longest holiday of six weeks. Fancy these poor boys reaching Antananarivo without a friend or a home! Think of the great temptations to which they are exposed, and you will only wonder that we have not two or three homes instead of one for such boys.

These young men, having completed their course and returned to the various towns and villages from which they came, are just the ones upon whom we should depend for the efficient support of our churches. Being largely from better class homes, and having had a superior education, we naturally expect them to hold positions of trust in the future, such as teachers, pastors, evangelists, doctors, governors, translators to the French officials, &c.

Since our Home was established we have had three youths, each coming from far away heathen tribes. One had never seen a missionary! Two years ago he became a decided Christian. Last mail, in a letter to me, he says: "During the fête some of my companions tried hard to lead me into temptation, but the Master was with me and He kept me." Also: "You will be glad to hear that I have been accepted as a student at the College," &c. That means that our dear Rakotojohn is now in training for an evangelist, and when he returns to his own people it will be as a messenger of Glad Tidings, a Christian evangelist. He will go to a tribe where we have not as yet a single missionary.

Our boys are well fed, so that they are better fitted for their work. They have a pleasant walk each day to college or high school and back, and when lessons are over at four o'clock they enjoy their games, gardening, &c., until six o'clock. Each boy has his own garden plot—the elder ones grow vegetables, the younger ones flowers. Every Tuesday afternoon it was my custom to go round and inspect the various plots, and to give marks for neatness, produce,

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&c. With thirty young gardeners at work regularly we were able to keep our garden very bonny, and the boys were quite proud to hand in at the kitchen peas, kidney-beans, carrots, turnips, spinach, tomatoes, cabbages, lettuces, &c., of their own growing.

One of our boys, Andrianjafy, after living with us for two years, wished to become a doctor, and so we allowed him to become a student at the French Medical School. A few months ago we heard from him of a stiff examination he had had in four sciences, conducted entirely in the French language. He came out top, with seventy-eight marks out of eighty! He concluded his most interesting letter by

RIVOSON.

saying something like this: "I thank you so much for all the help you gave me, and I am proud to be at the top, not for my own sake only, but because I was trained at the L.M.S. College and High School."

Last mail we heard from three who had passed successfully their examinations. One, a theological student, gained the highest marks at college; and the two others had passed a hard examination in the French language, &c., held by the Government. The photograph of one of these —Rivoson—is given. You will see that he has a bright, intelligent face. He came to us four years ago. I remember definitely Rivoson coming to Christ, and I know the devoted life he has since led. Now he is one of the masters in our high school, a Sunday-school teacher, a Christian Endeavourer, a member of the church, and in the Home he was the greatest comfort possible.

Razafy came to live in our Home four years ago. At that time we had only six boys living with us. As one was a redeemed slave, another one of a far-away heathen tribe, a third of noble birth, and the other three Hovas, one had to be very careful that the redeemed slave did not become in any way a slave again, especially as the grandson of his former master was one of the six. So on this account —viz., for the moral training of the boys, and also in order to teach them to be tidy and orderly, it was arranged that each one acted as "monitor" for a week at a time. The monitor's duties were not many, and simply consisted of sweeping up and making tidy every morning their sitting-room, and after each meal of washing up the six plates and spoons, instead of leaving them dirty in a corner of the room until the next meal was ready. Not very heavy duties, certainly, but they took more carrying out than anything I have attempted in the Home since. Conquering that difficulty in the early stage made other difficulties more easy to overcome later.

The first to be monitor was the redeemed slave, as he was the eldest, and the week passed away most satisfactorily; the other boys probably feeling intensely at home just because they had a slave on duty.

In the third week Razafy became monitor. He swept up the room and made it very tidy, but—he left the plates. At the end of the day he came to me, and looking very sad, he said, "Please, madame, I really *cannot* wash those plates." Poor Razafy! his pride would not let him. "Oh!" I said, "you look a fine, strong young fellow, I am surprised to hear you say that you cannot wash six plates. I am only a woman, but I could wash them beautifully." "Oh!" said Razafy, "but the *disgrace*, madame. I really could not wash them. Please allow me to give one of the servants a little money to wash them for me." Of course I pointed out that the only disgrace in washing plates lay in not making them clean and bright, and that to put them away in a corner dirty was a great disgrace. I told Razafy that my boys must all obey me, and I must treat them all alike. And then I said, "Razafy, do you think if Jesus were a boy in this Home, He would grieve me by not washing the plates? Try and conquer your pride, for His sake." I shall never forget Razafy's thoughtful face. He stood for a moment, and then the battle was won. At the end of the week I received a little note: "My dear Mother,—Thank you so much for making me wash the plates; it taught me humility and has helped me to get nearer to Jesus.—Your loving boy,—RAZAFY."

You will not be surprised to hear that after several years training with us, and six months at the Government Normal School, Razafy received a position of trust under

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the French Government. He has now a school of 400 pupils in a district six or seven days' journey from the capital. Before accepting the offer, he went to the French Minister of Education in Madagascar and asked whether he might be allowed to preach on Sunday if he accepted this position. The reply was: "You may do just what you like on Sunday, providing you do your duty in the school on week days."

So Razafy married a sweet little wife, and set off on his long journey. Oh, how we prayed that he might be kept!

At first his task was very difficult, and I remember a letter we received requesting that at evening prayer we would sing such a hymn and read such a passage. From the hymn and passage chosen, we knew very well the time of trial through which the dear boy was passing.

But his daily life and character were not without their effect. On New Year's Day, when a high French official in that district wished to make a public declaration of importance, he sent for Razafy to translate for him, "For," said the officer, "you speak and understand French far better than my translator [a Catholic pupil]; and, moreover, I trust you—*you speak the truth.*"

Just before leaving the island we heard that Razafy and his wife were doing nicely, and that it was their intention to have some boys to live with them and to help them as he said we had tried to help him.

You will not wonder, dear friends, that our Home in Madagascar is a very happy one, with so much to cheer and encourage us in our work there. We always realised very clearly that God was with us.

I cannot close this article without mentioning Mrs. Pearce, who has had charge of the Home for nearly a year now. We get many letters from our boys, and they all tell of the loving kindness of their "dear Nenibe" (grandmother).

We do hope that friends in England will realise that they have a responsibility and a share in this delightful work.

THE MONTHLY PRAYER-MEETING.

AS announced in last month's CHRONICLE, the Weekly Prayer-Meeting at the Mission House is to be replaced by a *Monthly* Prayer-Meeting, to be held on the *first Monday of each month*. We trust that a large number of the Society's friends will make an effort to be present at these meetings, and so to make them a time of true inspiration and fellowship in prayer.

The first meeting will be held on MONDAY, OCTOBER 2ND, from 3 30 to 4.30 p.m., when the Rev. Llewellyn H. Parsons, of Finsbury Park, will preside.

Personal Notes.

CHINA.—A second attack of hemorrhage, following closely upon an earlier breakdown, has necessitated Dr. R. M. Gibson, of Hong Kong, going to Japan. We are glad to hear that he rapidly improved after leaving Hong Kong. The Directors have been relieved by the kind offer of Dr. J. C. Thomson to superintend the work of the hospitals during Dr. Gibson's absence.—Under medical advice, Mrs. Claxton, of Chung King, is coming home for rest and treatment.—Dr. A. D. Peill has been greatly interested and pleased by the independence and solidity of the native Christian community in Yen San. "Some of the people," he says, "are quite touchingly glad to see me at last. They have waited so long and had come to the point almost of not believing in my coming till I really came. I hope I may not disappoint them now I have come."—The ravages of the plague in the Amoy district are still terrible. Dr. Ethel Tribe has paid a short visit to Hong Kong to make a special study of plague cases.

INDIA.—Failing health has led the Rev. J. P. Ashton, M.A., of Calcutta, to relinquish his work and return to this country at the end of the present year. Mr. Ashton's retirement will be a great loss to the Mission, and more especially to the Bhowanipur Institution, to which in particular he has all along strenuously devoted his energy. As Mr. Ashton himself says, it will be a great wrench for him to leave a work which has been his delight for forty years.—Reports of the sad distress in South Africa, consequent on famine, having appeared in the Calcutta papers, the Rev. A. W. Young appealed to his congregation at Hastings Chapel in that city. "To my joy," he writes, "they have responded liberally, and have sent me contributions which reach the respectable total of Rs. 218. It comes as an expression of heartfelt sympathy with those in want in Africa from the congregation at Hastings Chapel. Not a pice has been given by anyone outside our congregation, so you may accept my assurance that some of our people responded very liberally indeed."—The plague is still carrying off a few victims day by day at Bangalore. The Rev. W. J. Lawrence says, however, that the people dread the action of the Government more than the risk of the plague, for all in the neighbourhood of infected houses are removed for segregation. "But," he adds, "there is a feeling of panic—fear which has its origin in the prophecies of the astrologers, for it is universally held that some great calamities are to befall this land before the year is out. The month of October is the time most dreaded."—The Rev. W. D. Osborne, of Travancore, has, under medical advice, brought Mrs. Osborne to Europe for medical treatment.—The Rev. W. H. Campbell reached Jammulamadugu at the end of June, and has been camping out with the Rev. J. I. Macnair, who is working hard at the language.

AFRICA.—We regret to hear that the Rev. C. D. Helm is still

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confined to bed.—The Rev. A. J. Wookey reports a spirit of inquiry among the natives at Molepolole.—The Rev. J. Richardson has reached Barkly West.

MADAGASCAR.—At the invitation of the French Colonial authorities, our missionaries in Madagascar have prepared for next year's Paris Exposition exhibits illustrating the present condition and general character of their work—*e.g.*, plans of educational buildings, drawings, specimens of needlework, and handwriting done by the scholars.

SAMARAI AND KWATO.

BY REV. R. WARDLAW THOMPSON.

WHEN we awoke at Samarai on Sunday, April 4th, we found ourselves in the midst of a scene of great beauty and attractiveness. The little settlement on Samarai, or Dinner Island, was not far off, and between the *John Williams* and the shore were anchored several small coasting craft, among them a lugger belonging to the Anglican Mission. On the other side of the ship stretched a wide expanse of water, on the rippled surface of which the sunlight was dancing, and which looked like a great bay because we could not see the openings between it and the mainland on the east and west. In the foreground was a small island covered with trees, which is used as a burying-ground. From the distant shore beyond the island rose a range of high hills, timber-clad to their summits. To the east the prospect was bounded by the hills and bays of the island of Sariba, while to the west was the picturesque island of Rogeia, or Logia, the northern end of which seemed to stretch out into a long arm, in which nestled Kwato.

The island of Kwato belongs to the London Missionary Society, having been exchanged by the Government of New Guinea for Dinner Island, which was wanted as a township on account of the excellence of the anchorage. It seemed at first as if the Government had got by far the best of the bargain, because Kwato was so unhealthy that it was doubtful if a European could live there. But the energy of Mr. Abel and Mr. Walker made a wonderful change. They gathered a large number of natives and set them to work for several months filling up a great swamp close to the mission house, and thus drove out the disease which lurked in the swamp. Kwato is a lovely little island, and, now that the swamp has been filled, it is as healthy as any place on the coast of New Guinea can be. Unfortunately this is not saying much, for fever and dysentery are only too common everywhere.

We started from the *John Williams* about 8 a.m. on Sunday, and were rowed across to the mission station, a distance of about two miles. At the landing place we found

THE "JOHN WILLIAMS" OFF SAMARAI.

a well-built stone pier, the work of the native teacher Ono, a South Sea islander, who was the first resident worker on the island. We found a large party gathered to meet us, consisting of the native teachers of the district and their wives, all neatly dressed and all eager to shake hands and welcome the visitors from the Society. Mr. Abel introduced us to them all. Foremost was Maanaima, the teacher of the Kwato School, a Samoan who had come to New Guinea with the reputation of being the best student of his time at Malua, a man of presence, stout, with good features, dignified and intelligent, looking every inch a typical head-master. Then there were Filemona of Higabi and Toma of Waralaia, who are also Samoans, and Kago of Maivara, Badiara of Matadona, Biga of Waga Waga, Vainebogi of Kwavili, Kitabu of Gabunabuna, and Anederea of Laniam, all New Guineans, and Elizaro, a young Samoan who had recently arrived and who afterwards went back with us to

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his home, because neither he nor his wife seemed able to live in the climate of New Guinea.

We found ourselves, when we landed, on a wide stretch of level ground, representing the old swamp which had been filled up. On the right was the schoolhouse and teacher's dwelling, and not far from it a building which was being used as a church. To the left, at a little distance, was the mission store, in which are kept all the supplies for the native teachers, and which was to be filled up with the goods we had brought from Sydney in the *John Williams*. We had an opportunity of looking into this and other similar stores afterwards, and learned what a variety of things the missionaries have to get and keep in stock to supply the wants of the teachers in a country without shops, and where everything belonging to civilised life has to be imported. Here were iron pots and kettles, hatchets, knives and forks, scissors, needles, pins, and thimbles, coats and shirts and trousers, dresses and undergarments and calico, bags of rice, sugar, flour, soap, tinned meats, lamps and lamp glasses, tins of paraffin, and an assortment of domestic crockery. Here, too, was a quantity of small change in the form of thin sticks of very black-looking tobacco. There is no money in New Guinea. The people at Port Moresby, and one or two other places, are beginning to learn what a shilling is useful for, and they are inclined to want a shilling for everything, however trifling. But in most places it would be no use to offer a man a shilling. You might have your pockets full of sovereigns, but you would not be able to buy a yam or a plaintain, however hungry you might be. But a stick of that black-looking tobacco would buy as much food as you wanted, and if you had a pocket full you would be rich! The teachers are obliged to get a certain number of sticks of tobacco every month as part of their salary, just as one would need to get change for a sovereign here for the purpose of making small purchases. Close to the store a beautiful large bell was hung, which had been presented to the Mission by a Sunday-school in England. Not far off was a row of houses built for the young men whom Mr. Abel formerly had under training as teachers. Behind these houses a winding path commenced, which led up to the mission house, which was perched on the top of the central hill. It was not far off and not much of a climb—only about 200 ft.—but we were beginning already to learn what it meant to be in the tropics. It was only half-past eight, and it was the cool season in New Guinea; but we felt as if we were in a Turkish bath, and the climb up that steep path was like climbing a mountain. When we got to the top we felt as if we ought to be hung out to dry!

TEMPORARY CHURCH, KWATO.

The mission house looked such a large place from a distance that we were astonished to find that it consisted of only four rooms. Two small annexes had been erected at

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the back for kitchen and store-room and for boarding school children, and the old mission house, which was formerly down near the landing-place, had been removed and re-erected not far off for the accommodation of some of the many visitors who find their way to the hospitable shelter of Kwato. What makes the mission house look large is the deep verandah—the breadth of an ordinary room—which almost entirely surrounds it, and which is indispensable in that climate for shelter alike from sun and rain. Climbing is hungry work, especially before breakfast, so we were soon enjoying Mrs. Abel's kind provision. After breakfast she introduced us to her "family" of seventeen girls and nine boys who are living at the mission house under her care.

crafts, the elder girls were already skilful hands at the work of the laundry, and were learning to be useful in the house. All of them were being taught to read and write and sing, and to know the Lord Jesus as the Saviour of sinners.

That Sunday at Kwato was a busy and a very exciting day. First came family worship, conducted by Mr. Abel entirely in the Suau language, for the benefit of his family. It was our first service in dark New Guinea, and perhaps on that account made a great impression on us. It made me feel a very large lump in my throat when I heard these children of savages singing with fresh young voices familiar tunes and then joining in the Lord's Prayer.

After worship we had the excitement of watching the

THE MISSION HOUSE, KWATO.

Some of them were little children, others were sixteen or seventeen years of age. All were neatly dressed in brown holland, and looked very bright and happy. We had seen two or three of them already in attendance at the breakfast-table, and had been pleased with their behaviour and their work. We learned afterwards that some of these children had been placed in charge of the mission by the Government, while others came from various parts of the mission district, and that in almost every case they had been placed under the care of Mr. and Mrs. Abel by their parents, with the hope that they might be trained in civilised ways. They were certainly being well trained in many things. The elder boys learned carpentering and other useful handi-

congregation coming across from Rogeia to morning service. The view from the verandah was magnificent. We could see far away down the long shining track of sea which the *John Williams* had taken the previous afternoon, with all the islands which marked the course, while near at hand was the beautiful Island of Rogeia with its tree-covered hills. On the beach opposite to Kwato were some native huts, half hidden among trees. Some canoes with their strange-looking sails were coming round the point from more distant parts of the island, and some were launched from the opposite shore. When they had all reached the landing-place, we went down to the morning service. I doubt if any of the visitors will ever forget that service. I have

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worshipped with some strange-looking congregations in various parts of the world, but not even the fierce Matabele who assembled at Inyati in 1884, all armed with spears and clubs, presented so wild and startling an appearance as those New Guineans. There were sixty or seventy men and a number of women, and we were struck at once by two things—the men's heads and the women's skirts. The women had on a sort of kilt made of fine threads of grass, dyed various shades of brown, but they apparently thought that as it was Sunday they ought to put on all they possessed. Some of them appeared to have half a dozen of these grass kilts, one over the other, until they stuck out all round them in the most comical fashion. They were also tattooed on the face and down the neck and arms and over the shoulders and body in most elaborate patterns, giving the appearance at a little distance of a tightly-fitting covering of lace. The men wore no clothing, except a narrow loin band, but they had a variety of necklaces and armlets, and their hair was dressed in startling fashion. They also carried netted bags made of string which they used after the fashion of a lady's reticule, though their contents were somewhat different. The most conspicuous article in the bag was a gourd filled with lime. Every man had in his hand a wooden knife, which he kept dipping in the lime gourd, and, taking out a quantity of lime, he laid it on his teeth and sucked it as if it had been toffee.

Mr. Abel was busy, at the time we visited Kwato, with the erection of a permanent church, with stone and concrete walls, on a somewhat elevated and conspicuous site. The place of worship then in use was a wooden building, the walls and floor of split palm, looking rather like bamboo. There was a verandah round three sides, and, of course, in that climate it was quite unnecessary to have glass windows. Inside the building there was a horseshoe-shaped platform at one end. The native teachers of the district, and their wives, were accommodated at one side of this; the children from Mrs. Abel's school, who formed our choir, sat on the opposite side, looking very clean and attractive in their brown holland dresses. The children whom Maanaima has boarding with him at the schoolhouse sat on the floor in front; and behind them were the general congregation, which filled the little building and also occupied the verandah. Of course none of these could read, but the Christians among them had learned the hymns by heart, and joined in the singing, while many others listened with evident interest. It was strange to be among people whose Bible consisted only of one Gospel. They know nothing of the rich utterances of devout experience in the Book of Psalms; the stories of Adam and Noah, of Abraham and Joseph, of Moses and David, and other characters of the Old Testament with which we have been familiar from childhood, are only heard at second-hand when the missionary tells them; Matthew and Luke, and John and Paul are only names to them. All they have to read is the story of Christ's life as told by St. Mark, and this they learn very slowly and painfully, using it as their first lesson book in the mysterious process of reading. It is very, very difficult for grown-up barbarians, who have never heard about the alphabet before, to acquire the mystery of letters. They would find food, would build huts, and be comfortable under conditions in which we should soon starve, but they look on with amazement at the wonderful book, and are hopeless as they attempt to master the meaning of those strange marks on the paper which we find so simple. We, therefore, rejoiced in the effort Mr. and Mrs. Abel were making to get hold of and to train the children, and we listened with delight to their voices as they sang hymn and chant, and repeated responses, and joined in the Lord's Prayer, and in saying a simple creed.

One feature in the service was quite novel. Mr. Abel is teaching his people to repeat a brief statement of the British laws which has been prepared for the benefit of all the inhabitants of British New Guinea. These simple rules of conduct are learned as the Commandments are learned, and thus law and order are associated with religion. The service was brief, bright, and simple, and at its close we interviewed some of the congregation, who seemed as much interested in us as we were in them. Then we climbed the hill again, and watched with amusement a number of women who came up after us, and disappeared into the back premises. It turned out that these were the mothers and friends of some of the children in Mrs. Abel's family, and that they had come with supplies of native food of various kinds.

In the afternoon a delightful Communion service was held on the verandah. At the time of our visit there were only twelve members in the church, but as the teachers and their wives had come in from the district we had a company of about forty. Two of the teachers led in prayer. The fine old chief of the district and another old man acted as deacons, and each of the three visitors said a few words. Mr. Abel had evening prayers with the children after tea. Then it was announced that the *Olive Branch* was in sight. Soon she anchored, and Mr. Pearse landed. He had kindly come to meet us, and to escort us round his own district after we left Kwato. After the greetings were over, we went down the hill again, and held an evening service in English for the benefit of Europeans on Samarai. Several had come from the settlement, including the acting magistrate. Others had come from the *John Williams*, so we had fully thirty present. When the service was over we returned to our vessel, excited by all the novel experiences of the day, and almost too tired to sleep.

On Monday morning we returned to the shore, and spent a long day in work connected with the Mission. We examined the schools, had a serious conference with the native teachers, and discussed with Mr. Abel many things of importance. In the evening Mr. Abel came back with us to the ship, that he might start with us on the Tuesday morning at daylight for a visit to Milne Bay.

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LITERARY NOTES.

MESSRS. METHUEN will shortly publish a book which should possess peculiar interest for all friends of the L.M.S., seeing that it is the joint work of our Senior Foreign Secretary and our Home Secretary. The book is one of the "Victorian Era" series, and is to be called "Foreign Missions in the Victorian Era."

* * * *

THE *Missionary Herald* (the influential organ of the American Board of Commissioners for Foreign Missions), in a lengthy review of our "Standard History," says: "There could be no better cure for scepticism or indifference as to the power of the Gospel or the success of missions than the perusal of this wonderful book. Great names and heroic deeds have adorned the Society's annals at home and abroad; but the greatest thing in all this story is the manifest leadership and presence and blessing of Jesus Christ in all that has been attempted and wrought."

* * * *

IN the current number of the *Harvest Field* (Wesleyan Mission Press, Mysore) the place of honour is given to an important article, by the Rev. W. J. Lawrence, of Bangalore, entitled, "Hinduism and Kindred Beliefs." The *Indian Witness* speaks of this article as "a valuable contribution to anthropology," and expresses the "hope that Mr. Lawrence may continue his investigations in the direction he has thus far so profitably travelled."

* * * *

THE *Mission World* (edited by the Rev. Gavin Carlyle, price 3d., monthly) has been so fortunate as to secure a number of hitherto unpublished letters of William Carey, which are at present appearing in its pages. We are sorry to see that the circulation of the *Mission World* does not increase. Those who are really interested in the progress of missions, apart from the work of any one particular society, should find much that is valuable in the conspectus of the month's missionary news here provided.

* * *

IN October is to be issued a new quarterly journal on somewhat novel lines. It is to be called *Climate*, and is to be devoted to the interest of travellers, missionaries, and all who reside in tropical countries. It will deal with such questions as sanitation, clothing, acclimatisation, &c., and will contain a series of articles on "How to Travel Healthily," by well-known travellers. The journal is to be published under the auspices of Livingstone College, and its price will be sixpence.

* * * *

THE latest pamphlet published at the Mission House is entitled *The Mission of a Mite Box*. The first edition was nearly disposed of within a week, and a much larger edition is now being got ready. Copies for gratuitous circulation may be had on application.

THE HISTORY OF THE CHURCH MISSIONARY SOCIETY. By Eugene Stock. Vol. III., pp. 912. Price 6s. net. London: C.M.S., Salisbury Square.

IN the CHRONICLE for last May (page 116) we gave some account of the first two volumes of this monumental work. Mr. Stock has not been long in bringing to a conclusion the labours which have imposed so heavy a debt of gratitude upon every student of foreign missions. If the historian of our own Society was constrained to express his sense of relief at the conclusion of his much smaller task, one can imagine something of Mr. Stock's feelings on writing *finis* to the last of these three closely-printed volumes, covering as they do not simply the history of a single society, but practically the history of the whole Church of England during the present century. Yet the writer of these three magnificent volumes may assuredly take to himself the reward of knowing that he has made a priceless gift to the whole Church of Christ by putting at its disposal this detailed and inspiring record of the power of faith and the steadfastness of God's promises.

The volume before us continues the history of the C.M.S. and its environment from the year 1873 down to the Society's centenary in the present year. The home environment is treated quite as fully as in the preceding volumes; and though, in themselves, many of the controversies to which so much space is given are of little interest to any but members of the Established Church, they are evidently so closely bound up with the history of the Society that some account of them could hardly have been omitted. Considerable space is devoted to such interesting movements as the Mildmay and Keswick Conventions, the Student Volunteer Missionary Union, and the spread of Evangelical Christianity at the Universities.

In the story of the work abroad during the last quarter of a century there is much of absorbing interest. Stanley's famous challenge to the Church to occupy Uganda was the beginning of a chapter unsurpassed in the history of missions—a chapter that irresistibly recalls to mind the story of our own early disappointments and triumphs in the South Seas. The extraordinary way in which a meeting of the Gleaners' Union practically saved Uganda for the British Empire is told with great dramatic power. It will be within the memory of most readers that the British East Africa Company was on the point of withdrawing from Uganda, in 1891, when a meeting of the Gleaners' Union subscribed £8,000 in half an hour, and so enabled the Company to stay on for three more months, at the end of which time the Government decided to occupy Uganda.

Mr. Stock is nowhere happier than in pointing out the

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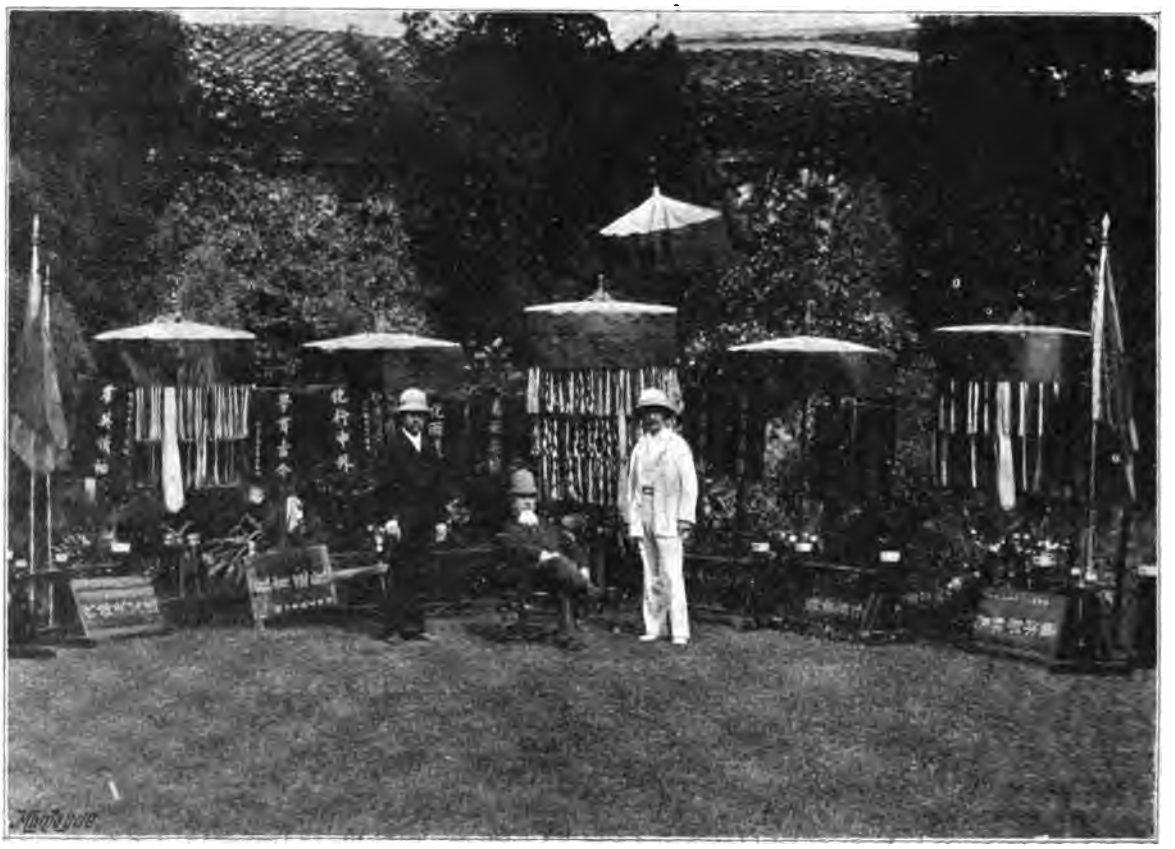
complete vindication of the "faith policy," readopted in 1887 after the lapse of thirty-four years. The C.M.S. "faith policy," as is well known, does not mean that men are sent abroad with no guarantee that they will be provided for: it means that no candidate for missionary service who gives evidence of having been called of God to the work shall be rejected on financial grounds. In the seven years following the adoption of this policy *the number of missionaries was more than doubled*, the increase being from 309 to 619, and the whole of the expense of this doubled staff had been fully covered. Little wonder that in summing up the lessons of the century Mr. Stock gives as the chief one the lesson that "trust in God is the secret of success." We have not space to make for the references to this volume. All students of missions must obtain a copy; the exhaustive index of 80 pages makes it invaluable as a work of reference, even apart from the absorbing interest of the story in itself.

A VISIT TO HUNAN.

By Mr. A. L. Greig.

A FEW days ago Dr. John, Mr. Sparham, and I arrived home from our journeyings in Hunan. I expect Dr. John will send you a full account of our experiences, but you may like to have the impressions of a newcomer also.

I have wandered over a good portion of country since coming to China, but this was my first visit to Hunan. I felt that it was being made under peculiarly interesting conditions. It was not only that Hunan is a great factor in Chinese life. News of a large movement towards Christianity had reached us, such news as it was not easy to credit, and we were going to look into the matter with our own eyes, and judge whether the reports we had received were trustworthy or not. No man, I think, could look for the first time on the country which was to be his home, and on the work which was to claim his life, without being profoundly moved. Especially must this be the case where, after long and bitter opposition, a great door and effectual is opened



Rev. G. C. Sparham. Dr. Griffith John. Mr. A. L. Greig.

TROPHIES FROM HUNAN.

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by the power and working of God. For me, too, very great interest and value were added to the journey by the companionship of Dr. John and Mr. Sparham. If any young missionary wishes to understand his work, to see how opportunities can be seized and how difficulties can be met, how zeal can be guided and indiscretion abated, he could ask for nothing better than an extended trip with these two gentlemen. I feel that they have laid me under an obligation which I cannot sufficiently acknowledge. The experience gained in their company will be invaluable to me in after days.

I was very much struck with Hunan and the Hunanese. The country through which we passed abounded in fine scenery. Hill and dale, wood and water, were pleasantly intermingled. Cultivation of the soil seemed to be very extensive and thorough. Industries appeared to be flourishing. In town and country the people had a look of prosperity. If the few beggars I saw were good samples, even that fraternity is respectable—at least, by comparison with members of it I have met in other provinces. Looking at the rich country and well-put-on people it was easy to believe Mr. Peng's prediction that in a very few years the Hunan Christians would pay all their own expenses. Who knows but they may do much more?

The officials had evidently made up their minds to look well after us, and their attentions were unremitting. Our passings to and fro must have cost them a good sum, which they may save on a future occasion if they are minded to allow us to get along quietly. As for the people, they were very pleasant. We put ourselves on exhibition as much as possible, and chatted or preached at every opportunity. No doubt, without a strong escort we should have been rather hard pressed occasionally. Yet the prevailing feeling we had was that the people were friendly.

It was very refreshing to meet the converts. Their knowledge of Christian truth was very good. In a number of instances it was remarkable. Fearlessness in acknowledging their Christianity seems to be a marked characteristic of these people. I expect they will make a fine aggressive force, and I should judge that the church in Hunan is bound to be an expanding one, from the energy in spreading a knowledge of the Gospel which is already showing itself. I was struck with the intelligence of a number of the men we met. They gave the impression that they had very good mental powers, and that they were accustomed to use them. We severely restricted the number of baptisms, but certainly amongst that number is a very substantial proportion of strong men. "No bad characters need apply: no vacancies for week-kneed people" seems to have been the motto of our native assistants, and the consequence is that we had both pleasure and confidence in receiving those whom we baptized.

The native assistants have done most valuable work already. Our visit helped them in various ways, and they will carry on their work now with greater confidence because of the endorsement which we were able to give them. Mr. Peng has proved himself a veritable bishop, and he is well seconded by the others. With men of the type these have shown themselves to be there is no fear for the future of the work.

And what a work it is already! It is all alive, which would make us rejoice were it only a tiny beginning. But it is not. In extent and character it strikes me as being a work which in most places would be called well-grown. At the present moment the work is a large one, and the possibilities of development are immense. The opportunity is unique, and I fervently hope it will not be allowed to slip. Dr. John's request for ten men seemed a very large one, but, after seeing the field in its extent and opportunities, I do not think he asks for a man too many. Indeed, a full dozen would find more work than they could overtake. It would be difficult to imagine a finer sphere, and I, for one, am deeply thankful to God that He has led me to take up work in it.

Notice to the CHRONICLE'S *"Own Correspondents."—The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the* CHRONICLE. *Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor postcard and other notes of current events in their work? By so doing they will help many.*

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

THE CALL FROM HUNAN.

ON another page will be found an account, from the pen of Mr. Greig, of the now famous Hunan journey of our Hankow missionaries. Of this journey and its results Dr. Griffith John himself writes:—"The years of waiting for the opening of Hunan have been many and anxious; but I feel now that all the past is as nothing compared with the glorious things which my eyes were permitted to see during this visit. *God is faithful.* There are doubtless disappointments awaiting us in connection with the work in Hunan, but we need not be discouraged. With all our past experience of God's love and faithfulness,

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we ought to face the Hunan call in the spirit of implicit trust and fearless resolve. I am nearly seventy years of age, and am not feeling quite so young as I did when you saw me last. If I could, I would gladly indulge the natural craving for rest, but I dare not with this call from Hunan ringing in my ears. I have done what I could, and God has blessed my efforts beyond all expectation. Everything now depends on you at home. What will the Directors say to this call? What will the Churches say?"

THE HANKOW COLLEGE.

THE first term of our new College at Hankow has come to an end, and the headmaster (Rev. A. J. McFarlane, M.A.) writes as follows:—"There has been nothing unusual or sensational about the events of the past term. Teaching has gone steadily on. We have had no serious illness, and nobody has broken his neck on the horizontal bar nor his legs on the swing—though both these latter catastrophes have been nearly approached. It has been a period of beginnings, both for the inexperienced masters and for the little 'Celestial' brains. We hope it has been not merely a beginning of foreign studies, but also of a deeper and fuller life, on higher and spiritual planes. All the boys have listened attentively to the short addresses at morning prayers, given by all the missionaries in turn, and the Christian tone of the school has always been evident. We meet again on September 1st, and as the medical and theological schools will also be started about that time there will be much need for prayer that the 'Central China College of the London Missionary Society' may be guided and blessed of God in the cause of Christ's ever-coming Kingdom." Mr. McFarlane would be very grateful for the gift of a new or second-hand microscope, telescope, electrical machine, and globe for the use of the College. If any friends are disposed to provide these articles, they should communicate with the Foreign Secretary.

INDIA.

WORK AMONG THE BHOTIYAS.

MISS TURNER, of Almora, sends a cheerful letter from her distant post in the Bhotiya country. "We have most interesting times," she says, "with the women in the villages. They come regularly in scores to our service on Sunday, and the Sunday-schools also are most encouraging, while Dr. Tulsi and her medical help are in constant demand. The greatest difficulty in our work in the *irregularity* of the Bhotiyas; the girls attend school most erratically. But I have to keep reminding myself that, although this is the fourth year of work among women here, the time is not long compared with pioneer work in other lands, where they have had to wait years and years for the slightest encouragement."

APPRECIATION OF THE HOSPITAL.

DR. T. V. CAMPBELL writes from Jammulamadugu: "Last month one of the leading merchants here made a gift of five and a half acres of land to the Hospital, and has promised a further gift of seven or eight acres. A grateful patient, who last year subscribed 100 rupees to the Hospital, has made his will, bequeathing a sum of money to us. I do not know the exact amount, but he told me that it will bring in yearly about 250 rupees. This man is a strict Hindu, but he told me that he was so pleased with our work that he felt he must do something to help it."

A FAITHFUL BIBLEWOMAN.

MISS SIMMONS, who still suffers from occasional attacks of fever, has just lost by death a faithful Biblewoman, who had been supported by the British and Foreign Bible Society. "She was an excellent worker, who found a ready entrance into good-class houses, and who showed much zeal and fidelity, as well as tact in her work. She was not strong, and though she had done some voluntary work in houses near her own for some time, I hesitated before giving her regular work, for I feared ill-health might make her irregular in her duties. It is only fair to say, however, that from the time of her appointment, a little less than two years ago, until her last illness she laboured most earnestly and regularly, and rapidly increased the number of houses on her visiting list. There is no one whom I can put in her place, and I am afraid this means an end of any aggressive work among women for the present."

THE LEAVEN AT WORK.

THE Rev. W. Cutting, of Benares, sends an interesting instance of the leavening influence of educational work. "An old student called to see me last week, who is now living in his native village about twenty miles from Benares. 'Do you ever think,' I asked, 'of the things we taught you about Jesus Christ, sin and salvation?' He replied: 'Not only do I think, but I teach.' 'What do you mean?' I asked. 'Why,' said he, 'at night, when the work of the day is over, I tell the people about Jesus, and they are now quite eager to hear. If I do not go out of my house they come and call me out and say, "Tell us more about Jesus Christ." Then I read part of a gospel to them and try to answer their questions.' I tried to show the young man that he ought to be an out-and-out Christian, but he said he was not yet able to go so far, though glad to be able to do a little work for God."

MADAGASCAR.

LARGE COLLECTIONS AT AMPARIBE.

THE Rev. E. H. Stribling writes:—"Most successful services were held at Amparibe on the July 8th and 9th, on the occasion of special collections being made for the church funds. An estimate

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for the year's expenses was brought before the church on June 18th last; it amounted to £113, for pastors' and school teachers' salaries, help to evangelists, the poor, &c. On the evening of July 9th £105 had been raised, and the remainder will be in hand by the close of the month. Among the preachers and others who assisted at the services were Revs. J. Sibree, J. Pearse, F. Vernier (P.M.S.), H. E. Clark (F.F.M.A.), and Mr. Stowell Ashwell. Most efficient help was also rendered at a sacred concert by Mesdames Stribling, Porter, and Ducommun, and Mdlles. Sibree, Deriaz, Krug, Briggs, and Ducommun. A very encouraging fact in connection with the raising of this special fund is that the usual weekly offerings have not only been continued during the month, but increased. Thus we have a good prospect during the year (from July 9th) of meeting the expenses of the city church, and also assisting some of our fifty-seven branch churches in the Amparibe district. This will be done by donations towards new chapels, now in course of erection in several places, &c. I am told that there have not been such large Sunday congregations at Amparibe since the opening of the church in 1870. On July 8th 2,000 were present, over-filling the spacious building. The amount of real self-denial shown by some of our Malagasy Christians during the collection of the £113 has been deeply encouraging."

ON August 14th, at the kind invitation of Mr. and Mrs Micklem, about fifty members of the Congregational Church, Hemel Hempstead, assembled in the charming grounds of Northridge, Boxmoor, and, after partaking of an excellent tea, followed by pleasant strolling about the gardens, held a very happy meeting on the lawn in the interest of the Watchers' Band. The Rev. J. Sadler, of Amoy, who had on the previous day preached the annual missionary sermon at Hemel Hempstead, gave an inspiring address, which had special reference to work among the Chinese. Brief addresses were also given by Mr. Micklem and the pastor, Rev. D. Tatton.

WE have received from "A Member of New Court Chapel, Tollington Park," the following account of an interesting missionary social held in connection with the last missionary anniversary at New Court Chapel:—"The social commenced at 6.30, in the schoolroom, which was decorated with pictures and banners and names of missionaries, some of which were kindly lent from the Mission House. Round the room were stalls appropriated to the various mission fields, on which were arranged curios from each, also kindly lent. A number of ladies and gentlemen in native costumes were able to give explanations concerning the curios, and also handed round refreshments. At one end of the room a stall was devoted to beautiful Armenian work, which was for sale, to help those who are in such distress. At a quarter to eight all present found seats, quite filling the room, and the pastor, Rev. G. C. Morgan, proceeded to give deeply interesting, but none the less appalling, facts and figures. The audience was greatly moved and showed its interest in two ways—firstly, when a collection was taken, which exceeded £5; and secondly, when Mr. Morgan appealed for volunteers to swell the number of missionary collectors, when he received thirty new names. Announcement was made of the children's social for the following evening, when a cantata would be performed by the Junior Christian Endeavourers, and when missionary boxes would be given to the children desiring them, whose parents were willing. The social was concluded with further examination of the curios, and orders being given for the missionary magazines on sale. Thus a very pleasant and instructive evening was spent, making one wish that many more churches throughout the country might have their interest in missions deepened and their enthusiasm stirred in a similar manner."

A RECENT issue of the *Bristol Mercury* contains an interesting report of a meeting held to bid farewell to Miss Edith Bartlett, who has lately sailed for Tientsin:—"Perilous as missionary work in China has been and still is, brave Christian men and women readily volunteer to enter the field, and last evening a large and influential congregation at Redland Park Church bade farewell and Godspeed to a young Bristol woman, Miss Edith Bartlett, who is leaving British soil for China to take up missionary work in connection with the London Missionary Society. The Rev. A. D. Philp opened the valedictory service with hymn and prayer, and Mr. Reginald Bartlett, brother of Miss Bartlett, who is also preparing for similar work under the London Missionary Society, read portions of Scripture. The Foreign Secretary of the L.M.S., the Rev. Wardlaw Thompson, in describing the field of labour, mentioned the valuable work in Tientsin of the late Dr. Mackenzie. Tientsin was a place that would largely influence China in the future, and it was therefore important that the Christian workers going there should have some idea of the place. Miss Bartlett was going out in a most interesting and critical time, and, though her work would be difficult and apparently unremunerative, it was useful and real. Miss Bartlett, responding to an invitation, in a few well-chosen words, explained her desire for the task she had undertaken. The wish had been nurtured from school days under the influence of their pastor and congregation. She would go forth willingly and with joy to do God's will, asking the members to assist her by prayer to prove faithful to duty. The Rev. Urijah Thomas quoted the text 'For My sake,' using the words as a missionary motive, one which never failed in the midst of success or disappointment. It was a permanent motive, the highest, most sacred, and the most mighty, and was given to encourage their young friend in her work. The Rev. G. H. Brown offered the dedication prayer in an earnest manner, and many were the expressions of good wishes as the members dispersed. The Rev. Dr. Glover was unavoidably absent."

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THE WORLD WIDE FIELD.

THE Paris Missionary Society is about to send a missionary to the Marquesas Islands. The inhabitants are very degraded and brutalised, and the abuse of alcohol and opium is leading to a rapid decrease of the population. Fifty years of Roman Catholic missions have not accomplished anything in raising the moral standard of the people. The London Missionary Society had once an abortive mission there, and in 1853 two Sandwich Island missionaries were sent by the Hawaian Evangelical Association. They are still working there, and will welcome the coming of a French Protestant missionary. The French had once flourishing Protestant schools in one of the Marquesan islands, but the hostility of the French administrators of the island led to their being closed. The governor has lately been changed, and it is believed that the newly-appointed one will be more favourable to Protestant missions. M. Vernier and his wife, the new missionaries, will take up the work of the Sandwich missionaries, who are now very old, and will open a school. They are full of enthusiasm for their work.—*Journal des Missions Evangéliques.*

THE first Art and Industrial Exhibition of Indian Christians has been held in Cawnpore, and exhibits were sent from all parts of India. It will help to awaken the feelings of Christian solidarity throughout the Indian Empire, and to make known the material progress consequent on Christianity. The Basle weaving factory at Mangalore received a prize.—*Allgemeine Missionszeitschrift.*

AT Morija, in the Lesuto, the principal station of the Paris Missionary Society, there is a large church, with twenty-five out-stations, directed by M. Mabille, with the assistance of a native pastor. Their report tells of a good year, on the whole. Although the hostility of the heathen chiefs becomes more and more marked, there has been a real movement towards Christianity among the people. But it is in the schools, which count more than 1,500 scholars, that the most important progress is shown. A poor cripple has recently died, a member of the church, who learned to write with his foot, and through force of character had made such progress that he was able to assist the schoolmaster in an out-station, without any child even dreaming of laughing at him. The Biblical school has entered into more spacious premises. The influence of the seminary of evangelists is always extending, as is proved by the diverse nationality of its students. Out of fifty-four students there are some from the Transvaal, some from the Bakhatla, others come from the banks of the Zambesi, one is from Lake Ngami, and some from the country of the Mangwato; the latter have come entirely on foot for a distance of about 1,800 kilometers. The normal school counts ninety-seven pupils, nine of whom are sent by Khama; others come from the Orange Free State, the Cape Colony, &c. A few weeks ago, twenty-eight scholars succeeded in passing the examinations which qualify them as elementary teachers, the same examinations which the whites in the Colony have to pass. This result, added to those of preceding years, places the institution among the best in Southern Africa.—*Journal des Missions Evangéliques.*

THE German Evangelical Synod of North America, despite the immense task which it has on its hands of providing for the spiritual needs of the hundreds of thousands of German immigrants to the United States, has for some time been carrying on missionary work in India. Its first missionary, Herr Lohr, has worked for thirty-two years in Bisrampur without ever coming home. Bisrampur is now a sort of Christian colony. There are now three stations, and seven missionaries at work. A school for catechists has been recently started, by which native helpers will be trained. The work is among the Chamars, a degraded and despised class. There are now 1,498 baptized persons and 807 communicants.—*Allgemeine Missionszeitschrift.*

ANNOUNCEMENTS.

ARRIVALS.

MRS. BOWEN REES and child, from MATEBELELAND, SOUTH AFRICA, at Plymouth, August 5th.

REV. J. SIBREE, MRS. SIBREE, and MISS MAY SIBREE, from ANTANANARIVO, MADAGASCAR, *via* Marseilles, August 30th.

DEPARTURES.

REV. T. BIGGIN, M.A., and MISS E. E. SHILSTON, appointed to PEKING, and MISS E. S. BARTLETT, appointed TIENTSIN, NORTH CHINA, embarked per steamer *Malacca*, September 9th.

MRS. SEWELL MCFARLANE and child, returning to CHI CHOU, and MISS REDDIN, proceeding to CHAO YANG, embarked at Southampton per steamer *Bayern*, September 11th.

REV. J. CHALMERS, LL.D., returning to HONG KONG, embarked at Liverpool per steamer *Scotsman*, September 14th.

BIRTHS.

NEWELL.—On June 29th, at Malua, Samoa, the wife of the Rev. J. E. Newell, of a daughter.

MORLEY.—On June 29th, at Apia, Samoa, the wife of the Rev. J. H. Morley, of a daughter.

HUCKETT.—On July 4th, at Apia, Samoa, the wife of the Rev. W. Huckett, of a son (Oliver Sharman).

PRYCE-JONES.—On August 20th, at Barry, South Wales, the wife of Rev. E. Pryce Jones, of the New Guinea Mission, of a daughter.

MARRIAGE.

MORLEY—SHORT.—On September 8th, 1898, at the Congregational Church, Granville, Sydney, N.S.W., the Rev. J. H. Morley, of Falealili, Upolu, Samoan Islands, to Lucy Rose, sixth daughter of Mr. Benjamin Short, of Overton Villa, Granville, and Fernside, Bowrah, N.S.W. (Delayed in transmission.)

ORDINATION.

On Wednesday, August 23rd, special services were held at the Congregational Church, Alsager, in connection with the ordination of MR. THOMAS BIGGIN, M.A., who has been appointed to the Mission at Peking, North China. The Rev. W. H. Fothergill, of Middleton, presided. Mr. Norman Smith, M.A., of Mansfield College, Oxford, read the Scriptures. Professor J. V. Bartlet, M.A., of Mansfield College, delivered the charge; the Rev. R. Wardlaw Thompson, Foreign Secretary of the Society, described the field of labour; and the ordination prayer was offered by the Rev. R. Hughes, of Alsager.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Joint Foreign Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

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No. 95.—New Series.] NOVEMBER, 1899. [Price One Penny.

THE CHRISTIAN ENDEAVOUR MOVEMENT AND FOREIGN MISSIONS.

By Rev. E. R. Barrett, B.A.

THE National Council of Christian Endeavour has invariably given a prominent place to the question of Missions—both Home and Foreign—in its annual Conventions, which are attended by many thousands of young people from all parts of the country. Recently another step has been taken in the same direction, which is likely to have very important results. In connection with the local unions of Christian Endeavour which have been formed in all the chief centres of population, smaller conventions are held from time to time, by means of which the best Endeavour methods and the most advanced ideas of the movement can be spread. It has been felt for some time that it would be of the highest practical advantage if uniform topics were adopted, as far as might be deemed advisable, at these local union meetings, and the American United Society, with this end in view, has just published a list of topics for each quarter of the year. For the autumnal meetings it is suggested that the uniform topic should be "A Forward March Meeting," arranged in three sections, one of which is "A Forward Movement in Missions," to which half the time of the whole meeting is to be given. Under this last-named heading three questions are proposed to which the speakers are asked to address themselves, leaving at least ten minutes at the close of the address for a short conference. These questions are of much interest. They are as follows:—(*a*) Cannot you personally support a representative on the mission-field? (*b*) Cannot your society? (*c*) Cannot a group of societies of the same denomination?

I have ventured to call attention to this programme because this forward movement in Christian Endeavour is of the very highest significance. There are at least 55,813 societies of Endeavour in the world, with a total membership of 3,500,000. Of these societies more than 6,000 are officially enrolled in Great Britain and Ireland, with a membership of about 200,000. It is impossible to over-estimate the good results likely to accrue from committing these hosts of young people to a definite participation in the work of foreign missions. The Student Volunteer Missionary Union interests only one section of young people, though a most important section; this new method will reach the rank and file who hitherto have not been specially considered to any great extent, and will bring home to multitudes a sense of direct personal responsibility for the support of the missionary enterprise.

Christian Endeavour is bound, by its very constitution,

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to be a missionary force in the churches; but sufficient guidance has not been afforded the societies, in all instances, for the cultivation of the missionary spirit among their members. The following suggestions may perhaps be of service. They are intended mainly for the use of societies connected with Congregational churches, but are applicable to other denominations.

A missionary committee should be appointed by each Endeavour society, with a secretary or convener, who should be an enthusiast on the subject of missions. The work of this committee will be to arrange periodical missionary meetings in lieu of the ordinary weekly Endeavour prayer meeting, and to collect subscriptions from the members. To deal with the latter point first. It is gratifying to know that 220 societies are contributing directly to the funds of the L.M.S., the total amount thus raised being about £650. This is not a bad record; but as there are no less than 1,550 Endeavour societies connected with Congregational churches in Great Britain and Ireland officially registered, besides many others who have not yet reported themselves, it is obvious that there is room for very great development in the collection of contributions towards missionary work. Many societies are unable, on account of the poverty of their members, to give much, and no doubt many Endeavourers are contributing to the funds of the L.M.S. through other agencies; but, however small the amount raised by a society may be, the value of inducing the members to take a personal interest in foreign mission work is out of all proportion to the sums actually collected. At present twenty-nine C.E. societies are guaranteeing sums of £5 to £10 a year for five years for the support of a child in a mission school, or for a native teacher to be specially set apart as their own agent on the field. Where this is not possible a monthly collection might be adopted, or subscriptions of a halfpenny or a penny a week obtained from members willing to give, or missionary boxes might be distributed among the families of the congregation. A Greenock society has in this way raised about £18 a year from forty or fifty boxes. By means of a penny a week collected from its members one society raised £70 in one year. In every case, however, the Missionary Committee will be well advised to see that all contributions pass through the hands of the church treasurer, and are duly credited in the funds raised by the church. Moreover, in view of the many appeals made by outside religious agencies for support, it is needful to utter a word of warning to our members lest they yield to these calls, and to remind them that our societies exist for the local churches with which they are identified, and therefore ought to give the first place to the claims of those organisations which are an integral part of the church.

With regard to the other part of the duties of a missionary committee, too great pains cannot be taken in the arrangement of periodical missionary meetings. A little book, "The Missionary Manual," by Dr. Amos R. Wells, and published by the United Society of Christian Endeavour, contains hundreds of original plans for securing fresh and interesting missionary meetings. But a little sanctified ingenuity will easily devise popular methods. Above all things, avoid statistics which no one cares anything about and everybody forgets. Do not cover too much ground in one night. Specialise the meetings. Have a China night, and a Madagascar night, and so forth. Now and then a "nugget meeting," each member furnishing one missionary item, will be of use. Long missionary addresses must be resolutely forbidden. Hang up maps of the fields of labour, and make use of the blackboard. A biographical meeting, with three very short papers on the personal character, the main features of the life, and the prominent missionary achievements of the hero or heroine selected, is always interesting. Whatever methods be adopted, let them be such as will compel the members to study missionary literature. Nothing else, in most instances, will be needed to fan the flame of missionary enthusiasm. All this will require time and thought, but the Missionary Committee ought to have on it the best and most energetic members of the society. Do not leave this committee to be filled up by members who are left over after all the other committees have been formed. Explain to the Society that its aim must be to have its own representative on the foreign field, which can be done for about £5 a year.

Prayer for foreign missions should not be limited to the special missionary meeting, but members should be encouraged to pray for missionary work and for the missionaries at every meeting. The syllabus provided by the Watchers' Band will be of service in this, and our active members should all be urged to belong to it. The country to be specially remembered on the particular week should be printed on a card and hung up in a conspicuous place where all can see it. The names of individual missionaries ought to be more frequently mentioned in prayer, and when the occasion seems to be favourable, the leader might call for a pause in the chain of prayer, inviting those who are willing to do so to quietly and solemnly consecrate themselves to the work if God should open the way for them to go. And finally, a much larger use might be made by our societies of the lending library of the L.M.S., and of the monthly magazines that it issues.

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THE outbreak of war in South Africa has led many to ask to what extent the Society's missions will be affected by the military operations. To answer this question is not easy, for the simple reason that no one can at present foresee the districts that will be affected. From the most recent news it would appear that North Bechuanaland is in some peril, and it is quite possible that Khama's town, Phalapye, may be attacked. Still, Khama's prowess and the fact that a number of his men are well trained and skilled in the use of the rifle may deter the Boers from attacking him. Possibly there may be trouble also further south. Again, our missions in Matabeleland may conceivably be in danger. Speaking generally, however, we are hopeful that the greater part of this Society's South African work will only indirectly be affected. War is always productive of much evil, and mission work, like all other interests in South Africa, is bound to suffer; but He in whose name the work is being carried on will protect His servants, and though the war clouds hang thick and dark His servants will be safe in His keeping. We need hardly ask the Society's friends to remember the missions and missionaries in prayer.

READERS of the CHRONICLE will be glad to hear that my short appeal for money with which to provide a new boat in place of the disabled *Jessie* has been generously responded to. A reader of that paragraph sent, at an early date after its appearance, a cheque for the entire amount asked for, and I have already had the pleasure of writing out to India advising the missionaries of this welcome donation. The new boat is to be called the *Mardie*. May she have a useful and prosperous career!

THE Directors have been cheered by a further illustration of the willingness of some who possess the means to undertake large responsibilities in connection with foreign mission work. At a recent meeting the Board accepted the offer of Mr. W. W. Pilkington, of Prescot, Lancashire, to provide, for a term of five years, for the support of a mission hitherto conducted by Mr. A. H. Bridge in North China. Mr. Bridge has been working in a semi-independent way for six years in the immediate neighbourhood of our Chi Chou Mission, and being at one with our own missionaries in principles, spirit, and general methods of work, he has himself desired to join the L.M.S. The liberal offer of Mr. Pilkington made it possible for the Board to consent to the arrangement, and Mr. Bridge is now added to the staff of the Society's missionaries. Should any other sympathetic friend of the Society be prepared to undertake similar responsibility in reference to some other mission needing reinforcement, the Directors will be only too thankful to point out to them a station in which this may be with advantage done.

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, September 26th, 1899.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 48.

The Rev. George Cousins introduced Dr. Ahmed Fahmy and Mrs. Fahmy, who are about to return to Chiang Chiu, the former to resume his much-prized and very useful medical mission work; Miss Gill, who is returning to Benares; and the Rev. W. H. Osborne, who has been compelled to bring his wife home for medical treatment.—Dr. Fahmy was able to tell the Board that many Chinese had been gathered into churches through the agency of the Chiang Chiu Hospital.—Miss Gill stated that in the day-schools of the mission in Benares they had nearly 900 Hindu girls, while the lady missionaries visited over 300 pupils in the zenanas. From the day-schools they had sent girls to the Orphanage at Mirzapur, while others had gone to the same city to learn lace-making and to Mangari to learn blanket-weaving; from each of these centres converts had been baptized. Ten years ago a proud Hindu, who was her (Miss Gill's) pundit, and whose family has been living in the city for 300 years, confessed with shame that in fifty years Benares would be a Christian city.—Mr. Osborne, speaking on behalf of his wife and himself, said their work had grown intensely interesting, and they had grown to love it more and more every day. They had in connection with the mission some 60,000 Christians in the State, and could add to that number largely if they were able to push out to the places where people were asking for teachers. Christianity was a power in the land. Hindus were secretly studying the Scriptures, and were learning to fashion their lives according to its truths. He (Mr. Osborne) had been specially commissioned by the Dewan of Travancore to urge upon the Directors the desirability of seriously considering the advisability of introducing industrial work and technical education into the State.—Special prayer was offered by the Rev. H. Harries, M.A.

The Directors received with regret the resignation, on account of ill-health, of the Rev. C. J. Cribb, of New Guinea.

Board Meeting, October 10th, 1899.—Rev. W. BOLTON, M.A., in the chair. Number of Directors present, 64.

The Rev. George Cousins introduced Miss Craven, who is about to return to Madagascar after furlough, her first connection with the Mission dating from 1883. Her name was intimately associated with the prosperity of the Girls' Central School at Antananarivo, and during her furlough she had been preparing herself to meet the new conditions of the work by studying the French language and French methods of teaching; the Rev. F. P. Joseland was returning to Amoy, his first term of twelve years' service having been spent in that city and at Chiang Chiu; Mr. W. W. Clayson, B.A., who had had a most successful and honourable college career, had been appointed to the very difficult mission at Canton; and Mr. E. Burnip was proceeding to Hiau Kan to take the place of Mr. A. J. McFarlane,

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transferred to Hankow for educational work.—Miss Craven, in response, said the work in the Girls' Central School at Antananarivo was a large work. It was not the number of pupils (5,000) that made it so difficult and serious, but the work requiring to be done among the girls, the need for making them realise their own needs and how Christ can supply them all.—Mr. Joseland felt that he was returning to his work with even deeper interest and zeal than he had when he first went to China. He was desirous of doing all he could to superintend the extension of work into the Ting Chiu Prefecture, 250 miles from the seat of his work. Without pretending to have established a record in deputation work, he mentioned that on the previous Sunday he completed his 308th service since his return home, and was a stone heavier!—Mr. Burnip and Mr. Clayson also briefly addressed the Board, Mr. Clayson remarking that the influence of meetings in the Board Room had had a good deal to do with his determination to be a missionary. It was after a meeting of the Young Men's Missionary Band held in that room that the direct call came to him. The thought came to him with all the vividness and directness of one speaking at his side: "Why should you not go out as a missionary?" Under the influence of that call he was now going out to China, having heard of the hopefulness and fine prospect of the work as well as of its difficulties. Special prayer was offered by the Rev. H. Varley, B.A.

Mr. Cousins was directed to convey to Mrs. Barnes, of the Quinta, Chirk, Ruabon, an expression of the deep sympathy of her co-Directors in the sad bereavement in the death of her husband, Colonel Barnes, which she has been called to pass through.

The following offers of service were accepted (subject in the case of Dr. Barnes and the ladies, to their passing the usual examination):—Mr. Harrison Chalmers (son of Mrs. Chalmers, of New Guinea), Mr. George Parker, B.A. (brother of the Revs. A. Parker, of North India, and J. Parker, of Mongolia), Dr. J. A. P. Barnes (son of the Rev. J. Barnes, of Hornsey), Miss L. M. Joyce (sister of the Rev. J. A. Joyce, of North India), and Miss F. Syrett. Mr. George Parker and Mr. E. B. Riley were appointed to the New Guinea Mission.

METROPOLITAN AUXILIARY COUNCIL.

THE autumnal meeting of the Council was held at the Mission House on Monday, October 2nd. After tea and social intercourse in the Museum, a large number of delegates assembled in the Board Room. The Chairman (Rev. G. Lyon Turner, M.A.), in his address, drew an interesting parallel between the Metropolitan Auxiliary Council and the London County Council, and expressed the hope that the former might do for the missionary interests of London what the latter was doing for its social life.

After a brief but helpful conference on methods of work, Mr. J. N. Farquhar, M.A., of Calcutta, who expressed himself as greatly inspired by the earnest and enthusiastic spirit of the meeting, gave a powerful and suggestive address on the interesting subject, "Light from Mission Work on Sayings of Christ." Mr. Farquhar referred to several Hindu customs which had thrown light for him on certain sayings of Christ, and spoke with great feeling of the way in which our Lord's predictions of persecution for His disciples were often fulfilled in the lives of native Christians in India.

Miss Tuck, of Berhampur, spoke on "Our Native Helpers," emphasising the important part played by these agents in the evangelisation of a district, and pressing home the need for a great increase in their numbers.

GATHERING HOME.

8.7. JOHN xi. 52. Tune "Deerhurst" or "Chamouni."

HARK, the tramp of gathering legions!
Hark, the song of victory!
From the Earth's remotest regions,
Borne o'er continent and sea.
From the North and South they gather,
From the East and West they come,
Sons and daughters of one Father—
'Tis the children gathering home.

Sons of God, though widely scattered,
O'er the peopled plains of Earth;
Sons of God, though bruised and battered,
Slaves to tyrants from their birth;
Sons of God, a voice resounded,
And they heard a Saviour's "Come,"
Burst their chains, in freedom bounded—
'Tis the children gathering home.

Every land has felt the quickening
Of the Life and Light of men;
And His voice is heard awakening
Plain and mountain, vale and glen;
Eyes are strained and hands extended,
Lips cry, "Come, Deliverer, Come!"
Chains are burst and fetters rended—
'Tis the children gathering home.

One in faith, though marching homeward,
Under varying banners ranged;
One in hope that bears them upward;
One in charity unfeigned.
Towards one common goal they gather,
Blending into one they come;
One in Christ and in the Father—
'Tis the children gathering home.

Deep below Earth's deepest voices,
Hark, the tread of millions free!
High above Earth's blatant noises
Swells the song of liberty.
Christ is King! the world rejoices
That to reign the Christ hath come;
Hallelujah! raise your voices—
'Tis the children gathering home.

Bellary, South India. BERNARD LUCAS.

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THE NEW GATEWAY TO THE MEMORIAL CHURCH AT AMBATONAKANGA.

BY THE REV. T. T. MATTHEWS.

THE church at Ambatonakanga might almost be called the "mother church" of the Madagascar Mission; for, although not actually the first church erected by the first missionaries, it is the oldest Christian congregation in the island, and the first of the martyr memorial churches. It stands on one of the finest sites in the capital, splendidly situated as it is on the main thoroughfare through the city, at a point where four roads meet. The church was erected, from plans prepared by the Rev. J. Sibree, on the spot on which stood the prison in which the martyrs had been confined, and from which they were led forth to execution. It was opened for worship on January 22nd, 1867.

The Rev. William Ellis was the first missionary to have charge of the congregation at Ambatonakanga after the re-opening of the Mission in 1862. He was followed by the Rev. G. Cousins, on whose removal to the newly-founded College for Native Agents in 1870, the late Rev. C. F. Moss was appointed to the charge of the church. Since 1882 the church has been under the charge of the writer of this article.

There have been many changes in Madagascar since the Ambatonakanga Memorial Church was erected, especially during recent years, and some few improvements. Some of the improvements have taken the form of compelling the people to *mend their ways*, and make new ones—that is, their *material ways*. I am not at all certain that they have been very much led by recent events, and the introduction of certain forms and phases of so-called civilisation, to mend their *moral ways* very much, and I am a good deal more than doubtful if ever they will be so led. *Christian* civilisation—the placing of the Law of the Lord on the earth as the rule of life—is the blessing for which the nations of heathendom are waiting, and have been waiting for untold ages, and it is the only blessing worth their waiting so long for, for it is the only blessing that will ever make nations of them in the true sense of the term.

THE NEW GATEWAY OF AMBATONAKANGA CHURCH.

One form that the progress of civilisation has taken in Madagascar since the French occupation has been the

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making of roads through a great part of the island, and the laying out of streets, boulevards, and *Jardins Anglais* in the capital. More has been done in that way during the past four years than during the previous four thousand! Whether all that has been done was really needed, or whether it has not been slightly *over* done; whether even the fine roads, streets, boulevards, and *Jardins Anglais* have been really worth all they have cost in life, labour, and money, are points upon which difference of opinion is possible.

In consequence of the improving and widening of the main road in front of the gateway of the Ambatonakanga Memorial Church, a good deal of money has had to be spent, which, had promises been fulfilled and agreements carried out in good faith, would not have been chargeable to the funds of the Society. When the work of improving the main thoroughfare in front of the Ambatonakanga gateway was set about, under the civil *régime*, while M. Laroche was at the head of affairs in the island, they began by lowering the road ten feet, which left our gateway far above the level of the new road, and a pile of rough stones had to be placed in front of the gateway, over which we had to climb to get into the churchyard. In return for our renouncing our rights to the piece of ground in front of the gateway, in order that the thoroughfare might be widened at that part, the French engineer, who was at the head of the Board of Works, undertook to erect a flight of steps from the road to the gateway, and we had a letter of agreement from him to that effect. Changes came, however, before the work was even begun, and when we came under the military *régime*, we found that the authorities did not hold themselves in any way responsible for carrying out agreements made by the civil powers, although they had been made in the name of the French Government. In fact, we found that they were two *different firms*, and this "side of the street" had no connection whatever with the other side. After a good deal of being driven from pillar to post, and post to pillar (into the details of which it is not worth entering), we found we should have to do what was required—after getting permission to do it—for ourselves. From a plan prepared by Mr. Sibree we erected the present gateway (see illustration); after lowering the ground to the level of the road, and by putting all the steps inside, instead of out as was at first proposed, we saved our gateway from becoming the lounging place for the riff-raff of the neighbourhood, and even made it more private than it formerly was. We proved the truth of the saying that, "If you want a thing well done, you must do it yourself." We had to pay the piper, which was hardly fair; but, after all, I think it was the best way, as well as the only one, and it was worth all that it has cost, which is saying a good deal. The thing is done now, and is never likely to require being done again, and seeing that we have now such a really handsome gateway, the best thing to do is to be as thankful as we can that it has been so well done, is such an ornament to the place, and did not cost more than it did.

AN UNUSUAL THANKSGIVING SERVICE.*

BY THE REV. J. PEARSE, OF ANTANANARIVO.

DURING a recent short illness I received a letter from one of our evangelists who had come to Antananarivo to see me, but whom I was unable to meet as I had previously arranged to do. The purpose he had in leaving his station and seeking an interview with me is expressed in that letter, of part of which the following is a translation:—"... I came to Antananarivo to ask you to visit us at Ambohibemasoandro, and to preach on Monday, August 21st. The Christians of various villages in the district have arranged to hold a special service there on that day, in grateful remembrance that Protestant Christianity was not altogether uprooted and destroyed during the late rebellion. May God bless you, so that you may be strong, and that the people may hear the Word of Salvation from you."

The prayerful desire expressed by the good man was realised, for I was quite well and strong again before the date arranged for holding the special service. I left home on Sunday morning, the 20th of August, and after conducting two services *en route*, passed the Sunday night at Ambohimanga, in the mission house recently vacated by the Rev. J. and Mrs. Peill. About 6.30 on Monday morning I started for Ambohibemasoandro, which lies some ten miles N.E. from Ambohimanga, and has been an out-station connected with our mission for many years. It was one of the most miserable of the cold and damp mornings which we get in the interior of Madagascar during the months of July and August, and neither myself nor my bearers were able to resist the depressing influences of the uncongenial weather, so as to manifest a jubilant condition of spirits.

Notwithstanding the cold, the keen wind, and the heavy mist, we pressed forward, and in due time reached Tuesday's market-place (about half way), and there we fell in with some members of congregations in the south and south-eastern parts of the district—men and women in about equal numbers—bound as I was for Ambohibemasoandro. One of the men was the evangelist from Ambohitrabiby, a town of considerable renown in the past history of Madagascar. I was pleased to see these fellow-Christians, but I could not but feel sorry for the women especially, thinly clad as they were, and with bare legs and feet, as is usual with the Malagasy, and vainly trying to shield themselves with small umbrellas from the cold, damp atmosphere and the cruel S.E. wind which swept the barren hills over which

* We trust that this article will serve as a corrective to a paragraph quoted from the *Journal des Missions Evangélique* in our July number, reflecting on the character of Malagasy Christianity. It appears that the writer of the paragraph in question had only spent six months in Madagascar when he ventured to write with such confidence on the religious condition of the people.—ED.

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the route lay. Further on I overtook other parties, and as we got nearer to our destination, and the surrounding country came within clear range of my vision, I could see groups of people here, and groups of others there, converging from different quarters to the centre where the service was to be held.

It took us over three hours to reach Ambohibemasoandro. I was welcomed very heartily by the evangelist and others, some of whom remembered previous visits from me in the earlier days of my missionary career. Forthwith they led me to the chapel, and to my seat on the raised platform at one end of it. The building is capacious for a "village chapel," and will accommodate comfortably a congregation of some five hundred persons. It has recently been renovated, for it was one of the many places of public worship which were ruthlessly attacked by the rebels during the eventful and distressing months of 1896. The roof of the original chapel was burned, and the doors and windows were wrecked by the wild fanatical heathen mob. When I entered, I found a large number of natives already gathered together. Group after group of others continued to arrive, and by wonderful tact, and praiseworthy courtesy on the part of the deacons, room was made for many of these by encouraging those already within the building to "move just a little," and "to get just a wee bit closer to one another," a thing possible, up to a certain point, in a Malagasy country chapel where there are no "seats" or "pews," but simply the open area of the building covered with rush matting, and upon which, as a rule, the congregation squat. There was found, however, to be a limit to the capacity of the building and to the compressing powers of those within it, and yet men and women were still filling up the doorways and manifesting great eagerness to enter. A suggestion was now made by one of their number that those who in England would be called the "seatholders" should withdraw, in order that more of the friends who had come from a distance might be accommodated within the building. This was responded to, and as they went out the "strangers" flowed in and occupied the spaces so unselfishly vacated. At last, when the extreme limit of packing and arranging had been reached, and some 800 people were settled down in more or less comfort, mats were brought and spread outside, on the more sheltered side of the chapel, and there the "overflow" gathered. Fortunately, by this time, the heavy mist had blown over, and the sun made spasmodic efforts to shine upon the assembly. The sight within the building, from the elevated position which I and a few others occupied, was such as could not but make a deep impression on anyone interested in missionary work, and my own heart was filled with joy and gratitude.

The service now commenced. The second hymn in our Malagasy hymn-book was announced, and that closely-packed congregation rose and united in singing what, in language and sentiment, is not very unlike the Scotch metrical version of the 100th Psalm:

> "All people that on earth do dwell,
> Sing to the Lord with cheerful voice."

The 103rd Psalm was one of the portions of Scripture read by a native evangelist; the other selection was part of the eighteenth chapter of the First Book of Kings, recording the signal victory of Elijah, the prophet of Jehovah, over the ignorant and fanatical followers of Baal. Appropriate thanksgivings and suitable prayers followed these readings, and the singing of other hymns was also part of the programme before the sermon. The sermon itself was a simple lifting-up of Jesus Christ before the multitude, and pointing to Him from the words: "He steadfastly set His face to go to Jerusalem." Neither in England, Scotland, nor elsewhere have I ever addressed an audience more attentive than were those Malagasy Christians. With their faces turned toward the missionary, and their eyes fixed on him, and with behaviour throughout which was faultless, they listened with reverence and profound attention to the simple narration of the story of the voluntary going forward of our Saviour to Jerusalem that He might there suffer the things which the prophets had written concerning Him, and finish the great and grand work which the Father had given Him to do.

I would that members of "The Watchers' Band," ministers and members of our churches and congregations at home, contributors to the funds of the Society, and the Board of Directors also could have been present to have seen the things which it was my joy to see, and to have heard the words to which it was my privilege to listen at that special thanksgiving service at Ambohibemasoandro last Monday morning. Perhaps, above all, I wish that some of those who, in ignorance of the true position, criticise unfavourably our Mission and the Malagasy who make a profession of religion, could have been with me on the occasion, for they, too, would surely have acknowledged with gladness of heart that, notwithstanding the fact that an enormous work remains yet to be done in this country, there are in Madagascar to-day not a few who verily have a religion of some value, and who have passed nobly and faithfully through the recent social, political, and religious convulsions, and who have only been purified and strengthened by the fearful crisis through which God has permitted the yet infant Church in this island to pass during recent years.

WE regret that in the absence of the authors certain errors crept into our announcement of the recently-published book on Foreign Missions, by the Rev. R. Wardlaw Thompson and the Rev. A. N. Johnson, M.A. The book is published not by Methuens, but by Blackie and Son, and is entitled "British Foreign Missions"; its price is 2s. 6d.

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"THE NEW THEOLOGY" AND FOREIGN MISSIONS.

RECENT issues of the CHRONICLE and other religious journals witness to the irrepressible inquiry as to whether missionary zeal is affected by theological opinion. Friends of the traditional evangelicalism charge lack of zeal on what, for want of a better term, is called the "New Theology"; though, neither in its form, nor its popularity, nor in the duration of its tenure, can it be properly called new, and signs are found of waxing old and of a critical return towards the older evangelicalism, with, perhaps, fresh developments correlative to new problems. Even advocates of this popular "modern" school, themselves strong in missionary zeal and enthusiastic labour, are puzzled at the noticeable apathy of fellow thinkers, and urge that the emphasis on character and, above all, on the universality of the Divine Fatherhood, which is the dominant, not to say the sole dogma of the school, should provoke special ardour in the evangelisation of the world. It may be of interest to seek, in the following considerations, some explanation alike of this hostile charge and friendly regret, and find what is needed to meet the alleged tendencies or abuses (whichever they be) of the doctrine of this school.

1. It is important to observe, at the outset, that the special apathy deplored is but partial, and must have set over against it the ardent missionary zeal of many who, accepting "the new theology," are prominent missionary leaders at home and missionaries abroad in our own and other societies. Their use of the missionary plea just described shows how any interpretation of the Gospel which retains loyalty to Christ will be sufficient, from one consideration or another, to incite to world-wide aggressive effort, and forbids us to deny to each other's theology, when Christian at all, the claim to provoke obedience to the Saviour's commanding call. It is He who is Himself the great missionary inspiration, and so unites in His service all who love Him, despite their differing apprehension of His teaching. In this let us rejoice and welcome each other.

2. The motives which are to act as persuasives to Christian conduct are so adjusted that the force of one or another may be powerfully felt without any appreciation of the rest. In this way differing classes of mind are won for service. Yet, for many minds the pressure of a combination of motives is needed to remove inertness, and the loss of any one will, in such cases, leave the mind inactive.

3. Missionary fervour implies a certain sense of urgency. This, which is sadly lacking in advocates of all theologies, was quickened among our fathers by their views of heathen probation and destiny, and of the place of our own evangelistic activity in regard to these. There are other clamant considerations of urgency derivable from the present condition of the heathen, and the satisfaction of the Saviour's yearning for them; but where the first of these is from ignorance but dimly apprehended, and the second supposed to be more efficiently secured in that more cheerful future which it is one of the chief boasts of "The New Theology" to have proclaimed, the sense of urgency is reduced to a minimum. Even although those who affirm the probable salvation of the heathen millions may allow some lasting loss to them from a protracted course of evil here, and our consequent duty and privilege to arrest that course by bringing them at once to the feet of the Saviour, yet the urgency of this consideration is very different from that expressed in certain missionary hymns found in some of our collections still in use, where the evangelisation of the heathen is treated as the alternative to their final "perishing."

4. Hence, while avoiding all unwarrantable speculation, against which we are warned *ad nauseam*, and still more any precise dogmatic assertions, it is high time to stop a wanton agnosticism on the subject, and to apprehend, broadly but decidedly, the teaching of Scripture and conscience on probation, in such a way, whether our theology be new or old, as will thoroughly rouse our evangelistic zeal, without putting an intolerable burden on our activities or on our feelings. Now, in spite of the emphasis laid upon character, the "New Theology" has ever laboured to substitute the idea of *education* for that of *probation*. This, however, is to destroy the idea of character and its importance. There is no character where there is no probation, and no probation without a genuine possibility of a dual issue. It is the true dignity of man that he is invited to co-operate with God, the great Author, in the formation of his character, and that without this the Divine end is unattainable. Education itself is but a ceaseless succession of probational dealings. The probation may lie in the very simplest circumstances, but probation there must be, or there is no true man.

5. But the very success of missions has shown that the most degraded savage is still a man. Probation is his as well as ours, probation with the double issue. Now, whether this probation be regarded as extending beyond bodily death or not, if the present state of the heathen tends to ever increasing deterioration and increasing hardness, whether in this life or another, then the urgency of striving to deliver their souls from final "death," whatever that consist in, is once more apparent. Such a view of probation is quite consistent with the belief in a favourable issue for those who, even in heathen darkness, are found to have listened to the Divine Spirit, and whose works the Evangelical Theology regards not as the cause, but as the proof of a salvation granted through their unknown Saviour and His objective redemption. What is required is the assertion not of the perishing, but of the *perishability* of the heathen as men and as sinners. Compare Romans i. 18-20, 32; ii. 12-16; iii. 19.

6. Farther, the retention of any belief in a dual issue, as necessitated by our imperative conviction of a genuine

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probation, has long been felt to demand a reconstruction of the popular tenet of Universal Fatherhood. Instead of eagerly assisting the Divine Father "to carry His crippled children," who might with some reason cry "Save us from such a Father," the friends whose indifference has proved so puzzling to some are apt to excuse themselves on the ground of fearing to hurt the cripples by unskilful handling, and to leave their "education" both in this life and the next (and, of course, better) life, to superior parental care. This, of course, may be a shocking perversion of the most characteristic doctrine of the "New Theology," but it is a frequent and most natural one. Instead, however, of labouring to show its wickedness, would it not be better while admitting Fatherhood to be the very essence of God, to admit also that its fulfilment in regard to man, or any merely innocent being, is still but inceptive, requiring the passage through probation, from innocence to holiness, to constitute those relations of love and those mutual claims which it is so customary for the "New Theology" to assert, most dogmatically, as existing between God and man simply as man?

Such a view of Divine Fatherhood as in process instead of accomplishment, intentional rather than actual, conserves all that is vital and operative in the proclamation of sonship as offered to those who yield to the Divine love, and in this respect coincides with the language of the New Testament. It supplies us with a powerful incentive to co-operate with God in the creation of sons, and relieves us from the endeavour to explain or defend the seemingly very unfatherly conduct involved in the supposition that men, as such, are children of God in fact, and not only in design and possibility. The relegation of those who fail in probation to the usual fate of failures is very shocking to some minds, but is much less so than the impeachment on the Divine administration involved in the common unqualified assertion of the universal Fatherhood, or the intellectual confusion occasioned by trying to account for heathendom on that basis. On the contrary, a fuller view of Fatherhood is afforded, as indeed the very self-reproduction in the finite of the image of God, an image, not of undetermined innocence, but of moral rectitude and holiness. And is not reproduction the real essence of what we mean by Fatherhood, with all the moral relations involved, whether we reason from the physiological or the metaphysical usage of the term?

7. In the great Redemption, "the Captain of our salvation, in bringing many sons to glory," was "straitened" till His sufferings should be accomplished. An urgency was upon Him, an earnestness and a gravity as upon one without whose work God's end could not be attained nor man saved. And those who are His, as in a measure called to share His labour and suffering, so also feel His urgency, and confess that slackened zeal means the loss of souls, fewer probations passed, fewer characters formed in God's image, fewer children begotten to the eternal Father, fewer lives saved out of a godless world, whether at home or abroad.

8. That denial also of an objective and, especially, an expiating character as belonging to Christ's atonement, which is characteristic of most "New Theology" men, tends to modify, as Dr. Dale shows, the conception of the personal relation of the sinner to the Saviour. By inference it also modifies our view of the effect of the knowledge of redemption in enabling the sinner to come to God and have this image formed within him. Hence, again, a diminished zeal in the propagation of that knowledge. Such negative conceptions are often found to consist with great personal attachment to Christ, and great development of the non-aggressive traits of the Christian character. Any such slackness may, of course, be met, and often is met, by pointing out that, if the atonement be not an objectively efficient sacrifice, but only the effect on the heart of a declaration of the universal love of God, then it cannot be efficacious until made known to every creature, and loyalty to that love demands its eager and instant proclamation. But that is just to say that the other motives must be more strongly insisted on to make up for those of which the "New Theology" had deprived us. Those who have felt the supreme potency over the heart of the exhibition of an object of expiation for sin may still claim a special urgency to afford it, ere it be too late, an opportunity to do its work.

The above presentation of probation and Fatherhood, while strongly repelling some, may afford to others clearer conceptions and a needed stimulus, as each special theology does in its own way, and in any case these considerations may suggest an explanation of that indifference of some, to which attention has been called among the "New Theology" men, and the lines on which amendment may be sought.

Summarily, Christian zeal is inflamed by a variety of motives. Some of those which were present in the older theology have been lost by what is called the newer. Those which it retains are quite sufficient with many minds. Where these fail, an endeavour must be made to recover the missing motives, and to restate those ideas of creation and probation from which the motives spring. This must be done in such a form as to strengthen instead of contradicting any of the special truths which the "New Theology" thinks it emphasises, while modifying its exaggerations. But can this be done without shattering the "New Theology"? If not, its advocates must be content to give warnings against the abuse or perversion of what they consider its unalterable affirmations, while critics, whether of the older or still newer school, who venture to call these in question and crave some more invigorating if sterner teaching, will concur in thinking that the sooner it is shattered the better.

W. D. McL.

THE first number of the new quarterly journal, *Climate* (price sixpence), has been published, and contains among other articles an interesting interview with Mr. F. S. Arnot. The journal promises to be of great interest and use to all missionaries.

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THE ANGLO-CHINESE COLLEGE AT AMOY.

BY THE REV. JAMES SADLER.

TO earnest educationalists the magnificent progress made in the establishment of schools in India and Japan is highly gratifying. China has had a system of education for ages and generations, and in this she deserves respect; but when the question is raised as to the quality of training her youths have been accustomed to receive we find that, up till lately, she has been in the dark ages. Now, however, the light which has shone brightly on western lands is beginning to penetrate the land of Sinim.

At the time of the Queen's Jubilee, an able gentleman,

ANGLO-CHINESE COLLEGE.

of Chinese extraction, who had been educated at Cambridge, and held office under the British Government at Rangoon, came to Amoy, full of the educational schemes in India; and he inspired many Chinese British subjects with the desire to obtain the advantages for their children of having an Anglo-Chinese school at Amoy. This movement was specially brought before my notice by our esteemed Consul calling to inquire what part we could take in such a matter. Before long a committee was formed, consisting of the Consul, the Commissioner of Customs, and a leading English merchant, along with myself, as Westerns; while associated with us were several Chinese gentlemen. It was determined by a majority that while morality should receive strenuous attention in the school, religion should be left to outside effort. This secular movement did not succeed.

Afterwards a series of vigorous efforts were made, in the hope that Chinese non-Christian merchants might join with missionaries in founding the needed school. This scheme also fell through. In order to secure an unmistakably Christian basis and control, we gave up large sums of money for which we had toiled, and started an institution such as Christians approve. This was at the beginning of 1898. It was called a "college," because of the hope that it might prove worthy to receive pupils from a school at Chiang-chiu, thirty miles distant, and give opportunity of more extensive training.

We were cheered by observing that though public opinion was not fully formed amongst all missionaries as to the desirability of such an institution, yet by degrees, through effort and suffering, patience and prayer, the tide of favour was found to be distinctly rising, till, at last, there was decided and general approval. Missionaries of the Reformed Church of America and the agent of the Bible Society of Scotland gave assistance in teaching, although the greater portion of work was supplied from the London Mission. In time the Rev. J. Macgowan not only came to the front himself, but Mrs. Macgowan showed practical sympathy, and the young ladies did well in taking classes. Mr. and Mrs. Hutchinson toiled ceaselessly. Miss Benham made self-sacrificing efforts in many ways, and has been a pillar of the school, whilst Dr. Ethel Tribe also aided at the beginning. The native staff also were faithful to their work.

The housemaster, Pastor Yü, kept good order, and exerted a powerful Christian influence, not only in the morning and evening services, but in effective personal dealing. The boys, nearly a hundred in number, showed power and perseverance in their studies, so as to win admiration. Many of them, though not Christian in name, took part in the school prayer-meetings. They attended Sabbath services, and exerted an influence for good on their non-Christian parents. Thus the hope originally entertained, of touching families not otherwise open to the Gospel, was realised. Best of all, when we had occasion to summon the whole assembly to take action as to certain undesirable habits and customs, we found the reward of painstaking and affectionate solicitude for their well-being in the unanimous and fervent response given to our wishes.

For a long time a serious question pressed on us as to how to secure a headmaster. The fees provided for all other expenses, but not for a Western permanent worker.

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According to advice, we prepared an earnest letter, setting forth all the attractions of the institution, and pleaded with the student volunteers of America and England for the man wanted, but in vain. The Rev. A. J. Hutchinson has temporarily acted as an efficient head-master, notwithstanding his many other duties. For a year and more grave and earnest consultation has been carried on with the English Presbyterian Mission, and it is now understood that these honoured brethren will assume the responsibility of the college. Seeing that the Amoy youths are far-famed for their ability and faithfulness in study, and that they spread abroad in distances far and wide, who can say how great and valuable is the service this institution may render to the cause of Christ in China?

OUR MISSIONARY DISTRICTS.

MONGOLIA.

BY THE REV. JOHN PARKER.

EASTERN names are always picturesque, and in many cases mislead the Western mind. When I tell you that the central station of our Mongol Mission is the "Sunny City," you will naturally picture to yourselves an eternally cloudless sky, fields of green, orchards of fruit trees, gardens of flowers, and other sights that delight the eye. Well, look for yourself! From the top of this hill, eight miles south-west of Chao-Yang (for that is the common name of our station) you get a bird's-eye view of the district. This spot is from 300 to 350 miles equi-distant from the two great southern cities of Pekin and Tientsin, and 250 miles north of the Great Wall of China, with the Manchurian boundary sixty-five miles to the east.

Before you is stretched a plain thirty miles by ten miles. On the west it is bounded by rugged hills. The eastern hills are still more abrupt, and made picturesque by an ancient pagoda topping the highest peak. At the foot is the Ta-ling River. To the north the hills change into round-topped hillocks, until farther north these again sink down into the undulation of the great plains, the home of the nomadic Mongols.

On the plain, one mile west of the eastern hills, is Chao-Yang, standing four-square. It is made conspicuous by the two large pagodas standing near the north and south gates. These, together with some dilapidated earthworks, are the last relics of the time when the Mongols held full sway here, and the hordes of Chinese were still south of the Great Wall.

The plain is almost treeless. It is unmarked by hedge-rows or even a fence, but is scored cross-wise by numerous tracks, mis-called roads. For eight months of the year it is desolate. The remaining four months it is made green with crops of millet and kaoliang. The hills are bare and treeless, while the frequent dust storms make the place not the pleasantest of abodes for Europeans.

The long, cold winter, when the thermometer registers fifteen and twenty degrees below zero, almost snowless, with piercing cold winds, makes the wearing of skin-lined garments a necessity. The poorer native wads his garments thick with cotton wool, and will sometimes wear two or even three of these garments on the top of each other, thinking more of warmth than appearances. While on the northern plains the Mongols wear a long loose robe of skins, very badly prepared, filthily dirty, and strong in perfume and animal life. Out on that northern plateau, many hundred feet above sea-level, such garments are needed most part of the year.

But the Mongol nation is doomed, and its adhesion to Buddhism is a great factor in its decline. They cannot stand against the flood of immigrant Chinese. Gradually their lands pass into the hands of these persistent, cunning, and industrious strangers. As they advance, Chinese magistrates usurp the places of the Mongol princes, and a paltry tribute grudgingly paid by the usurpers is the only claim the former lords of the soil have to the lands of their fathers. We have now to travel 100 miles north of Chao-Yang before we find pure Mongol communities living their pastoral life with their flocks, herds, and tents, slaves to the prince or chief of their clan.

There are forty-eight of these small chieftains governing their respective districts. They are the feudal lords of their respective clans, and hold the power of life and death. While, to mark their allegiance to the Emperor of China, they pay a yearly tribute, and a third of their number alternately spend three years in Pekin as hostages for the good conduct of their brother chiefs.

The Russians are making their power felt among the northern tribes, and it is a matter of time when the Mongol race will be absorbed by the northern and southern agressive races.

It was into this district that James Gilmour entered in the last period of his work some twenty-four years ago, a new and primitive field almost unvisited by a Christian teacher or European. He then marked out a large field for work, and on his plan, to a great extent, his successors have laboured. Chao-Yang, his favourite station, has its missionary residences, the beginning of a hospital, a school, and a church of over 100 members. Distant eighty-five miles S.W.W. is the town of Ta-tzu-kou (or the "Valley of the Small Pagoda"). Here these faithful converts witnessed for the truth through seven long years, and have been rewarded by seeing their numbers increased to nearly fifty believers, among whom is the first Mongol baptized in that district.

In 1892 we in Chao-Yaug received an earnest invitation to a village fifty miles north. This is the seat of a Mongol prince. The people asked us to visit them that they might

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hear our Gospel. This place was the fountainhead of the rebellion of 1891, in which thousands of Mongols were slaughtered and a racial hatred between Chinese and Mongols commenced, which even now is very bitter. Here the old Mongol prince (a great friend of Gilmour's, and whose invitation did much in deciding the latter to settle in that neighbourhood) was murdered.

We commenced work there under difficulties. We were suspected, the inquirers were threatened, and the teacher imprisoned. But patience and perseverance have lived down many of the difficulties, and now a small church of thirty-five members is the result.

But this place is but a stepping-stone to our northern work, where we are trying to reach the absolute Mongol population. Direct north of this, fifty miles distant, is the last Chinese settlement. It is called Hsia Wa, or "The Hollow." In this place we have worked, making it a centre from which to visit the scattered hamlets of the settled Mongols to the north and north-west. While the nomads of the north-east have also been made acquainted with the Gospel.

From Hsia Wa our line of work lies across the plains 120 miles north-west, crossing the Liao River which, flowing north-east, passes through Manchuria, and in that province taking a southerly course, empties itself into the Pechili Gulf. The population of the plain is sparse, and, though entirely Mongol, yet everywhere tent-life is giving way to a kind of dwelling of sticks covered with mud or dung, a step towards a more civilised abode.

Our most north-western boundary is a Mongol settlement, the residential place of a Mongol prince, called Wu Tan Cheng, 220 miles distant from Chao-Yang.

One interesting feature of these plains is a number of lakes of very brackish water, which appear to have no outlet, and which the natives affirm have a habit of mysteriously disappearing and reappearing in some other place.

Wu Tan Cheng is a new place, and is well situated for Mongol work. From this point we turn directly south. A journey of sixty miles brings us to the Chinese town of Hada or Chengte, a great trading centre of some 20,000 inhabitants. It has wide streets, and is a great mart for the wool and skins brought in by the Mongols from the plains. Here we have commenced a small work. It is a grand field, and as it lies only seventy miles north of our station at Ta-tzu-kou, it can be easily worked from there.

We have now walked round the outside boundary of our present field. Its only limitation consists in the scarcity of workers and the poverty of our means, for north and north-west lies a great tract of country untouched and untravelled.

After some years of waiting we have two Mongol-speaking workers, whose sphere lies in this northern country, while four other workers are engaged in the more southern stations among the Chinese.

The work has passed through many vicissitudes. Rebellion and a chronic state of unrest of the whole country, because of numerous banditti, has done much to make the progress of the work slow. But in 1898 every station and every department of the work—medical, evangelistic, colportage, and schoolwork—was flourishing. We there are on the fringe of the great movement towards Christianity which is so marked in Manchuria. There Christian work has seemed to receive a Pentecostal blessing. That it may still continue is our prayer, and we yet look hopefully and prayerfully to the time when the Lord's triumphs among the Mongol race shall be greater than any we have yet seen.

NEW RECRUITS.

MR. HENRY FOWLER, L.R.C.P. and S.E., F.P.S.G., &c., was born in London in 1864, and received his education for a commercial life at Norwich. It was while in the last year of his school days that he was converted. Entering

DR. HENRY FOWLER.

upon a business career his mind gradually became drawn towards the foreign field, and later the fixed purpose of his life was to become a medical missionary. In the meantime

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his Christian activities found expression in Sunday-school and Bible-class work. During the week the continuity of the work was kept up by instructing his boys in drawing, painting, &c.

In Edinburgh, when his medical course was taken out, he connected himself with Morningside Congregational Church, then under the pastorate of the Rev. W. D. Mackenzie, M.A., now professor of theology in the Chicago University. Here for over four years Dr. Fowler was engaged in conducting a young ladies' Bible-class. As a set off to such pleasurable work he made acquaintance with slum life in connection with the Cowgate dispensary, acting then during the winter and summer sessions as superintendent of the morning Sunday-school, president of the C.E. Society, and during the last year of his academic life as convener of the Sunday evening service in the Magdalen Chapel.

On completing his medical and surgical courses, after having gained seven medals and prizes, Dr. Fowler was appointed by the Directors of the L.M.S. to take charge of the medical work at Hiao Kan. With a view to more useful service abroad he has since been employed in a hospital appointment, private practice, and in attendance at post-graduate classes, &c. He goes out from the Avenue Congregational Church, Southampton (Rev. A. D. Martin), where his dedication service has recently been held, and where his wife has been an active worker. Dr. and Mrs. Fowler sailed for China on October 23rd.

MISS MARIAN P. STRINGFELLOW was born at Taunton in 1870, her parents being members of North Street Church. Whilst at boarding school in Leamington Miss Stringfellow joined the church at Spencer Street in that town. It was in 1887 that Miss Stringfellow first became interested in missionary work through hearing an address by the Rev. J. A. Lambert, of Rani Khet. Since 1889 Miss Stringfellow has been a member of the Robertson Street Church, Hastings (Rev. C. New), where she has been engaged in many forms of Christian activity. Miss Stringfellow has been appointed to work at Vizagapatam, South India, and expects to sail on November 3rd.

MISS STRINGFELLOW.

THE REV. ERNEST BURNIP, who has been appointed to Hiao Kan (Central China), was born at Newcastle in 1868. After an excellent scientific education in that city Mr. Burnip was for ten years in the service of a large firm of chemical, coal, and iron exporters, first at Newcastle and later in Liverpool, and thus gained an experience which will be of the greatest value to him in his efforts to appreciate the commercial life of China. He is profoundly convinced of the necessity for giving the Gospel to China, and believes that it alone can revitalise and uplift that great nation. After ten years of business life Mr. Burnip took the full course of training at Cheshunt College, the home of so many of our finest missionaries. Mr. Burnip is a member of Great George Street Church, Liverpool, and owes much to the earnest and inspiring ministry of the Rev. J. K. Nuttall; for some years Mr. Burnip has been a teacher in the Sunday-school connected with that church. Mr. Burnip sailed for China on October 23rd.

REV. E. BURNIP.

MISS RUTH MASSEY, M.B., Ch.B., was born in Openshaw, a busy manufacturing district of Manchester. She early became a member of the Congregational Church there, and, on returning home at the close of her school-life, took up work in connection with the Sunday-school and the Christian Endeavour Society, founding and supervising a junior department of the latter. From her earliest years Dr. Ruth Massey took a deep interest in missions, having been specially impressed with the work of the Baptist Mission on the Congo; and it was a great joy to her when the way opened for her to take a medical course at Edinburgh

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in preparation for undertaking such work herself. On commencing her University course in 1893, she joined the Student Volunteer Missionary Union, and, as the years went on, took up special work in connection with it and with the British College Christian Union, thus filling her student-life with happy memories. She served on the Executive Committee of the S.V.M.U., and took part in the Students' Conferences at Curbar and Ripon; and in connection with

DR. RUTH MASSEY.

the Morningside Congregational Church, Edinburgh, took part in the Sunday-school, besides helping in the ward services at the Edinburgh Infirmary, and in work among the sick poor. Dr. Ruth Massey sails for China in the *Preussen* on November 6th, to undertake medical missionary work among women and children at Wuchang.

MISS ALICE MARY HAWKER, M.B., B.S., was born in Bellary, in 1870, and was educated at the School for the Daughters of Missionaries at Walthamstow and Sevenoaks. In 1887 she returned with her parents to Belgaum, and lived there for five years, teaching in the English Sunday-school and in the caste girls' schools in Belgaum and Shahapur. In 1892 Miss Hawker received a scholarship put into the hands of the Committee of Walthamstow Hall, for the training of an "old girl" as a medical missionary, and in consequence returned to England and studied medicine at the London School of Medicine for Women and the Royal Free Hospital. She took the degrees of M.B. and B.S. (London) at the end of 1897, and since then has studied several special branches of medicine, and was resident medical officer at Dr. Jane Walker's sanatorium for the open-air treatment of consumption at Denver, Norfolk, from October, 1898, to April, 1899. Miss Hawker is a member of the church at Park Chapel, Crouch End, and has occasionally taught in a mission Sunday-school connected with it. She has been appointed to work at Jiaganj, and sails for India on November 3rd.

DR. ALICE HAWKER.

A PALMY PLAIN.

BY THE REV. JOHN MAY, OF KAWIMBE.

CENTRAL AFRICA boasts of "many a palmy plain." The one I have in my mind's eye is a few miles south of Kawimbe, near the Stevenson Road, which connects Lakes Nyassa and Tanganyika. It is a large fertile plain, well watered, and dotted with trees. In some parts they grow in fine clusters, interspersed with graceful raphia palms. We generally speak of it as the Saisi Valley, for the River Saisi, rising in Mount Sunzu, flows through it into Lake Rukwa, in German East Africa.

Numerous villages are scattered about, the total population of which must reach some thousands, who are under two head chiefs, Kera and Penza. Last year Dr. Mather was hoping to build schools in the principal villages, but his plans were frustrated by death. However, he had so interested some of the Kawimbe people in what he proposed to do that a year ago they brought voluntary offerings in kind to help in the work.

In September, Kiololoka, one of our head teachers, asked permission to go on an evangelistic tour in the Saisi Valley, a request which we readily granted. He visited upwards of twenty villages, and was gratified at the hearing given to his message. This was the first step towards an extension anticipated by previous missionaries. Week by week preaching was carried on by our Christian teachers. After an interval during which the work was interrupted by a collision between Kera and officials of the British South Africa Company, I made a tour in the Valley at the end of

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last January, visiting chiefs, preaching, and holding children's services.

No obstacles were placed in the way of our building schools in the larger villages, and besides the continuation of the weekly evangelistic work, the direct outcome of my visit was the starting of a school at Kafola's village, within easy reach of Kawimbe. Several boys and girls were living there who had previously attended the school at Ng'ondo, on the Society's land. It seemed a pity that what they had previously learnt should be forgotten. Here were the materials at hand ready to be organised into a school.

We chose the brightest scholar as chief teacher, and three younger boys to help him. A Kawimbe teacher was sent to give them a start. When my wife and I paid a visit to the Valley two months later, we were surprised at the progress made.

As the children used to gather in two small native huts, we held out the hope of having a good schoolhouse built in the dry season. That hope is now being realised. My heart was filled with gratitude and rejoicing when last week I saw the first school being erected in the Saisi Valley. We call it Kafola's school, from the name of the chief.

What gives us much satisfaction is the fact that the children of the school, the people of the village, and some from two adjacent villages, are voluntarily helping in its erection. The adults bring poles and palm branches, and the children prepare long strips of bark for lashing the poles together, or help the builder in any way they can. Moreover, the gifts of the people here amount to about £3, taking the form of fowls and wheat, spears, axes, arrows, and hoes; bracelets, beads, calico, and silver. Thus the school will be built largely by native contributions and voluntary labour.

Speaking now of Kawimbe, it is a great joy to us to see the work of previous missionaries bearing fruit. The recent baptism of Maliwanda, a school teacher and blacksmith, gives evidence of this. He was taught his trade by Mr. Carson, and is a good workman. Afterwards he came under Dr. Mather's influence, and has been a regular attendant at the Inquirers' class. We had noticed his earnestness, and were not surprised when he told us of his wish to follow Jesus and to be baptized. His friend Nyangye, also a blacksmith, has confessed his love to Jesus and his desire to be baptized. As a proof of his sincerity, he has given up the idea of marrying the young girl who was betrothed to him as his second wife, and resolves to keep to his first wife alone. It was a severe test, but he has been enabled to make the sacrifice for Christ's sake.

This is the day of small things in our Mission. We are sowing, as well as reaping a little of what others have sown in days gone by.

In the Free Church of Scotland Mission, on the western side of Lake Nyassa, the missionaries are having a veritable harvest home. In a letter we have just received from Dr. Laws, the veteran missionary at Livingstonia, he writes:

"There is yet much land to be possessed, and if Christ's Church do not do this, then the devil will but get it the more firmly in his grasp. You will rejoice with us when I tell you of the ingathering we have had in Ngoni-land. On Saturday, May 6th, 309 adults were baptized, and on Sabbath 148 children; while (including Europeans) 672 sat down at the Lord's Table. What a change! There are 1,700 catechumens, and how to care for all with our present staff is a question we can hardly answer."

We, too, hope for like ingatherings in days to come. Imagination, illumined by faith, sees in the future an abundant harvest in the regions of Tanganyika such as our brethren near Nyassa are now reaping. We pray for great things, and we have Christ's assurance that greater works than His shall we do, because He has gone to the Father.

All power is given to Christ in heaven and in Africa, *therefore* Livingstone went forth to proclaim good tidings to the benighted Africans, and to set at liberty the slaves. *Therefore* it is laid upon us to carry forward his work.

Slavery hardly exists now in any part of British Central Africa; but how few of the slaves of sin and Satan have yet been liberated. We are proud and thankful that Livingstone was a missionary of our beloved Society. But if we are not willing to go forward in the work he initiated, we shall have cause to blush for very shame when we hear his name mentioned. Are we entering into his dying prayer for Africa?

Our Mission has attained its majority, but it has now fewer male missionaries in the field than when it was originated!

Ought this to be? Are there no men with the spirit of the noble band of pioneers who started from the East Coast to reach the shores of Tanganyika? Are there none willing to *find their lives* in Central Africa? Yea, verily; and a glorious work awaits them!

A large part of the Awemba country is waiting for us to begin work amongst its numerous tribes. Already a Roman Catholic Mission is working in another part. Shall we not seize the favourable opportunity? Surely "the set time is come."

Our Directors are anxious to extend the Mission westward towards Lake Mweru and south-west towards Lake Bangweolo, where the heart of Livingstone lies buried. (Could his heart be elsewhere than in Africa?)

We who are working here, longing to reach the multitudes of Awemba who have never heard of the love of Jesus, are praying without ceasing, and looking to God to move the hearts of men and women at home to offer themselves for this great work, and to stir the churches to give cheerfully for their equipment and support. We have no fear as to the result.

"In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me.
As He died to make men holy, let us die to make them free,
For God is marching on!"

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GOOD TIDINGS FROM PHALAPYE.

BY THE REV. H. WILLIAMS.

MR. RICHARDSON'S visit to this station for the purpose of examining the Bamangwato schools is over. He was with us twelve days, so that he will not be able to complain of not having seen Phalapye from one end of the town to the other. When he arrived, the whole of the regiments were out of town. Khama had received permission to see his son Sekgomi and followers to a point as near as possible to the place appointed them by the Government at the chief's request. The result was that very few young men were in the schools. I feared, too, that Mr. Richardson would not even see Khama. Fortunately, all the regiments returned before the school examination was over. The chief came to the mission-house to greet us, and I then asked him if he would convene a meeting of the tribe for the purpose of seeing and hearing the newly-appointed principal for the intended Institution. I also suggested that we should make it an occasion for putting fresh life into our educational work. To both these suggestions he readily assented, and then I went a step farther. I hinted at the advisability of making every man in the tribe give a certain quantity of corn, when there is a harvest, even if his children were not taught—a sort of a school board rate. We did not get quite as far as that, though when the prosperous days come round again I think we might institute something of the kind.

On the morning that Mr. Richardson was to leave we had an immense meeting in the kgotla. There were more than 3,500 people present, the biggest meeting I have ever seen among the Bechuana convened for such a purpose. Mr. Richardson, labouring under the disadvantage of an "interrupter," as he calls it, told the people what he had seen and what he hoped to see the next time he came to examine the schools.

After this I spoke to the people and told them that I had just heard from Mr. Thompson that the Directors had agreed to the request of their chief that the Bamangwato should have TWO missionaries besides the lady school teacher. Would they as a tribe send a message home to the Directors expressing their appreciation of what had been done? There was an immediate show of hands, and then Khama, speaking for the nation, said: "Will *monare* tell the 'fathers' (*i.e.* the Directors) that we are glad to have a second teacher, and thank them for appointing him?" He then introduced the subject of schools and school fees. "We have now," he said, "six schools (*i.e.*, besides the large central building). We have another not quite finished, but I see it is not enough. We must have more, and I am coming round with the teacher to fix on sites." Then he said: "If children go to school they must have teachers, and teachers ought to be paid. For the future every child sent to these schools must be paid for in corn, if you have not money." With a greeting to Mr. Richardson, the meeting broke up.

On the following Friday the chief and I rode all over the town, and selected seven more sites. When the buildings are up we shall have fourteen, and the central school as well. The buildings answer admirably. They are simply poles laced together and a roof of thatch, but they have two great advantages—plenty of light and a constant stream of fresh air. At the time Mr. Richardson was here, only four out of those already erected had children. The others were empty, as the people had not returned from the gardens. All are now in full swing, as the people have come in. The crying want, however, is teachers. I could do with twenty immediately. Next Sunday I intend to make it a church matter and call for volunteers.

Last Sunday being the first Sunday in the month, I read the Directors' letter to the church. A show of hands was made as an expression of gratitude at having a second missionary sent to live among them, and then our oldest deacon got on his feet and bade me in the name of the church send to the Directors its greetings and express the satisfaction felt at what had been done.

Your letter asked for three things: more spiritual effort, more young men coming forward to offer themselves for Christian services, and an increase in native subscriptions. We took these important matters in turn, and there at the Lord's Table the Bamangwato Church pledged itself that as far as possible, with God's help, they would endeavour to forward the wishes of the Directors.

Of our work generally, I can honestly say there is everything to encourage. I only wish that the return of my colleague were nearer. The Sunday-schools are increasing by leaps and bounds. Last Sunday week the kgotla school, which my wife looks after, had forty classes, with a total number of 1,170 scholars. The other schools brought up the number to over 1,600. The preachers' class has a membership of nearly 100, and every Sunday some sixty of these are preaching in different parts of the town and outside villages. For both these departments we have a preparation day, and hence the Sunday-schools have the same lesson, and the native preachers the same message. As nearly all the people are in from the gardens, the large church on the hill is, as always at this time of the year, full on Sundays.

Our annual festival took place on the first Sunday in August. From almost summer days we had a reminder that the cold months were not over. A cold, biting wind on Sunday morning made us much afraid that the big day of the year would be a record of failure. The gathering of the Sunday-schools in the chief's kgotla was small. The church had been decorated, and a large text, "Praise God," done on calico with native corn, was hung in a prominent position, and formed the subject of the address. The church, in spite of the cold wind, was crammed. In the afternoon fifty-six new members were admitted to church fellowship, the majority of them coming from our outside stations.

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MILNE BAY AND FIFE BAY.

BY THE REV. R. WARDLAW THOMPSON.

MILNE BAY is a deep inlet about twenty miles east of Samarai, the eastern side of which is a long narrow promontory forming the extreme point of the mainland of New Guinea. The Society's New Guinea Mission ends at East Cape. A glance at the map will show that there is land for some distance beyond the Cape in clusters of islands, which were probably at some far bygone time part of the mainland. These islands are the sphere of the Wesleyan New Guinea Mission, and we were very sorry we could not go on to see the good work which is being done in them. Mr. Abel has eleven out-stations on the shore of Milne Bay. Five of these are in the care of New Guinea teachers, the other six being worked by Samoans. It was not possible for us to see all these out-stations in the time at our disposal, so we decided to go to one of the New Guinea stations, and one of those where the Samoans are at work.

At 5.45 a.m. the steamer was under weigh, and we were on deck to see all we could. In the pleasant morning air, and just before sunrise, we steamed out of the bay, and then passed along the narrow winding channel of China Straits. At the eastern end of the straits the bay begins, and we turned sharp round to the left that we might go up its west side. Some day, and before many years are over, those beautiful hillsides on the west side of the bay will be dotted with the bungalows of European settlers, and the land will be brought under varied cultivation. When we were there they were all clothed with virgin forest of giant trees, save where small patches had been cleared by the natives for their gardens. The hills on the west side of the bay are much loftier than those on the east, and as we steamed along the shore we saw from time to time the silvery gleam of some splendid waterfalls among the deep green of the forest. The shores of the bay are densely populated, the people employing themselves in fishing or in collecting indiarubber for the traders.

Our destination was Waga Waga, a village about half way up the west shore. When we arrived within two or three miles of it we saw canoes coming swiftly down from the head of the bay, and others shooting out from the shore. They all assembled, and then came out to meet us. There were eighteen of them, all large war canoes, from forty to fifty feet long, manned by sixteen to twenty paddlers, besides those who were sitting at the bow and the stern. Every boat was beautifully decorated at each end with elaborately-carved posts, from which were suspended strings of white shells and tufts of grass, &c. The men were got up in all their finery of war paint. Some had bright feathers stuck into their mops of hair. Many had long nose-ornaments of bone thrust through the cartilage at the base of the nose, and looking like a very elaborately-waxed white moustache. Some had their faces grotesquely painted in stripes or bars of black and white. They were a very wild-looking set, and very much excited, but they had assembled to do us honour, and very effectively they did it. The whole of the canoes advanced in a line until they crossed the bow of the *John Williams*. Here they paused for a moment, and then, dividing into two companies, paddled swiftly down on each side of the ship and met again at the stern. Then they formed into two lines and waited for the ship's boat, in which we were to go ashore.

ON THE SHORE, KWATO.

Our South Sea sailors entered into the excitement of the demonstration most thoroughly, and, pulling their very best, made our boat travel at a tremendous pace. The paddlers yelled and shouted as they kept up with us, and we all shot into the little bay at Waga Waga in astonishing style.

We found that Biga, the native teacher, was acting as admiral of the fleet and giving directions to all his flotilla. On his own canoe he had rigged up a flag with "L.M.S." in bold letters. We landed close to his house, which we found most profusely and tastefully decorated with variegated croton leaves and the flowers of the scarlet hybiscus. A pile of young cocoanuts was on the verandah for our refreshment, and proved most acceptable. Biga is one of the first set of students trained by Dr. Lawes at Port Moresby, and has turned out a hard-working and reliable man who seems to have acquired a great and wholesome influence among the wild people around him. There

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were only five at the time of our visit whose Christian faith and character were sufficiently tested to admit of their reception into the church, but a large number seemed to be under Christian instruction. About 400 assembled for a meeting under the shade of some fine trees in front of the teacher's house, some of them having come from the stations at the head of the bay. We gave those who could read an opportunity of showing their accomplishments, and each said a few words of thanks and of exhortation to those who had exerted themselves so much to give us a welcome. We had to be merciful in this respect, however, for even the excitement of our visit was not sufficient to overcome the drowsiness which overpowered many of our auditors after they had been quietly seated for a little while.

NATIVE CANOE, WITH TEACHER, SUAU.

Killerton Island, about ten miles off on the opposite side of the bay, was our next place of call. This was one of the earliest homes of the Mission at the east end of New Guinea, and has been occupied long enough to have a little cluster of graves of South Sea teachers and their wives who have died at their posts. It is now occupied by a Samoan of considerable ability, who has built himself a very good whale boat, and, at the time of our visit, was engaged in the erection of a new mission-house, the walls of which were of concrete. The island is a small one, and is used for plantations. Most of the members of the congregation reside on the mainland, about half a mile away. The other Samoan teachers and a large number of their people met us at Killerton. We found that the teacher had erected a bower of poles and mats, beautifully decorated with croton leaves and flowers, and carpeted with mats, to shield us from the sun when the people assembled for a meeting. Being Samoans, the teachers of this district encouraged their people to carry out the South Sea practice of bringing presents to the visitors. We were quite unprepared for this kindness, and it took us completely by surprise. We returned to the vessel laden with curios, such as arm shells, necklaces, native spatulas for lime, and stone axe-heads. In addition the people loaded our boat with bananas, yams, and other native food. The chief of Killerton Island is himself a teacher, and has charge of one of the stations at the head of Milne Bay, and the people all round the bay are now more or less under Christian influence, though only a small number have as yet given evidence of change of heart and life.

We spent a couple of hours at Killerton, then bade our friends farewell, and steamed off to Samarai again, it being

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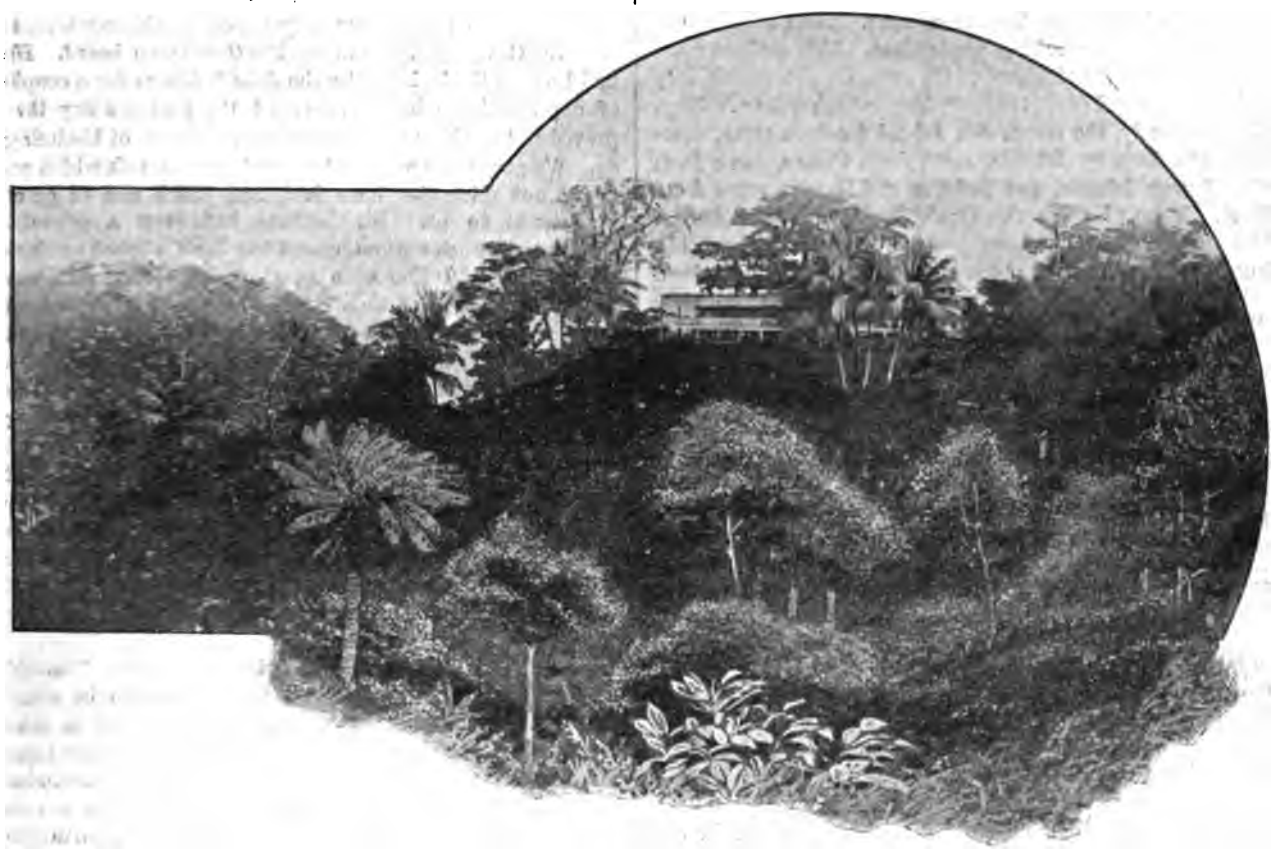
absolutely necessary that we should get through China Straits by daylight, because there are no lighthouses, or beacons, or buoys as yet on that coast.

Next morning we were to start early again on our way to the West to get to Mr. Schlencker's station in Fife Bay in the afternoon. Alas! when morning came we found a change of weather. On a railway journey the weather only affects the comfort of the passenger. As long as the train keeps to the rails it can go on just as well in rain as in sunshine, but it is not quite so easy for a steamer to go ahead in narrow waters, with many islands and rocks, and no beacons, unless the weather is clear enough to see the course. We awoke to find the mountains all hidden by clouds and a thick mist of rain on the islands and the sea. Our good friend, Captain Hore, was troubled. He had his beloved ship to think of, and he had to consider the safety and comfort of the Deputation. What was to be done? We held a council of war about 6 a.m., and decided to move on in the hope that the weather might improve. Alas! it was a vain hope. We crawled on, and passed the north side of Kwato, without seeing more than a hazy outline of the island. After we had gone about five miles the mist became so dense that the Captain decided to anchor. We waited four hours at anchor, and then were able to crawl on again, because the weather improved somewhat. At last, about 3.30 p.m., when we were only about twelve miles from our destination, and were passing the end of Suau Island, we came to the conclusion that we had better anchor for the night.

Suau, or Stacey, Island was for several years, in the early days of the Mission, the only station in the eastern part of New Guinea. Here Mr. Chalmers settled at the end of 1877, and here his brave wife, the first Mrs. Chalmers,



THE MISSION HOUSE, KWATO.

endured weeks at a time of solitary life among people who, at that time, were notorious and treacherous savages, while her husband was pursuing his missionary explorations and trying to settle teachers at various points on the coast. After some months her health entirely broke down, and she had to be taken to Sydney, where she died on February 20th, 1879. The last European missionary who lived at Suau was Mr. Walker, who went there in 1889, and removed to Kwato in 1891. The island is not large, and has not many inhabitants, but it is close to the mainland, and there are many villages with a large population in the neighbour-

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hood of South Cape which can be easily reached by the teacher.

As soon as the steamer was seen rounding the point into the bay between the island and the shore there was evident excitement at the station. Presently a small canoe came off with five people in it, and paddled out in a drenching shower. When the rain ceased we entered our own boat and went shorewards. Greetings were shouted between boat and canoe, which were quite unintelligible to either side, except the one word, *John Williams*. As soon as they were sure it was the missionary ship they paddled back as fast as they could to prepare for our coming. Then followed an interesting and provoking pantomime. New Guinea must have had a tower of Babel of its own, for the multiplicity of languages and dialects along the coast is most provoking. Unfortunately, the South Sea Island teachers come, some from the Loyalty Islands, some from Samoa, some from the Hervey Islands, and Raiatea, and Rurutu, some from Niué. None of them can speak English, and, of course, the missionaries who have been in the South Seas only know the language of those among whom they have been labouring. Consequently, sometimes it is exceedingly difficult for teachers and missionaries to have any communication with each other. It was so in our case; Mr. Pearse's district begins only about sixty miles to the west of Suau, but the Keapara language is so unlike the Suau that he could neither understand nor be understood by the people. To make matters worse, the teacher at Suau was a Niuéan, while Mr. Pearse, when he was in the South Seas, laboured in Raiatea. Fortunately, Ikihere, the teacher, was a smart, capable fellow, and the languages of the Eastern Pacific are near enough to each other to allow of some communication with care. Mr. Pearse spoke Tahitian very slowly and carefully. Ikihere listened attentively and intelligently; his wife knew some Samoan, which Mr. King could speak, and thus, after a little while, we managed to get along, though in a roundabout and halting fashion. Before we had been long on the island canoes began to arrive from the mainland, and soon we had the chapel crowded for a meeting. I spoke as simply as I could about the reasons for our visit, and what the Gospel could do. Mr. Pearse translated what I said as clearly as he could to Ikihere, and Ikihere rendered as much as he understood into the Suau language for the benefit of the people!

The good folks had been looking out for us for some days, having somehow got the idea that we should probably spend the previous Sunday with them, and a large congregation had assembled on that day to meet us. It would have been a bitter disappointment if we had passed by out of sight on the other side of the island, as we certainly should have done had the day been fine. We were very glad afterwards that we had called, for we found that the people of Suau and the neighbouring villages had been for some time under discipline in the Mission. The little church had been disbanded a couple of years before on account of serious moral failings among the members, and the teacher had been changed. There had since been a great improvement, and there was a desire among the people to be recognized afresh. If we had gone past them it would have seemed as if we had done so to mark our continued disapproval, and they would have been greatly discouraged.

The next morning dawned bright and beautiful, and we were off betimes. By 8 a.m. we were at the entrance of Fife Bay, and as we steamed in we saw before us, coming from the opposite direction, the Government steamer *Merrie England*. She was on her way round to the north coast with the Governor, Sir William MacGregor, on board. He had been on the look out for the *John Williams* for a couple of days, and the bad weather of the previous day thus proved to have been a most providential means of hindering us. We now had an opportunity of serious talk which we might not otherwise have had, and which was of great importance to us. Sir William has been a splendid Governor for such a country, and has done a great work as an explorer and also as a wise administrator. He was always planning and striving to promote the interests of the natives whom he had to govern. He was convinced that missionary work was one of the most effective means to improve the natives, so he had sought an interview with us to urge the Society to push on and open new work among the wild tribes on the Mai Kasa River in the far West, and also in the interior of the country. A considerable part of the day was spent in Sir William's company, for after we had seen him on board the *Merrie England*, he followed us ashore and had lunch at Mr. Schlencker's, and always he kept the important question before us, and urged us to plead with the friends of the Society to undertake the work without delay.

Mr. Schlencker's station is quite a new one. The old eastern or Suau district was far too extensive to be cared for from one centre as soon as the Mission began to take root among the people. It was therefore divided into two; Mr. Abel has charge of the eastern half, and the remainder is entrusted to the care of Mr. Schlencker. His parish extends for about sixty miles along the coast, with the country at the back, and, so far as he can estimate after visiting a very large number of villages, the population numbers fully 10,000. As we looked at the hills rising one behind the other, and realised that there were no roads and no means of land conveyance, and as we felt the sweltering heat, we thought we could form some idea of the magnitude of the task which a missionary in such a district undertakes. The ten native teachers who are settled at various points on the coast had come to meet us, Ikihere having accompanied us from Suau in the *John Williams*, and we had a long talk with them about their work, learning something of their difficulties, their isolation and distance from help in time of need, their need of sympathy and instruction and stimulus.

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Then we united together in the Lord's Supper before we separated.

Fife Bay is a picturesque and beautiful harbour, bounded by fine hills and studded with islets, which are covered with trees and girdled with beaches of silver sand. The mission-house is erected on a spur of the hills which projects out from the rest, near the head of the bay. The house is fully 100 feet above the sea, and has a charming view right over the harbour. There is no native village near the mission-house, and the only neighbours and companions the missionary has are the native teacher and his wife, who live at the foot of the hill, and the boys whom he has under training.

MISSIONARY STUDY CLASS.

SUBJECT: "MISSIONS SINCE THE REFORMATION."

II.—MISSIONS AND MISSIONARIES OF THE SEVENTEENTH CENTURY.

CHAPTER IV. of the text-book brings out very clearly the way in which the call to missionary work came through the conquest or colonisation of foreign lands. During the preceding sixteen centuries the Church had been either ignorant of or completely isolated from the heathen countries of the world. As soon as they are brought within the range of her vision she recognises (or it would be more correct to say a few faithful souls within her recognise) her responsibility to send the Gospel to them. In the well-known words of Livingstone, "where the geographer ends, the missionary begins."

It was in this way that our own earliest missionaries went out to North America. In 1588 Sir Walter Raleigh gave £100 for the purpose of spreading Christianity among the natives in the colony of Virginia, and in most of the charters granted to new colonies during this and the following century will be found a clause concerning the propagation of the Christian faith. The sailing of the Pilgrim Fathers in 1620 led to a certain amount of missionary work on the part of the pastors of the New England Settlements, and, what was more important, led to the going out of the saintly John Eliot in 1631. (Some account of Eliot's work should be read, such as may be found in most books of missionary biography. There is a good account of him in Charlotte Yonge's *Pioneers and Founders*.)

It is interesting to notice Cromwell's ambitious scheme for founding a great college to train men for the work of foreign missions. The college was to be governed by seven directors and four secretaries, all paid by the State, and the world was mapped out into four great "mission-provinces" for purposes of evangelisation. Of greater practical effect was the colonisation of Pennsylvania by the Quaker William Penn, and the formation of the Society for the Promotion of Christian Knowledge (the first of the great missionary societies) two years before the close of the century.

Meanwhile, before the seventeenth century was many years old, some of the continental Protestants had wakened to a sense of their responsibility. As early as 1612 a Dutch professor had founded a college for the training of missionaries, and the East Indian Training Association declared one of its objects to be the planting of the reformed faith in the countries subject to the Dutch. Under their rule the island of Ceylon became nominally a Christian island, the number of native Christians being set down at nearly half a million. An equal success met their efforts in Java and other parts of the Dutch East Indies. But the profession of Christianity on the part of the natives seems to have been in the great majority of cases only nominal. Anyone who could repeat the Ten Commandments and the Lord's Prayer was baptized, and as Government protection was only extended to Christians it is not surprising to hear that thousands asked for baptism. In the course of a very few years one preacher alone baptized 30,000. The convocation at Amsterdam, however, justly declared them to be "Christiani sine Christo"—Christians without Christ.

Germany and Austria, though they sent out no mission, gave birth to two of the finest missionary spirits of any age, Peter Heyling and Baron von Welz. (See Stevenson's *Dawn of the Modern Mission*.)

Special interest attaches to England's first attempts to win India for Christ, but of such attempts in the seventeenth century little can be recorded. Several of the chaplains who were sent out to minister to the soldiers and traders interested themselves in the conversion of the natives, but beyond this no effort seems to have been made to spread the knowledge of Christ, while the scandalous lives of many of the English were not likely to recommend Western religion to the native mind. At the end of the seventeenth century the conversion of India seemed further off than it was in the third century, when Christian settlements existed in Malabar.

References.—Chap. iv. of the text-book; chap. ii. of Warneck's *History*; chaps. iv. and v. of Smith's *Conversion of India*; chap. i. of Stevenson's *Dawn of the Modern Mission*. Several chapters of Seeley's *Expansion of England* may be read with advantage in this connection.

Questions for Consideration:—

1. *In what respects is the missionary prospect of the seventeenth century brighter than that of the sixteenth?*
2. *What is the verdict of history upon "wholesale" or "political" conversions?*
3. *In the story of Heyling and von Welz what argument do you find in favour of missionary societies as opposed to individual missions?*
4. *How did the East India Company prepare the way for the missionary societies?*

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THE subject for next month is "The Eighteenth Century up to Carey." (Text-book, chap. iv., pages 54—61, and chap. v.; Warneck, chap. iii.; Stevenson's *Dawn of the Modern Mission*, chaps. ii., iii., iv.)

NOTE.—We have secured from the publishers a few copies of Warneck's *History of Protestant Missions*, on special terms. They may be had from the Book Saloon, price 2s. net; post free, 2s. 3d.

PERSONAL NOTES.

CHINA.—Miss Halley reached Shanghai on August 15th, on her return from a holiday in Brisbane.—The new West China Tract Society promises to be a great success.—On Sunday, August 27th, a fairly large congregation of native Christians attended the morning service in the compound chapel at Shanghai, when his colleagues and friends had the signal pleasure of congratulating the Rev. W. Muirhead, D.D., upon the completion of his fifty-second year of service in China. His veteran and enthusiastic friend, Dr. Edkins, voiced the feelings of Dr. Muirhead's colleagues and congregation.—Dr. Ernest Peake and Mr. A. L. Greig proposed to start for Yo-chou (Hunan) in October, and to make for one of the stations further south in the spring.

AFRICA.—It is rumoured that within five years Kuruman may be connected with Kimberley by railway.—The Rev. A. E. Jennings is able to report some improvement in the work at Barkly. "We are," he writes, "having the help of God's Spirit, and four or five persons have lately come out for Christ, and are so far standing very well. But this is, I hope, merely the beginning of the blessing of God upon Barkly. Pray for us and for our new converts."—From Molepolole, too, the Rev. A. J. Wookey reports a spirit of earnestness and inquiry, and there have been a large number of candidates for admission to the church.—The Rev. Bevan and Mrs. Wookey have arrived at the Cape from Australia.

SOUTH SEAS.—The Rev. S. M. Creagh finds that in the islands of Uvea and Lifu a very large proportion of the young men, the cream of the population, have gone off to Noumea and other parts of New Caledonia to spend their strength in aggrandising the white man. He fears that if this craze for emigration continues the islands will in time be decimated and the people demoralised.—Miss Moore and Mr. and Mrs. Barradale have reached Apia.

NEW GUINEA.—The Rev. J. and Mrs. Chalmers were intending to return from Sydney to New Guinea before the end of September.—When the natives at Mailu heard from the Rev. C. J. Cribb that the breakdown of his health would necessitate his leaving the Mission, one said, "We are upset"; another said, "No missionary"; and their faces were blank. Their prayers and addresses had previously been almost filled with the fact that though for a long time other places had been blessed, they had had no missionary.—The Rev. E. Pryce Jones reached Port Moresby at the end of July, and was waiting for the *Olive Branch*.

FROM THE SECRETARY OF THE WATCHERS' BAND.

THE Conference of the Yorkshire W.B. Secretaries held lately in Bradford was a great success. The proceedings commenced with a prayer-meeting, in which many took part. Then followed a very helpful and inspiring address by the Rev. Hugh Wallace on "On What Does the True Success of the Watchers' Band Depend?" Short addresses were also given by missionaries and local ministers, and then discussion ensued. Forty-four churches sent representatives, and many of these spoke of both difficulties and encouragements in the work. A large number of Branch secretaries who were unable to be present had sent in brief reports to the General District Secretary, Rev. W. A. Elliott, and these were read. After tea and a social hour, a public meeting was held, at which the Rev. Dr. Simon, of United College, and others gave addresses.

THE anniversary meetings of the L.M.S. in Sheffield last month began with an "At Home," given by Mr. and Mrs. Wycliffe Wilson in the interests of the Watchers' Band. Two-thirds of the members of Branches in the district, with all the ministers and secretaries, were invited, and nearly 200 were present. At five o'clock a meeting was held, at which the missionaries of the deputation gave short addresses on the need and value of prayer and knowledge. The Watchers present felt their words to be most helpful. Representatives of three of the five churches in the district who have no W.B. Branch were present, and took away literature, and it is hoped that the two-fold object of the gathering—the extension of the influence of the Band and the increase of zeal in the Watchers—may be realised in large measure.

IT is always a help to hear that our Watchers' Band is so much valued by our workers abroad. Here are two extracts culled from recent letters:—"Oh, that all the members of our churches would realise what a help the knowledge that friends in England are uniting on a certain day to pray for one is. That Wednesday is always a red-letter day to me, and it seems quite different from other days." "I do not know what we should have done in the Betsileo country during the dark and stormy time through which we have passed if it had not been for the thought that such a large band of Watchers were supporting us by their prayers. It has been a greater source of strength to us than any words of mine can express."

MAY I remind the women Watchers in London of our first gathering to be held in the Mission House, on Wednesday, November 18th? From 3 to 3.45 we shall have prayer together, then a little friendly intercourse over a cup of tea. Lady missionaries who may be in town will be present, and, as far as possible, the last news from the mission-field will be given.

NEW BRANCHES.

Branch.	*Church.*	*Secretary.*
Richmond (Surrey) ...	St. Paul's... ...	Miss Bertha Moore.
Hackney	Adelphi	Mr. F. Eldred.
Weymouth	Hope	Miss Daisy Wallis.
Oxford... ...	Cowley Road ...	Miss M. Underhill.
Cranbrook	— ...	Miss Evenden.
Sevenoaks	Walthamstow Hall	Miss W. Bulloch.

JESSIE M. BALGARNIE.

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Notice to the CHRONICLE'S *"Own Correspondents."—The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the* CHRONICLE. *Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.*

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

INDIA.

HOW INDIA IS TO BE WON.

MISS CHRISTLIEB expresses the conviction of many who are anxiously studying the problem of India's future when she writes: "Slowly there is dawning upon us the enormous importance of training our native agents. As our Lord made it a chief part of His work to train the Twelve, so I verily believe every missionary should make the training of his helpers his first and chief work, especially in India, where, do what we will, we cannot become a Hindu to the Hindus and where the teaching of the people must largely be done through natives themselves. If they are spiritually minded, the light that is in them must compel the darkness to flee. The earnest zeal and piety of the missionary often fails to reach the people, through his foreign ways and lack of touch with them. But our native agents are in close touch with the heathen and can reach them so much better than we can. If they lack spiritual zeal, as they so often do, it is for the missionary to inspire and quicken them; then when they are once aflame the fire will spread to the people."

TO WHAT WILL THIS GROW?

THE Rev. G. H. Macfarlane writes from Cuddapah: "Our work continues to grow in volume in a way we cannot hinder. In the Proddatur and Jammulamadugu Taluks there are not now many Mala communities which have not put themselves under Christian instruction. A movement is also beginning amongst some of the lower castes of Sudras, several communities of which wish to be taught. If this movement spreads there is no saying to what it will grow; but it is what we ought to expect and be prepared for. I believe that the conscience and intelligence of our Christian community is advancing, as well as its numbers; and yet progress is necessarily slow; enclosed as our people are in a net-work of heathen influences and associations, growth in grace and in all that belongs to Christian life cannot be sudden or speedy."

THE INFLUENCE OF SCHOOL.

MISS BROWN sends an encouraging account of work at the Girls' School, Vepery: "The school has nearly doubled in numbers, and the order and discipline are good. The other day I had a nice little letter from one of the girls who left school last year and who is now married to a native doctor. She says she never forgets what she learned at the school; before lighting the lamp at night, when it is the custom to repeat a short prayer to an idol, she repeats the Lord's Prayer. Who can tell the far-reaching influence of these girls' schools on Hindu homes?" Owing to the lapse of several subscriptions from churches in England, Miss Brown has been seriously contemplating the closing of the school. We hope new friends will be found to enable this good work to continue.

SOUTH SEAS.

THE TRIUMPH OF THE CROSS.

MISS FFRENCH sends a most interesting account of her recent tour through the North-West out-stations of Samoa. We hope to publish extracts from Miss Ffrench's report in a future issue; meanwhile, the last paragraph of her letter will be read with interest: "I am very grateful for the privilege of having seen the work going on in our out-stations. My heart has glowed within me again and again to see these Islanders as they are, civilised, law-abiding, living in peaceful and brotherly relations with all around, sending their children to school, worshipping in churches—the work of their own hands—loving and honouring Christ and living after His example as nearly as they know how. What victories have been won here through the power of Christ! And the instruments in these triumphs have been our faithful Samoan teachers, who, not content with their own salvation, have taken their lives in their hands and have taught the 'old, old story,' and lived out its teaching among men as benighted as they themselves once were, with these glorious results."

PRACTICAL SYMPATHY.

WE take the following interesting paragraph from the Australasian edition of the CHRONICLE:—"Ladies in Sydney interested in the work of the L. M. S. have just given a very practical proof of the sympathy they feel for their sisters in the field. It is not often that our missionaries are called upon to suffer the spoiling of their goods, but when Mataafa's bands of warriors were in possession of the forest lands at the back of Apia the High

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School at Papauta was at their mercy, and, contrary to all the traditions of the Samoan group since the introduction of Christianity, lawless men, heated by victorious war, entered the premises and helped themselves to such things as they desired to possess. The ninety young women who had been in residence had fled to Malua with Miss French and Miss Joliffe, the two lady missionaries who are in charge of Papauta. With the exception of personal clothing, everything had been left behind at the school, and the marauders appropriated or destroyed curtains, table linen, bedding, and other things. The letters of the missionaries describing the ruined condition of their school premises, of which they had been so justly proud, breathed a spirit of calm Christian heroism, which touched the heart of all who read their words. The news came to Sydney first, and so promptly did Mr. Pratt take up the matter, and so ready was the response of the ladies in New South Wales, that the first available vessel leaving for Samoa took well-stocked cases of goods, for which the ladies had subscribed more than £50, to replace what had been looted and destroyed. This practical sympathy will be much appreciated, not only by the English ladies, but by their pupils and by the people of Samoa and the Society. The readers of these words in all the other colonies will echo our hearty 'Well done!' to the Sydney ladies. Many in the other colonies would have helped, but those to whom the news first came were quite equal to the emergency. We hope soon to hear that Papauta is looking as bright and orderly as ever, and that the good work so rudely interrupted is again in full swing."

THE MONTHLY PRAYER-MEETING.

THE next Monthly Prayer-Meeting will be held on MONDAY, NOVEMBER 6th, at 3.30 p.m. The Rev. W. B. Selbie, M.A., of Highgate, will preside. Latest information from the mission-field will be given. The attendance at the Prayer-Meeting last month was distinctly encouraging, but there is still room for improvement.

WEEK OF SPECIAL PRAYER.

THE week of Special Prayer, Thanksgiving, and Self-Denial will be observed in the churches of the London district during the week beginning November 19th. Attention is earnestly called to the special leaflet which has been prepared, and which will be distributed in all the churches.

THE Headmaster of the School for the Sons of Missionaries, Blackheath, is anxious to obtain portraits of missionaries or pictures of missionary life to hang on the walls of the school dining-hall. He will be glad to hear from any friends who may be able and willing to present such pictures to the school.

ANNOUNCEMENTS.

ARRIVALS.

The REV. J. PEILL and MRS. PEILL, from MADAGASCAR, *via* Marseilles, September 18th.

The REV. W. D. OSBORNE and MRS. OSBORNE, from TRAVANCORE, SOUTH INDIA, *via* Marseilles, September 21th.

DEPARTURES.

MRS. EDMONDS and three children, proceeding to TRAVANCORE, SOUTH INDIA, embarked per steamer *Golconda*, September 22nd.

MRS. BARON, proceeding to MADAGASCAR, embarked at Marseilles for TAMATAVE, per steamer *Iraouaddy*, September 25th.

MRS. HUTTON and MISS HUTTON, returning to MIRZAPUR, NORTH INDIA, embarked at Liverpool for BOMBAY, per steamer *Hispania*, October 3rd.

MISS GILL and MRS. GREAVES, returning to BENARES, NORTH INDIA, embarked at Marseilles for BOMBAY, per steamer *Egypt*, October 6th.

DR. FAHNY, MRS. FAHNY, and child, returning to CHIANG CHIU, and MRS. H. J. STEVENS, returning to CANTON, CHINA, embarked at Southampton for HONG KONG, per steamer *Konig Albert*, October 9th.

BIRTHS.

COCHRANE.—At Pei Tai Ho, on August 11th, the wife of Dr. Thomas Cochrane, Chao Yang, Mongolia, of twins (sons).

JENNINGS.—At Barkly West, South Africa, on August 24th, the wife of the Rev. H. E. Jennings, of a son.

MARRIAGE.

ROWE—SLATER.—On October 6th, at Bourton-on-the-Water, Gloucestershire, by the Rev. T. E. Slater, of Bangalore, South India, father of the bride, assisted by the Rev. G. Ambrose, Ernest Arthur Rowe to Sophy Annie Slater.

ORDINATIONS.

On Wednesday, October 11th, special services were held at the Ilkley Congregational Church, in connection with the ordination of MR. LEWIS H. GAUNT, M.A., Editor of the L.M.S. publications. Dr. Fairbairn preached to a large congregation in the afternoon, and in the evening delivered an impressive ordination charge. Mr. F. Lenwood, B.A., of Mansfield College, read the Scriptures; the Rev. M. Stanley, of Birkenhead, offered the ordination prayer; and Mr. Gaunt made a statement of Christian experience and faith. In the unavoidable absence of the Home Secretary, the circumstances of Mr. Gaunt's call to the Mission House were related by the Rev. F. H. Blanchford, pastor of the church and a Director of the Society, who presided over the service.

On Wednesday evening, October 11th, at Hare Court Chapel, Canonbury, London, MR. W. W. CLAYSON, B.A., of Cheshunt College, was ordained as a missionary to the Chinese. The Rev. H. Elvet Lewis presided. Professor Andrews, of Cheshunt, read the Scriptures and offered an introductory prayer; the Rev. George Cousins, Joint Foreign Secretary of the London Missionary Society, described the field of labour; the Rev. David Thomas, of Cheshunt, asked the usual questions; the Rev. H. Elvet Lewis offered the ordination prayer; and the Rev. Principal Whitehouse, M.A., of Cheshunt, delivered the charge.

DEDICATION SERVICE.

On Wednesday evening, October 4th, DR. E. S. DUKES, appointed to T'ing Chiu, was publicly dedicated as a medical missionary at George Street Congregational Church, Croydon. The Rev. William Park, pastor of the church, presided. After a hymn, and prayer by the Rev. H. E. Holmes, Mr. Park read the Scriptures, and gave interesting details of Dr. Dukes' connection with George Street and the esteem in which he was held. The Rev. George Cousins described the field of labour; Dr. Dukes made a statement as to his aims and motives in consenting to go to T'ing Chiu; the Rev. J. Alden Davies offered a dedicatory prayer; and the Rev. Robert Dawson, B.A., delivered a charge to the missionary.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Joint Foreign Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

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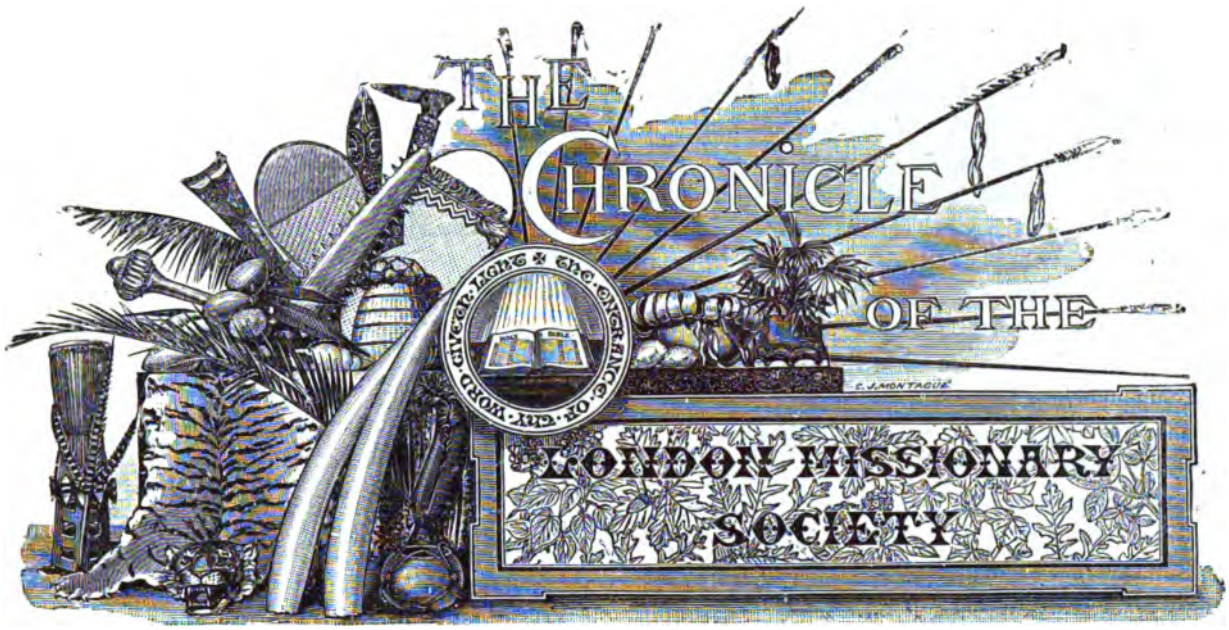

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EDUCATE! ORGANISE!

By the Rev. A. N. Johnson, M.A.

TWO words—Educate, Organise—give the command needed at the present crisis. They most effectively express the aim and purpose of the previous articles of the year, and we earnestly appeal to our readers to sound them far and wide as the watchwords for 1900 and the new century which is just upon us.

We have long been convinced that the standing difficulty at home is lack of information regarding the work abroad, which means, in other words, ignorance of its solemn responsibility, its vast extent, and its priceless opportunity. We believe that if the members of the churches composing our constituency could only be acquainted with a tithe of what the Directors have before them month by month our income would rise, if not by leaps and bounds, yet by a very encouraging increase. The same knowledge also would meet and dispose of the objections to foreign missions which at the present time are hindering our progress.

What is needed is an education campaign. For all who will share in it abundant materials are ready. There is no lack of printed and written information. Since the Centenary we have published Mr. Horne's "Story of the L.M.S." and Mr. Lovett's "History of the Society"; while every year witnesses the issue of the Annual Report, and every month the publication of two magazines, to say nothing of booklets, circulars, leaflets, and an increasing correspondence upon all matters connected with the Society. These are the materials, but they need careful and systematic use. The living voice of the informed and enthusiastic advocate of missions is indispensable. Education means more than bringing information before those who do not read for themselves; it means securing their interest in the work and drawing out their intelligent sympathy on its behalf. It is commonly supposed that this is the work of the missionaries at home from time to time, and they are generally expected to do it. They certainly have large opportunities of such service; but, varied and exacting as their home labours often are, it is quite beyond their power, as well as outside their function, to educate the churches in the motives, achievements, and present requirements of the missionary enterprise. It is beyond their power owing to their visits being brief and occasional. Some churches never have them on a Sunday, when the largest congregations are gathered; some schools never see them

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at all; while in certain parts of the country a missionary is still unknown. But this general education in missions is also outside their function. They come to tell us what they have done or attempted to do as the ambassadors of Christ and the representatives of the churches. It is not for them to teach us the essential principles of the Gospel through which they have gone forth to their work. They can supplement, illustrate, or put the finishing touches upon the efforts of the leaders and teachers of the churches. We appeal therefore first and chiefly to the ministers at home to take up and carry through a campaign of education in missionary principles, motives and history. While we gratefully acknowledge the splendid service being rendered by many ministers among the churches, we make our appeal to those who are not doing anything in this matter, and would press upon them this question: Have foreign missions their proper place in your teaching and prayers? It is unreasonable to expect interest without knowledge, and we accordingly repeat to the teachers and leaders of the church this watchword: "EDUCATE." If any who read these words desire to follow out the suggestion, and do not know where to find the information they wish to impart, we will undertake to lend the necessary books, and, if desired, to furnish objects of interest from abroad, lantern slides, maps, and other helps for illustration.

The other watchword is "ORGANISE." Organise subscriptions, meetings, the Sunday-school, Christian Endeavour, the women of the churches, the children of the congregation, Watchers' Bands, and Boys' Brigades. It needs to be emphasised that the annual visit even of a missionary, when a collection is taken, is not sufficient, especially as in many cases the visit is received with the minimum of local arrangement. A gift to the collection, if you happen to be present at the meeting, does not discharge your responsibility, nor can it adequately support the work. We ask for a regular and systematic organisation of subscriptions, which shall be gathered in as may be most convenient to the donors—weekly, monthly, quarterly, or yearly, or by the family missionary box. No one method can be applied to all cases; but surely some can be found that will meet the convenience of all. Missionary boxes need careful organisation. Some responsible person should have them in charge. It is not enough to give them out; they must also be gathered in, or rather their contents must be regularly and systematically received.

Obviously one missionary meeting in twelve months is insufficient. In addition to the frequent missionary sermon or address from the pulpit, other meetings should be held. These may be adapted to various classes or sections in the church. The Sunday-school needs frequent missionary addresses, in order that the intelligent sympathy of the scholars may go with, and augment, their gifts. The New Year's Offering has large possibilities. It should not be left to members of the Sunday-school only; far less should it be, as in many cases, the only point of connection between the school and the Society. We are thankful for the growing help that comes from Christian Endeavour Societies, but there are still hundreds of such societies in Congregational Churches which have no missionary organisation. Larger and more general efforts are needed among the women of our churches. During a recent visit to America we were amazed to find the power of the Women's Missionary Movement there. If only we organise here, we shall find English women rendering equally great and blessed service. The children of the church and congregation outside the Sunday-school are too frequently neglected. Children's Missionary Bands should be organised among them and regular instruction provided for them. If we neglect any part of the rising generation, we impair the future vigour of the Society. The education campaign will be immediately followed by one for organisation, and all parts of our work will receive a great impulse.

These watchwords will only be effectively adopted in the spirit of consecration and enthusiasm which is generated and maintained by prayerfulness. How much would be done in both directions by the re-establishment of the monthly missionary prayer-meeting! It was our happiness in an American church to attend the monthly missionary concert of prayer, where the service of the first Sunday evening of the month took that form. What a change would come in our constituency if throughout our churches there was a monthly concert of prayer! We venture again to plead for this, as perhaps our greatest need at the present moment. With the Watchers' Band manual and the Society's magazines there cannot be either lack of subjects for petition and thanksgiving to those who lead such meetings; but their effective conduct requires that we have educated ourselves and are determined to organise others to do their part in the fulfilment of the great commission.

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THE news of the agreement between Great Britain and Germany by which the long-standing "Samoan Question" has been settled must have been a great surprise to all the friends of the Society and a great pain and disappointment to very many. Ever since John Williams landed at Sapapalii in 1830 the Samoan Islands have formed part of the South Sea Mission of our Society, and for many years have justly been regarded on various grounds as the most important and prominent part of our South Sea Mission. Fully 25,000 of the total population of 35,000 are now under the instruction of the missionaries. The Society's college at Malua for training native pastors and evangelists is the largest it has in any part of the mission-field.

We have certainly not used our influence to promote British supremacy in the islands, for even now, after sixty years' work, it is not easy to find Samoan pastors or native missionaries who can speak sufficient English to enable them to communicate on common subjects with strangers. Yet the influence of English missionaries cannot fail to be in favour of Great Britain. Probably, if a poll were taken to-day as to which foreign Power the people would prefer to have rule them, they would say they preferred independence to the rule of any stranger, but that if they must have the rule of a stranger they would prefer Great Britain. But now, without consulting the wishes of the people, two great Powers deal with them as if Samoa were a pawn on a chess-board, which could be given in exchange for something else, without any question of the propriety of the transaction. Britain hands over the people who have been Christianised and taught by her sons to the rule of Germany, whose interest is not in them, but in their land. Naturally, the first feeling in the missionary circle is of disappointment and pain. Missionaries do not cease to be Englishmen by being missionaries, and while they may most loyally abstain from political effort on behalf of their own country, they naturally look with regret and anxiety to the establishment of any European rule other than that of their own country, because they do not know in what way or to what extent the new rule may affect their work.

It is well, however, that we should look at the matter all round, and various considerations present themselves which modify our first feeling. First, it is a matter of satisfaction to all that the "Samoan Question" has been settled. It has long been felt that, until the government of the islands was in the hands of one strong Power, there would be no permanent peace and no real progress. Unhappily, under native rule, the disputes of the rival tribes and clans have continually plunged the islands in strife, while the joint supervision of the group by the Americans, Germans, and British has proved a complete failure. The firm rule of Germany may be expected to bring order out of the present chaos. Secondly, it is well to be reminded that, though our sympathies as men are naturally with the rule of our own country, our principles as Christian workers are non-political and non-national, and that they lead us to work wherever Christ may call us to work. We do not go to the mission-field to further British interests. We try to make our converts better men and better subjects of whatever Government they may be under. The mere fact that German rule is substituted for native rule, and that German law is administered in Samoa, ought to make no difference to our interest in, or faithful discharge of, our Christian duty to the Samoans.

Germany may possibly introduce new elements into the life of Samoa which may make the work of the Society more difficult. There may be new laws which may seriously affect the course of education; it may not be so easy to carry on our training institutions and boarding schools. The power of the people to contribute as freely as they now do, to religious objects, for the maintenance of worship among themselves, and for carrying the Gospel to other races and countries, may be curtailed by the pressure of taxation. The new Government may prove so much more rigorous in its administration of justice, and may make laws so foreign to the temper and thought of the people as to produce friction and even rebellion, in which case there is always a danger lest the members of the Mission which was in the land before new rule was established should be suspected of exerting a mischievous influence and be charged with disloyalty. These difficulties, however, are all problematical; they may not arise, or they may arise in a very modified form. The duty of the Society clearly is to go on with its work, assuming that difficulties will not arise, and prepared to meet the difficulties which do arise with patience, prudence, and an earnest desire to conciliate possible hostility.

One thing only we have a right to ask of our Government—namely, that in the negotiations with Germany care has been taken to safeguard the freedom of British subjects as religious teachers, and the religious freedom of the people who have hitherto been under their care. For the rest, we must appeal to the friends of the Society and the Mission to support the missionaries by their prayers—to seek that, by God's blessing, the new political arrangements may prove to be in the long run fraught with rich and lasting blessing for the islands.

IT may, perhaps, be expected that something will be said about South Africa in the Secretarial Notes this month. Unfortunately, it is at present impossible to say anything about our missions or missionaries. The outbreak of the war has completely cut them off from communication with the Cape Colony or with England, and it may be some considerable time before we are able to hear from them again. In the meantime, we have no reason to fear for their personal safety, though they may be, and probably are in some cases, put to considerable personal inconvenience and loss, while their work must have been to a large extent disorganised. Friends of the Society probably differ as much as the general public upon the merits of the political question, but there can be only one feeling in regard to the continuance and outcome of the war—all will pray that it may come to a termina-

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tion as speedily as possible, and that it may ultimately result in some great blessing to South Africa. We cannot conceal from ourselves the probability that, when the war is over, the question of native rights in British territories in South Africa will become a very acute and pressing one, which will require very wise and conciliatory as well as very firm statesmanship if it is to be satisfactorily and peacefully settled.

R. WARDLAW THOMPSON.

BY a telegram to hand from Dr. Griffith John, dated November 8th, we learn that Yochow, the first port in Hunan to which foreigners are to be admitted, is now actually open. This news has since received confirmation in the *Times* and other papers. Dr. John says that Mr. Greig and Dr. Ernest Peake, his medical colleague, were starting for Yochow with the intention of permanently settling there and founding the first head-station of the Society in the province. Mr. Peng and his Chinese colleagues have done excellent service as pioneers in preparing the way for them. Emphatic testimony to the value of Mr. Peng's work is borne by the Rev. W. H. Lingle, a Presbyterian missionary from Lien Chow, in the province of Canton, who recently visited Hunan, going in from the south; and the reports received from our own men are thus confirmed from an outside source. But by the settlement of Mr. Greig and Dr. Peake, a new and most important step towards the evangelisation of the Hunanese has been taken. Readers of the CHRONICLE will follow their movements with deep interest and sympathy.

ON Monday, October 9th, Mr. and Mrs. Evans, Mr. and Mrs. Griffith, and Mr. and Mrs. Dennis, the reinforcements for the Imerina Mission in Madagascar, recently sent out, safely reached Antananarivo. All of them seemed thoroughly well and in good spirits, and had had a pleasant journey up country. Together with Mr. Baron they had been obliged to land at Vatomandry, owing to quarantine regulations being in force at Tamatave.

GEORGE COUSINS.

A HINT FOR CHRISTMAS.

MANY ministers who are anxious to read the *Standard History of the L.M.S.* complain that they cannot afford to buy it. Here is a great opportunity for our generous deacons and other members of the congregations. Buy the book and give it to your minister as a Christmas present. He will appreciate it, and it will be strange if the whole church does not feel the benefit of your gift in an increased interest in the work of the Society. Let our Christian Endeavour societies, guilds, and Watchers' Bands take the hint also. If your minister already has a copy, give the book to your president or to the Sunday-school superintendent. The History can be ordered from any bookseller, or may be had direct from the Mission House. Price, one guinea net; superior edition, 30s. net.

PROCEEDINGS OF THE BOARD.

Board Meeting, October 23rd, 1899.—Rev. W. BOLTON, M.A., in the Chair. Number of Directors present, 80.

The Rev. R. Wardlaw Thompson introduced the Rev. T. T. Matthews and the Rev. J. and Mrs. Peill, returned from Madagascar, the former after twenty-nine and the latter twenty-six years of service in connection with the Mission. Mrs. Claxton had returned from Chung King under medical advice. Mr. Thompson then proceeded to introduce the large party of outgoing missionaries as follows: Rev. T. E. and Mrs. Slater and Miss Coles, returning to Bangalore, Mr. J. N. Farquhar, M.A., and Mrs. Begg, returning to Calcutta; Miss Theobald, returning to Mangari; Rev. W. J. Hatch, appointed to Coimbatoor; Rev. J. Mathers, B.A., B.D., appointed to Cuddapah; Dr. Ernest W. Lewis (son of the late Rev. E. Lewis, of Bellary), appointed to Jammulamadugu; Dr. Alice M. Hawker (daughter of the Rev. J. G. Hawker, of South India), appointed to Jiaganj; Miss Stringfellow, appointed to Vizagapatam; Miss Hopewell, proceeding to Kachwa to marry Mr. Jensen; Dr. Ruth Massey (daughter of one of the Directors, Mr. S. Massey, of Manchester), appointed to Wuchang; Miss Bateman, proceeding to Hankow to marry Dr. McAll; Rev. J. H. and Mrs. Walton (formerly of South India), proceeding to Hankey for educational work; Rev. A. and Mrs. Pearse, returning to Kerepunu, New Guinea; Rev. O. F. Tomkins, appointed to the Torres Straits, New Guinea; and Miss Schultze, who, having so effectively commenced the Papauta Girls' School, is now going to Tutuila to establish a similar school there.—Mr. Matthews regretted that his daughter, who is now on the Society's staff of lady missionaries, had not been able to accompany him to meet the Directors to speak of her work at the Girls' High School at Ambatonakanga. When she took charge of the School there were only 26 pupils, now there were 230.—Mr. Peill remarked that since his return to England he had been more grateful than ever to God for the liberty enjoyed in this country. We can say and think what we like, without people constantly listening, without having to be prepared to meet every charge, founded and unfounded, and to give book for everything we say and do. Though the latter experience had been his and Mrs. Peill's for some time after the arrival of the French in Madagascar, the strain had been relaxed of late. "But for Mrs. Peill," he added, "I could not have remained at Ambohimanga. She has saved many lives by her knowledge of French, so being able to deal directly with the French officers. People whom we knew to be innocent could not have been saved but for her intervention."—Mr. Slater said he was returning to India possessed by a spirit of great hopefulness. He thought the words "The night is far spent, and the day is at hand," were very applicable to India and other non-Christian lands.—Mr. Farquhar said he had been convinced that the Missionary tide was rising in this country.—Mr. Pearse remarked that he and Mrs. Pearse had spent thirty delightful years in the South Seas and New Guinea. While he had been at home he had received letters from native teachers and students at Kerepunu, telling him of the progress of the work.—Miss Schultze said her heart was full of gratitude because, renewed in health and strength, she was about to return to mission work.—The Chairman, in saying farewell to the mis-

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sionaries, in the name of the Board, said he was convinced that there was no such thing as unanswered prayer. "There is the heart that is not ready, there is the vision that is clouded, there is the faith that stumbles; but the Father in heaven hears and answers: 'For your Father knoweth what things ye have need of before ye ask Him.'"—Special prayer was offered on behalf of the missionaries by the Rev. A. M. Gardner.

The Rev. R. Wardlaw Thompson, Mr. F. H. Hawkins, LL.B., and the Chairman gave their impressions of the International Congregational Council at Boston, which they had attended in the name of the Board. Mr. Thompson remarked that, while the question of Foreign Missions occupied but a small part of the time of the Council, he had been struck with the freedom with which Foreign Missions had been referred to in speeches, as being quite part of the life and work of the Church.

Subsequently Mr. Thompson read to the Board a letter just received from a son of the veteran missionary, the Rev. J. Chalmers, LL.D., reporting that his father had escaped from the wreck of the *Scotsman* at the mouth of the St. Lawrence River, and was continuing his journey to Hong Kong, though he had naturally suffered greatly from the shock. It was indeed remarkable that a man of Dr. Chalmers' age should have survived the terrible hardships through which he had passed. The Directors asked the Secretaries to send to Dr. Chalmers in their name a message of sympathy and thankfulness for his safety.

Board Meeting, November 14th, 1899.—Rev. W. BOLTON, M.A., in the Chair. Number of Directors present, 68.

The Rev. R. Wardlaw Thompson introduced the Rev. W. Dower, pastor of Union Church, Port Elizabeth, a strong and interesting native church, which has proved what can be done by the Gospel of Jesus Christ among the natives of South Africa. Mr. Dower first went out to Africa in 1865 as a missionary of the Society to Hope Dale. He subsequently removed to Griqualand East, and his connection with the Society ceased in 1878, when he accepted the pastorate of the church at Kokstad. Mr. Dower had shown himself to be a strong, earnest, and successful worker. Mr. Thompson also introduced the Rev. A. Gosman, Principal of the Congregational College of Victoria and pastor of a church in the suburbs of Melbourne, who has been a "champion of rights"; and the Rev. J. J. Halley, of St. Kilda, Victoria, who had done earnest work for the Society in many ways, and not least in giving a daughter to the Shanghai Mission.—Mr. Dower remarked that the churches in Cape Colony, most of them native churches, were doing their utmost to carry on the work which the Society commenced. His church at Port Elizabeth was the second native church established by the Society in South Africa, and was now the strongest of all. During his pastorate, extending over seven years, the membership of the church had doubled, and they had established four or five out-stations, their ambition being to provide ordinances and instruction for all the Dutch-speaking coloured people within the church's sphere of influence. During his pastorate the church had raised and expended for all purposes (apart from educational work) about £5,000. His people volunteered to bear the whole expense of his visit to England, which he thought was a very noble thing for a native congregation to do. "Whatever men may say about native people, I, for my part, have never had occasion to hang my head for sorrow or shame for any one of them."—Principal Gosman said that as far back as his experience went, there had been in Victoria a very enthusiastic regard for the Society, and a desire to do for it all that the churches were capable of doing.—Mr. Halley also assured the Board that the churches in Victoria were exceedingly loyal to missions and to the Society. Firm as had been his faith in mission work before, he had been impressed a thousand times more by what he had seen of the work being done. He wished the Society could make every station very strong. Referring to the new agreement between Britain and Germany with reference to Samoa, he said he was sure the new arrangement would not be received with favour in Australia. Mr. Halley characterised the utterances of Cardinal Moran about Samoan missionaries as "infamous lies." The testimony of Mr. Eliot, the British Commissioner to Samoa, was all that one could possibly desire. Mr. Eliot had made the remark to him (Mr. Halley) that there would be nothing worth having in Samoa if it had not been for the missionaries of the London Missionary Society. He (the speaker) was sorry that the missionaries of the Society should have to work in Samoa under any other flag than that of Britain.

Mr. Thompson reported the death of the Rev. James Kennedy, M.A., who spent forty years in the service of the Society in India, and of Mrs. Toy, widow of the late Rev. R. Toy, of Madagascar.

The resignation by Mrs. Liddiard and the Rev. J. Ellis (who has been a Director for more than twenty-five years) of their seats on the Board was accepted, with thanks for their past services.

The following offers of service were accepted:—Mr. T. Tester, of Hackney College, and Mr. W. F. Dawson, of Cheshunt College (son of the Rev. W. F. Dawson, of Lichfield).

MONTHLY PRAYER-MEETINGS.

THE next Monthly Prayer-Meeting will be held at 3.30 p.m. on December 4th, when the Rev. J. P. Gledstone will preside. On January 1st, 1900, the Rev. G. Campbell Morgan will preside; and on the first Monday in February Mr. G. W. Dodds will preside. We hope to see a specially large number of friends present to begin the New Year with prayer for our Missions and missionaries.

THE NEW DESIGN FOR THE "CHRONICLE" COVER.

THE Editor has been much gratified by the interest shown in the competition for the prize offered for the best design for a new cover for the CHRONICLE. About thirty designs of varying merit were sent in, half a dozen of them being so good that it was difficult to decide between them. The prize has been awarded to Mr. J. Davy Dean, of Manchester, whose design has been accepted.

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A LETTER FROM A CHINESE PASTOR.

TING CHIU,
6th Moon, 13th Day.

MY DEAR PASTOR SADLER,—Many thanks for your letter and good news. May you have the strength of God so as to induce a great many persons to show sympathy to this great district, so that our prayers may be answered. I now wish to set forth several points so that we may together praise and pray, and quicken one another on behalf of this district.

I.—The Missionary Society have been pleased to consider the news from Ting Chiu, and they wish to show sympathy by, first, sending us a doctor. This is an answer to our prayer to God, and it shows that the Lord has used the statement you and Mr. Joseland earnestly set forth to influence the Directors so that they may show goodwill to Ting Chiu. God has all resources, and He will provide.

II.—We in the Ting Chiu Prefecture have lately received excellent treatment from the mandarins. They have awakened to their responsibilities, and are increasingly desirous to act according to treaty in their attitude to the Christian Church. We, on our part, are exceedingly careful in all our dealings. From the time we came to Ting Chiu to make known the Gospel, it is about eight years. During all this time we have never taken up law cases, and thus avoided making trouble at the Yamen. Sometimes those who came to hear the Gospel wished to involve us in legal responsibilities, but we have been exceedingly strict in distinguishing between true and false adherents. Recently the district magistrate has prepared for us a tablet, and written thereon his praise of the Church. He formally states that we act according to the doctrine in teaching our disciples, and that during the last eight years we have never had a single case of disturbance to bring before the magistrate. He further says: "If there are ministers of the Gospel like us, let them come to China by the hundred, by the thousand, by the ten thousand, and spread themselves over the country to evangelise every province. The benefit will be exceedingly great." This is to the glory of our Heavenly Father. We ought to give thanks!

III.—Let us now speak of the prefectural city. With regard to Biocheng and Hotian, we have received God's grace. I have mentioned this in a previous letter, and therefore at this time may turn more particularly to the prefectural city.

The openings here are increasingly great. There are a number of people who like to associate with us and to make inquiries as to our teaching. Some go so far as to study the truth. A number who come to us are similar to many who drew near to our Saviour when He was on earth. Not having a clear conception of the truth at the outset, they make mistakes, and look specially for earthly good. Let us look for the influence of the Holy Spirit to lead them to true repentance, and, further, to make them of great service to the Church of Christ. God grant that they may be faithful disciples: this must be our earnest prayer.

IV.—In the Ting Chiu district there are a great number of large villages. They are sending requests for us to open chapels for evangelism. It looks as though a large number have the heart to earnestly seek God, but we have neither the men nor the means to take advantage of these opportunities. Oh, that the Lord may open our way!

V.—We greatly need helpers to work in Ting Chiu. It would be a grand thing if we could open a school for training ministers and teachers; otherwise we shall be greatly at a loss for reliable workers. Formerly, in a certain part of our field, because of the lack of first-class workers, second-class men were employed. I earnestly pray God that He will grant to us in Ting Chiu to arrange this matter in due order.

VI.—With regard to Hotian, we ought to seriously consider how to obtain a new chapel; the present one is very small. Mr. Joseland has been there, and knows all about it. The place is not suitable, so that not only people who are interested in the Gospel are very uncomfortable, but the poor accommodation is a positive hindrance to the coming of the better classes. The house really is not nice enough for them to enter. Moreover, the prosperity of this place has a bearing on the prefectural city. If Hotian prospers, the benefit will extend to headquarters. With regard to the church members and friends, a remarkable effort has been made to meet the need, so that more than a hundred dollars have been collected; but this is not enough to purchase a site. The least we need for securing the new building is four or five hundred dollars, so as to put up a plain House of God. Do pray and think as to whether there is any friend willing to open his or her heart and contribute for this good purpose. It would really be giving money to God to store for them in heaven, and it would be bringing glory to our Saviour. Salutations to you all!

CHIU CHI TEK.

A GREAT MISSIONARY CONFERENCE.

MANY of our readers will remember the important Missionary Conference held at Liverpool, in January, 1896, in connection with the Student Volunteer Missionary Union. A similar conference is to be held in London from JANUARY 2ND TO 6TH, 1900. Delegates are expected from America and from several European countries. Altogether about 2,000 delegates are expected, to provide hospitality for whom is a severe tax on the resources of the Committee. Up to the present only 200 offers of hospitality have been received. If any London readers of the CHRONICLE are able to offer hospitality for one or more students (men or momen) will they please communicate *at once* with the S.V.M.U. Secretary, 22, Warwick Lane, E.C. Further details of the Conference will be given next month.

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SIDELIGHTS ON HINDU SOCIETY.

BY THE REV. H. J. GOFFIN.

READERS of the CHRONICLE may be interested in the glimpse into Hindu life and thought given by the following extracts from a few recent issues of the *East Coast News*, a little weekly newspaper published at Vizagapatam, on the East Coast of India, and edited by Mr. C. Lazarus, B.A., headmaster of the London Missionary Society's High School in that town.

In one issue is an account of a "farewell entertainment" to Miss D'Prazer, a Christian medical lady, who is going to England for a few months to visit hospitals, and in other ways obtain experience in medical work. An address is read to her by a Hindu lady, which contains a statement of "wants which stare at the face of the Ghosha and high caste ladies." "It is a pity, if not a serious misfortune, that there are no mistresses employed by the Government available here to teach us at least fancy needlework, which will bring about no small good for the Indian girl. If the British Government gives us good Ghosha education on the same lines as the Ghosha medical aid, we assure you we can raise our present position to a level with that of the sisters of the civilised world. We therefore wish you will kindly take steps to get these defects supplied, by moving Western sisters in that direction."

These words bear witness to the truth of that which is often referred to—the widespread desire for education in India. At the same time, it shows how prone the Indian people are to look to Government for a supply of all their needs. The L.M.S. is doing something in the direction required by its schools and zenana workers.

The death, by suicide, of the wife of a certain "well-known Brahman" is announced with "deep sorrow." The sorrow is deepened to us, as Christians, when we read that "the deceased was a young woman in her teens, and leaves behind her a son and a daughter"! It is added, "the causes that led to this untimely death appear to be mysterious." There is very little mystery about it. Such child marriages are one of the curses of the country.

Further on, a certain Rajah is congratulated on the birth of a daughter—usually the Hindu is condoled with on such an event—but the writer immediately goes on to "pray that the Almighty may preserve her to be happily wedded to a crown prince"! Marriage is evidently the only destiny contemplated for the child, who is described as "a nice little beauty itself."

In another paper, the return from Bangalore of the editor, Mr. Lazarus, who is also the headmaster of the L.M.S. High School, is chronicled. The advertisement of this flourishing institution appears on another page, with announcements of free scholarships for European, Eurasian, and Mohammedan youths.

A very ambiguous notice appears in one column of a Young Men's Reading Room in the neighbouring town of Bimlipatam. "The principles of the association," it is said, "have undergone considerable changes. Their former watchwords were 'culture' and 'philanthropy,' the present 'enjoyment.' The lectures and debates are often continued past midnight; occasionally midnight balls are held! As enjoyment and good health and exercise are generally incompatible with each other (*sic*) sports now receive less attention, and two of the games are entirely neglected." Concluding, the writer says: "It is high time for the young men of Bimli to become less pretentious, to cultivate their minds, which they prefer to do"! This is evidently one of the many strange offshoots from the tree of Western knowledge which show themselves here and there all over this great country.

Throwing a curious light upon this aspect of Hindu life is an extraordinary article in another number, entitled "Promotion of Sudras to Kshatriyas" (or the Rajah Caste). The writer says: "Instead of the progress of English education making the people look upon the pretensions of caste as superstitious, it seems to have produced the contrary effect" upon some; and he tells of some queer practices by which many well-to-do Sudras (of the merchant class principally) pass themselves off as Rajah Caste people. They then want certain religious ceremonies performed, "according to the Vedic ritual"; but the Brahmans are unwilling to perform these for them. The difficulty, however, is got over by the Brahmans "chanting in the Vedic tone," "a false Vedic ritual"! the poor Sudra-Rajah not being able to detect the difference! Strange how ritual has its attractions in every land! True or pinch-beck, we must have our ritual!

A letter to the editor in another column speaks of a "so-called Brahman gentleman of the town who was found singing and dancing in the main road, having got himself beastly drunk." It is seldom indeed that a Brahman is seen in such a condition. "Better," as the writer concludes, "that a mill-stone should be tied round his neck, and he be cast into the sea, than stain his character in such a way as to lead his children, and his children's children, into the everlasting pit of immorality."

As these extracts indicate, the missionaries in India have a trying, albeit a deeply interesting, task in hand. Why, in Vizagapatam, they cannot even omit the English service on account of bad weather but a letter to the *East Coast News* calls them to order! Yes, their work now is everywhere watched and freely criticised. May it also be most earnestly and sympathetically prayed for. God help them and their native fellow-workers, in fair weather and in foul, to be true and faithful, patient and hopeful!

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REINFORCEMENTS FOR INDIA.

THE REV. W. J. HATCH, A.T.S., appointed to Coimbatoor, South India, was born at Bere-Alston, Devonshire, on November 18th, 1872. Surrounded by a spiritual atmosphere, his Christian sympathies and purposes very early manifested themselves. As a boy he had a strong desire to become a minister of the Gospel. When but ten years of age he and a companion, kneeling together in a farmyard, besought God that He would make them preachers. That prayer has been answered, for the one is now a minister of the Gospel in America, and the other expects soon to be heralding the same message in the dark empire across

REV. W. J. HATCH.

the seas. At the age of seventeen Mr. Hatch entered an important business house in Plymouth, where he continued for three years, in the meantime becoming a member of the Sherwell Congregational Church, under the pastoral oversight of the Rev. C. S. Slater, M.A. When twenty years of age he entered Western College. There his course was characterised by a truly missionary purpose and conscientious application to his studies, securing well-merited success during his six years' residence. Mr. Hatch has a deep sense of the claims and needs of the empire to which he is going, and feels that "the Divine imperative" is upon him. He was ordained at Sherwell Church, Plymouth, on November 2nd, and sailed for India on the 17th.

DR. ERNEST W. LEWIS, appointed to Jammulamadugu, was born in Bellary, South India, in 1875. In 1881 he was brought home and sent to a private school in Frome under the headmastership of the Rev. A. H. Coombs, B.A. When fourteen years of age he joined the Zion Congregational Church at Frome, under the pastorate of the Rev. F. W. Clarke, B.A. (now of St. Helens). In 1892 he went to Edinburgh, and, after taking a session in the Arts course, began his medical course. At Edinburgh Mr. Lewis was a member of the Morningside Congregational Church and of the Christian Endeavour Society in connection with it, being

DR. ERNEST LEWIS.

president of the latter for a year. He graduated in July, 1898, passing his final examination with distinction, and from September, 1898, to August, 1899, was house-surgeon at the Mildmay Mission Hospital, Bethnal Green. Dr. Lewis was dedicated to the work of the L.M.S., at Edinburgh, on November 5th, and sailed for India on the 17th.

The REV. JAMES MATHERS, B.A., B.D., was born near Londonderry in 1873. He received his early education at the Londonderry Academical Institution, and proceeded thence to Magee College. After taking the usual Arts course there, and graduating in the Royal University of Ireland in 1895, he went to Edinburgh, where he attended the Divinity

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classes of the University, and took a foremost place in them, being medallist in Biblical criticism and first prizeman in theology. He completed a distinguished career at Edinburgh by graduating in Divinity in April, 1899. Besides taking part in mission work in the slums of Edinburgh in connection with the Edinburgh Missionary Association, Mr. Mathers spent part of his summer vacations in colporteur work among the peasantry of the South of Ireland for the Irish Presbyterian Church's Mission to Roman Catholics. He was always inclined to foreign mission work, and several years ago decided to go abroad. Having become specially interested in the South India field of the L.M.S., he volunteered in the end of last year to the Directors for service

REV. JAMES MATHERS, B.A., B.D.

there, and was appointed to the Cuddapah district in January of this year. Mr. Mathers was ordained in Edinburgh on November 5th, and sailed for India on the 17th.

FRIENDS on the look-out for Christmas presents will be glad to know of the *Missionary Calendar*, designed and compiled by Mrs. Hallowes. The calendar is published by Mr. Elliot Stock, 62, Paternoster Row, price 2s. 6d., and is on sale at the L.M.S. Book Saloon.

BOUND volumes of the *Chronicle* and *News from Afar* will be ready early in December, price 2s. and 1s. 6d. respectively, and can be obtained at the Book Saloon or through any bookseller.

THE PARTITION OF SAMOA.

BY THE REV. J. MARRIOTT.

SAMOA is the name of a group of ten inhabited islands in the South Pacific. The largest islands are Savaii and Upolu, which, in the recent partition, go to Germany; and Tutuila and Manua, which go to the United States. The islands are 3,000 miles from Sydney, and steamers call there on their way from New Zealand to San Francisco. The people are of the Malay race and a fine type of the brown Polynesians. The population is usually estimated at about 35,000 people, some 5,000 of whom belong to the Roman Catholics, and another 5,000 to the Wesleyans; the rest are adherents of the London Missionary Society.

It was John Williams who introduced the Gospel to these interesting people in the year 1830. He first built his ship in Rarotonga, in which he sailed to Samoa, over 2,000 miles distant. There was no night of toil in Samoa; the people heard the story of the love of their Father in heaven from the lips of Tahitian teachers, and at once accepted the truth. In ten years some 30,000 people had laid aside the last vestiges of heathenism and were asking to be taught the way of life.

In 1836 six British missionaries landed in Samoa, of whom only one was unmarried. When they got the language they gave themselves earnestly to the work of Bible translation. They first gave to the people the Gospel of John in 1841; this was printed on the island, as were all the books of the Bible, book by book. The New Testament was completed in 1850; the whole Bible in 1855, when there was great rejoicing all over the group. The Bible became the classic of the Samoan people; and ever since they have been a Bible-reading and a Bible-loving people. There is scarcely a family without a Bible, and but very few who cannot read its precious truths. They have always paid to the Bible Society the full cost of printing the Samoan Bible.

In ten years after the introduction of the Gospel some 200 villages of the group were clamouring for teachers. This led the missionaries to set apart Messrs. Turner and Hardie to begin a seminary in Malua, on the island of Upolu, for the education of native teachers. Their ideal was to supply every village in Samoa with an educated native pastor, to do the work of a preacher and a schoolmaster; also to train men who should be willing to go to heathen islands to preach the Gospel to the people. This seminary has been abundantly successful in carrying out this ideal. Every village in Samoa where L.M.S. adherents are found is supplied with a well-trained pastor, who has been four years in Malua, and is well able to do all the work of a minister and a schoolmaster. They are good preachers, and know well their Bibles. The people all go to church on the Sabbath and the children to the Sunday-school. The people build their own churches, support their pastors, buy their own Bibles and hymn-books, and, moreover, they have given for

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thirty years an average contribution of £1,000 a year to send the Gospel to the heathen.

The students from this seminary have always been willing to go as missionaries to distant heathen islands. In the early days our teachers, with their wives, went to the New Hebrides, where John Williams fell a martyr in 1838. These islands are some 2,000 miles from Samoa. The teachers knew that they were going to a savage people, that they had a new language to learn, and that there were there diseases that they knew not of in Samoa. Yet they went cheerfully to tell the people the Gospel of Christ. Then the teachers won Savage Island for Christ after immense difficulties. Captain Cook tells us that the people of this island rushed ou his boat like wild boars, hence he named the island Savage Island. The pioneer work on this island was done by Samoan teachers trained in Malua, so that when Dr. G. Lawes landed in 1861 the 5,000 people received him with the greatest delight.

There are to the north-west of Samoa sixteen coral islands, now under the protection of Britain. The furthest is 1,200 miles from Samoa, and the nearest is about 250 miles. These were inhabited by a dark and degraded people, and over thirty years ago our pastors were taken there and introduced to the people. The people on these islands have long since been under Christian instruction. There are 11,000 adherents of the London Missionary Society, and 3,000 are church members. Hundreds of boys and girls are well trained by our pastors in nearly all the subjects taught in Board schools at home. The transformation wrought on these people is simply wonderful. There are on the great island of New Guinea thirty married Samoan teachers helping to win that large island for Christ. The Samoan Church has sent out sixty missionaries to far-distant islands of the Pacific, and these are all now in the field.

The above statement will show that the ideals which the missionaries had when the Malua Seminary was started have been carried out. There are now a hundred students being taught there to be pastors, Messrs. Marriott and Newell being the tutors. Some forty of these students are married, and their wives are under training. Some 12,000 men and 700 women have been trained in Malua during the last fifty years at very little cost to the Society, for the students cultivate the land purchased for this purpose, and so keep themselves and their wives during the years they are at college. This represents a maximum of missionary force at a minimum of cost.

The Society has two other large schools on the island of Upolu. The Girls' High School in Papauta, where 100 girls from twelve to eighteen years of age are being taught by lady missionaries of the Society. There is also the Leulumoega High School for Youths of thirteen to seventeen years of age. There are over ninety youths receiving a superior training in this school, conducted by the Rev. J. W. Hills. The Society has also boarding schools at seven district stations, under the care of English missionaries, who superintend the work at these mission stations.

The Samoan people are divided into clans as were the Highlanders of Scotland. These clans have from ancient times been envious and jealous of each other, and this has led to constant intertribal wars. This state of things has seriously interfered with the work of the missionaries for the advancement of the people. How they have longed for peace and a good Government which the people would obey! The German Government has now taken under their rule the largest and most important islands, and will give peace and good order to the people so long disturbed by intertribal strife. Should this great Protestant nation give the agents of the Society liberty to go on with their work, the spiritual and educational work among the people will make certain and rapid progress as it has never done before. It is a matter for gratification that, though there has been a serious war going on lately, the people are giving this year as liberally as in years past their contributions for the work in heathen lands; the stipends, too, given to the pastors were never greater; also that, though the agents of the Society have been calumniated by many, the people are still as loyal as ever to the Society whose missionaries first took the Gospel to their shores.

THE STRAIN OF LIFE IN CHINA.

"THE sense of isolation is perhaps nowhere so much felt as among Chinese. Whether it is their expressionlessness, their want of sympathy, or the whole character of their civilisation being so different from ours, very few Europeans can spend more than a year amongst Chinese without suffering from it. Some go mad with it, and all are accused of growing odd. There is no doubt that most of us become somewhat self-centred and unduly impressed with the importance of our own affairs; but the depression that often overtakes people, women especially, is sadder to witness. In sending out missionaries this is a point that ought to be specially considered: Have they enough strength of character to continue the work of an apostle without any outside spiritual or inspiriting influences whatsoever? It is not long since a man I had thought so ardent said to me: 'I am going away, and I never mean to return. I cannot go on giving out and having no spiritual help myself.' *Yet just because they are trying to live for others missionaries stand this trial best.* I have known other men who from the moment they arrived in a Chinese town found no pleasure but in counting the days—'One more spent here! one less to spend!'—and this without even the least idea of when they would go away."—MRS. ARCHIBALD LITTLE *in "Intimate China."*

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JAMMULAMADUGU BOARDING SCHOOL AND ORPHANAGE.

BY MISS SIMMONS.

ON Thursday, July 6th, everybody was astir early in the new school building at Jammulamadugu.

The first event of the day was to be a dedication service, and the matron and children were naturally anxious that everything should look its best on that important occasion. Flowers and mango leaves for decorating had been ordered the day before, but did not make their appearance until patience was at its last gasp. When the great bundles of mango branches were at last thrown down in a heap on the schoolroom floor the children made a rush at them, and their nimble fingers soon transformed them into long green festoons, which were fastened from side to side of the large white-washed room. Putting down mats, fetching hymn-books and chairs, and donning their Sunday best occupied them a little longer, but by eight o'clock everything was ready for our visitors, both European and native.

The missionaries and our two native ordained evangelists were provided with chairs at the end of the room, and the rest of the company, with the children in front, sat cross-legged on grass mats. The monthly meeting for the village teachers and catechists had just been held here, so a goodly number of them were able to be present.

The proceedings were very simple: after reading of the Scripture by the Rev. N. Matthew, and an opening hymn, Mr. Macfarlane addressed both children and parents, and Mr. Campbell offered the dedicatory prayer. We all joined in the Apostles' Creed, and, after another hymn, the Rev. Jacob Cole closed with prayer and the benediction. Then came the usual garlanding and offering of limes, and our school was formally declared to be "open."

A word or two about the new building will not be out of place here.

It is built round an open courtyard and playground. On one side are the rooms for cooking, bathing, and storing grain, besides a little infirmary, and a large, airy dining hall, separated from the verandah by arches. On the other side most of the space is taken up by a large dormitory, on to which the matron's rooms open; this, too, has a verandah, running the whole length of the side, which adds to the space and makes it much cooler than it would otherwise be.

There is ample accommodation for more than eighty boarders, but at present we have only dared to admit fifty, as our funds are not commensurate with the space at our disposal. Many more village girls are eager to come for the education and training they cannot get in their own homes, but until we have the necessary funds we hesitate to receive them.

We have been trying during the last year to see what monetary help the parents of the boarders could give towards the education and boarding of their daughters, and a scale of payments has been drawn up, and is vigorously enforced by our missionaries while on circuit. Last year we realised Rs.127 in this way, which, considering the poverty of our people, is a very fair beginning; this year we hope to do still better, but "haste slowly" is a very appropriate proverb for India, and we are learning day by day the futility of "hurrying up the East."

Even with increased help from local sources we must still look to our home friends for the bulk of our income, and we hope that some who see these lines may be stirred up to do even more than they are already doing for the enlightening and upraising of the women and children of this part of India.

Our girls do all their own water-drawing and rice-pounding, cooking, and grinding. We have no wish to make them too grand for the simple village homes to which in most cases they will have to return; but we *do* wish them to stand on a higher mental and moral platform than their less fortunate neighbours, so that they may stretch out helpful, loving hands to those about them, and by God's help raise them to the same position which they have reached through training received in this and similar institutions.

OUR MAGAZINES.

ATTENTION is called to the announcement on the cover concerning the programme of the CHRONICLE and NEWS FROM AFAR for 1900. Next month's CHRONICLE will be the first of a new series and will appear in a new cover, the design for which (sent in by Mr. John Davy Dean, of Manchester) has secured the prize recently offered by the Directors. Every effort is being made to make the magazines of the Society thoroughly bright and interesting. In the CHRONICLE, especially, several new features will be introduced, which, it is hoped, will increase the value of the magazine. NEWS FROM AFAR, though regarded as a magazine for children and young people, will be found interesting by many of the older folk, not a few of whom, we find, prefer it to the CHRONICLE. In one or other of the magazines we trust that all friends of the Society will find something to their taste.

We take this opportunity of appealing for the help of those who already take one or both of our magazines. We hope you can with a good conscience recommend them to your friends. *Is it too much to ask ministers to call attention to our magazines from the pulpit some Sunday during December?* Parcels of specimen copies will gladly be sent, as long as the supply holds out, to any who will undertake a careful distribution of them. The circulation of the magazines is by no means what it should be. In these days of superabundant light reading it is difficult for a missionary magazine to hold its own. But we venture to think that it is not unreasonable to expect that all who are interested in the London Missionary Society should spend a penny a month in order to keep in touch with the progress of the Society's work.

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OUR FAREWELL TO NEW GUINEA.

By Rev. R. Wardlaw Thompson.

WE were very sorry when our visit to New Guinea came to an end. We had been there just long enough to stay a short time at the principal Mission stations, and to have a glimpse of some of the out-stations. We had seen the native teachers and worshipped with the congregations. Our eyes and ears and tongues had been constantly at work, and we had carried our cameras about and taken snap-shots continually. But we felt as if, having got a general idea of everything in this hurried way, it would have been good to go back again over the whole ground more leisurely, and to spend some months, instead of weeks, in visiting all the districts. I also looked longingly at the mountains, and wished it had been possible to explore some of their recesses and to climb some of their heights. We had seen the parrots and the cockatoos, the large and brilliant butterflies, and the lovely flowers, and we wanted to see more of them. We wanted to see the crotons and the wealth of lovely orchids and the birds of paradise, and all the other beautiful and novel things which were hidden in that strange country.

NEW GUINEA DANDIES AT WAGA WAGA.

It was, however, vain to wish for any prolongation of the pleasures of this part of our trip, because we still had before us the longer voyage to the South Sea islands, and our time for visiting them was extremely limited. Tupuselei was the last out-station we called at, and then we had during the remaining days of that week to endeavour to correct our observations, and by conference with the members of the Mission to fix some of the impressions made upon us.

We reached Vatorata from Tupuselei early in the afternoon, and found that Mr. and Mrs. Pearse had already arrived from Kerépunu, and Mr. Schlencker had come from Isuleilei. A few hours after, the *Olive Branch* came to an anchor, having on board Mr. and Mrs. Abel and Miss Parkin, a cousin of Mrs. Abel's. All the members of the Mission, except Mr. and Mrs. Hunt and Mrs. Chalmers, who were in England, and Mrs. Dauncey, who had been left at Delena with her baby, had now assembled, and the next four days were spent in delightful intercourse. Several hours each day were devoted to serious business, discussing all the interests of the Mission, but in addition we had prayer meetings and a communion service, and the evenings were spent on the broad verandah of Dr. Lawes' house in happy social fellowship. Mrs. Lawes had to provide for us all, day by day, and how she managed to do it was a mystery, for we were a party of sixteen, and she had no help in cooking; but she managed it with a success which made us all very comfortable, and filled us all with admiration, and withal she was as bright and cheery as if she had nothing to do. On the Saturday morning we separated, Mr. and Mrs. Pearse, Mr. Chalmers, Mr. Schlencker, Mr. and Mrs. Abel and Miss Parkin, and several native teachers accompanied us on board the *John Williams* for conveyance to Kerepunu and Kwato, and we quitted the shore of New Guinea for the last time with many regrets.

As soon as the steamer got outside the reef we discovered that the S.E. monsoon was blowing with great force, and we were exposed to a very heavy head sea, which made our progress slow. That evening we bid good-bye to Mr. and Mrs. Pearse and Mr. Chalmers when they left the ship at

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Kerepunu. On Monday night, or rather, very early on Tuesday morning, the Kwato Mission boat met us at Samarai and carried off the rest of the Mission party. It also took from us our travelling companion, the Rev. Joseph King, who was to wait at Kwato for the first opportunity of getting back to Australia. Mr. Crosfield and I were left to turn our faces to the South Seas.

When the weather was fine, life on the *John Williams* was very enjoyable. At 6 a.m. the steward came to our cabins with a cup of coffee and a biscuit. This was the signal for going on deck to enjoy a walk in undress, while the men were washing it with hose pipe and brooms. After a walk came a bath and dressing for the day. We had prayers on deck at 7.45 a.m., attendance at which was quite voluntary, but we usually had eight or nine present. The singing was led by the carpenter, and was generally very hearty, being from Sankey's hymn-book. At 8 o'clock we had breakfast, after which everyone settled down to whatever reading and writing we had in hand. It must be confessed that as we got into the tropics, and the damp heat became more and more oppressive, the amount read did not increase, while the intervals of meditation, when the book was dropped on the lap and the eyes were shut, grew more frequent and more prolonged. At 11 o'clock the steward came and roused us from our reveries or our studies by the offer of a cup of tea, or a glass of lime juice, or some fruit. At noon the captain and Mr. Mitchell "took the sun"—*i.e.*, measured the altitude of the sun, in order that they might work out the latitude and longitude, and mark on the chart exactly where the ship was on the wide waste of waters. It took them until nearly dinner time to work out these calculations. One o'clock brought us dinner, when we rejoiced together over a good run, or discussed the reasons why the vessel had not done well. The afternoon repeated the activities of the morning, so that we were quite ready for afternoon tea at 3 o'clock. The last meal of the day was high tea at 5.30 p.m., but our attentive friend the steward always made his appearance again at 8 p.m. to offer us cocoa, or hot water, or any other light refreshment we required.

PROCESSION OF CANOES, WAGA WAGA.

In addition to the daily morning prayer, we had a short service in the saloon every Thursday evening. On Sundays the morning service at sea always has to be brief, because it is absolutely necessary that the officers should be on deck before 12 o'clock to take the sun. We therefore had a shortened form of the morning prayers of the Church of England. In the evening we had a service of a freer kind. Our native crew seemed to like these services.

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There were always some of them present, and though they could not understand very much they enjoyed the singing of Sankey's hymns. Once or twice, when we had a missionary on board who could play on the American organ, our singing became quite lively.

"TAKING THE SUN."

"ROLLING A LITTLE."

Our good captain's ingenuity in arrangements to make his passengers happy and comfortable was very great. He had devised a swing cot on the deck for ladies who were not feeling well. He had a lot of toys for use when children were on board. Deck quoits became a very favourite sport

WET WEATHER ON "JOHN WILLIAMS."

DECK QUOITS ON "JOHN WILLIAMS."

when our company was enlarged on the coast of New Guinea. But perhaps the pleasantest hours were those spent in the chart room in the evenings, chatting about many things, and drawing out of Captain Hore some of the interesting and amusing experiences through which he had passed.

A FAITHFUL SISTER IN THE LORD.

By Miss Alice M. Horne, of Amoy.

THE Church in Hui-an has just suffered a great loss in the death, by plague, of one of our women members, Bóe só. When I first went to Hui-an, I remember going to her house and thinking that she seemed an earnest woman, and as soon as I went up and opened my Women's School, Bóe só came as a scholar. Learning to read was not a very easy matter for her, but she was most persevering, and at the end of the three months she was able to read her Bible, and had read a good part of the "Life of Christ," as well as a "True Doctrine Catechism," which are our first reading-books. Every morning at our Bible reading I saw her face beaming upon me, as she seemed to drink in the teaching, and many a time I have thought: "It is worth while having this women's class if only for the sake of Bóe só."

About that time, her daughter Ek, who was married into a heathen family and whose husband had died a short time before, was taken very ill with what was said to be plague. Her mother went to her, and soon sent to ask a Bible-woman to go and pray. I sent some medicine, and very earnest prayer was offered for the life of this girl. In the morning we were told she was better, the fever gone, and everyone acknowledged the power of God to heal. The family gave up their idols, and Ek was allowed to come to my school, where mother and daughter studied together.

Last autumn, when I wanted to start a little girls' day-school, Bóe só offered her house. I knew they were very poor, and wished to rent the two rooms, but she would not hear of it. "It is something I can do for God," she said. Só we took it in that way, and had a little prayer-meeting, asking God to accept her offering, and use it for His glory. Always when I had my Bible-lesson with my little scholars, Bóe só and her two sisters-in-law were there, and Bóe só almost always had prepared a chapter in the Old Testament history to read and be questioned upon. She had bound feet, and lately she began to feel that she ought to unbind, and was beginning to prepare shoes and stockings, though as yet none of the Christian women in Hui-an city have unbound their feet. "For Christ's sake" she was ready to be the pioneer. She used to start to chapel very early on Sunday, and call at several houses on her way, thus bringing quite a tribe of women with her; and she was beginning lately to go about visiting absentees, or showing a new Bible-woman the way to the Christian houses. She was concerned about her sisters-in-law, one of whom had never been to chapel, and one of whom came very, very seldom. The last Sunday before her death she said to me: "Could not you ask the pastor to ask my brother if his wife always comes to chapel?"

She had one son, of about sixteen, who had had to leave school and be put into a shop, as they could not afford it; this year they arranged for him to come back to school, as the mother's heart longed to give her son to the Lord for

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His work, as did Hannah of old. The boy is not brilliant, and had got out of the way of studying, so that at first he was rather in disgrace, and his uncle (a teacher in the school) assured his parents that he had no ability, and would never make a scholar. Poor Bóe só came to me for sympathy. "Please, pray for him," she said, "that he may be able to learn, and that he may become a useful man."

On the morning of Wednesday, June 21st, Bóe só got up at dawn, and began to make preparations for going to a certain neighbour's house. This neighbour had been coming to chapel for some time, and had given up worshipping idols, but her faith as yet was very dim. On that day her son would attain the age at which various heathen rites must be performed, offerings made, &c. She did not wish to have the heathen rites, but she did not quite dare to have nothing, so Bóe só and a Bible-woman had promised to go and pray. Bóe só therefore was preparing, but her head was so bad she had to go back to bed, and there she lay, repeating hymns and praying, anxious not to frighten her sisters-in-law, answering their inquiries with "I shall be better soon."

Presently the Bible-women came to call for her, and to them she confessed that she had a swelling in the groin, so they at once sent to the chapel for medicine. We have no doctor in Hui-an (the nearest is only six hours' journey off!) but the pastor did what he could for her, though he thought badly of the case from the first, as, with very high fever, the pulse remained normal. Her husband, who was away at his shop in a distant village, was sent for, because, as they said, he is so good at praying. On the Friday he quite misled me by saying she was so much better that I did not go that day to see her. On Saturday morning she passed away. On Friday she had said to those nursing her, "I do hope I shall be better to morrow, because you must be getting ready for Sunday." But on the Saturday morning she knew that she was going home. "The Lord is waiting for me; but I should like to see Sàng-á first," she said. Sàng-á, her son, had gone to see if nothing more could be done, and his father and sister kept praying that God would bring him back in time to see his mother again. He came, and then Bóe só told them to bring water and wash her hands and face, and she herself helped to put on her best clothes and ear-rings, and told her husband to take off her bracelets and sell them to buy the coffin. Various friends and neighbours came in to see her. She told them that the Lord had come for her, and urged them to come to chapel. Her sisters-in-law asked: "Have you any last commands for us?" "No," she said; "only always go to chapel; don't miss worship." Having said good-bye to all, she said: "Now bless me; the Lord is waiting." Two of them prayed, and she passed quietly away.

That afternoon we assembled at the house, where the pastor held a little service. We sang "For ever with the Lord," and a hymn about the resurrection of the body, and the pastor spoke a few words on our sure and certain hope. Then we all went out to the lonely barren hill-side, and there, with the city lying below us and the sea gleaming in the sunlight in the far distance, we sang the last three verses of "Jesus, I love Thy charming Name," the preacher prayed, and we laid her body to rest—"Until He come."

The next day, Sunday, her daughter Ek was to have been baptized, and I could scarcely dare to expect her to come to chapel the very day after her mother's death. But she came, together with Bóe só's sisters-in-law, and many of the friends or neighbours who had been very much impressed by Bóe só's peaceful death. "Do what she told you; that is the way to show true respect," said her husband.

"He doeth all things well." We know it is so, yet it was very hard to feel it was best for Bóe só to be taken away—the one woman in the church there who unmistakably sought the kingdom of God first, who was a help and comfort to all, whom everyone loved. As I watched her growth in grace, and gave thanks for it, I thought, "She is a chosen vessel, prepared to do God's work here; next term she will be just the one to be matron in my girls' school." I was mistaken; it was heaven God was preparing her for, not my girls' school.

Just now I feel as if Hui-an could never be quite the same place to me without Bóe só. But I thank God that He let me know her, that He, perhaps, used me to help her a little, and I believe that in some way her death will be used for His glory even more than her life could have been. "Jesus is close to us, close beside me all the way," was a favourite saying of hers, and so, having walked all the way with Him, He took her home.

IN MEMORIAM.

THE REV. JAMES KENNEDY, M.A., began his life-work sixty years ago, and had finished a long career of strong and earnest service in India while the present generation were still babes. He went to India in 1839, and left it finally on account of ill-health in 1877. Those were not the days of frequent furlough. The time taken on the voyage was so long and communication so irregular that men came to England only in case of dire necessity. Twice only during that long period Mr. Kennedy paid a visit to Britain, and on both occasions he came under medical orders. For nearly thirty years he was a missionary in Benares. He was there when the Mutiny broke out, and went through all the horrors of that terrible time among those who were shut up there. As soon as it was safe to do so, he visited Mirzapore and Allahabad to cheer the hearts of the native Christians, and reopened the mission in Benares. He left the sacred city only when the Directors asked him in 1868 to commence a new mission at Rani Khet. After his return to Britain in 1877, he became pastor of the church at Portobello, but for the past sixteen years had lived in retire-

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ment, first at Acton, and then at Hampstead, where he fell asleep on Wednesday, November 1st.

Mr. Kennedy was born at Aberfeldy on May 11th, 1815, and was the son of the Rev. J. Kennedy of that place. His father was one of the pillars of the early Congregationalism in the Highlands, and was long known and honoured for the extent and the power of his evangelistic labours at a time when evangelical religion was at a very low ebb in Scotland. Coming of a strong and sturdy stock he was worthy of his ancestry. Physically of large frame and active habit, he was also vigorous in mind and strong in faith and

THE REV. JAMES KENNEDY, M.A.

consecration. Sound judgment, broad views of affairs, firm grasp of great principles of missionary labour, loyalty to evangelical truth, and gentleness of spirit were all strikingly blended in him. Unfortunately, during his long life in India his health suffered much and often, but his devotion to the service was intense, and to the end his deep interest in Indian missions was apparent. For fully four years before his death he was a great sufferer, but retained his faculties and his intellect unimpaired to the end.

Mrs. Kennedy, who was a woman of remarkable character, died in 1891, a short memoir of her life being published in our pages (CHRONICLE, 1891, p. 207).

PROGRESS ON THE ZAMBESI.

M. COILLARD, who has recently passed through the Lesuto on his way to the Zambesi, and from whom most interesting letters have appeared in the *French Missionary Journal*, thus describes a communion service at Léribé:—"The audience had to be divided, and while hundreds waited in the shade of the trees, the church was filled with about 500 communicants; there was no room for spectators, or even for catechumens. The emotion which I felt when once again, for the last time, I entered the church and ascended the pulpit may be guessed rather than described. The impression of this service is never to be forgotten. I had before my eyes the irrefutable proof that God had blessed His work here in spite of all the ups and downs which it has gone through. It was, as it were, a fresh seal placed by God on the calling which we had received of Him for the Zambesi.

"When I go over my recollections, there is one profound impression which I feel: that God has already done great things in the Lesuto. It must be confessed that the chiefs, with a few happy exceptions, are the fly in the ointment. They are more heathen than ever their fathers were, and it seems to be a maxim among them that you cannot be both a chief and a Christian. There is a clearly marked divorce between the secular power, such as they conceive of it, and the Gospel; and the relations of the chiefs with their missionaries necessarily feel the effects of this. And to this must be added drunkenness, which prevails to such an extent that, if you wish to visit the head chief you must first make sure of a lucid interval in his almost perpetual state of intoxication. And he is almost totally without the dignity to which Moshesh and Molapo accustomed us.

"When one looks back on the former, better days, and sees the gangrene which is eating away the heads of the nation, one is filled with anxiety for the future of this people. What consoles and tranquilises us is that they have now implanted in their midst a renovating force, a vitality which has its source elsewhere than in the rotten power of the heathen chiefs, and that their destiny is not bound up with that of their chiefs. Whatever may still be the apparent power of the old heathenism, it cannot be denied that the Gospel has worked like leaven in the whole nation. You see it on all sides. One of the principal chiefs, who makes himself the champion of the old pagan customs here, wrote lately to the son of Lewanika, exhorting him to fidelity and perseverance in his Christian profession!

"I do not know whether my colleagues in the Lesuto are aware of it, but for my part I have been astonished at the progress of all kinds which I see after an absence of twenty years. European clothes have become an almost general custom to-day, even among the heathen. Trades are beginning to be introduced among our Basuto, and in this I see the influence, astonishing to me, of our industrial

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school at Leloaleng. We have professional masons who carry out contracts as well as the best whites here; and besides the artisans who have come from our school, there are workmen who cut stone and build houses which do them the greatest credit. I even hoped for a time to take one or two of these workmen with me to the Zambesi. But they want them too much in Lesuto. It is not a matter here of a superficial varnish of civilisation; no, the change is deeper, and tends to become radical. It is not only the manner of life—though that means much—but the way of thinking, which is being transformed. The mind is opening out to new influences, to whatever is good of every kind. It is, above all, in the domain of education that I have been struck with the work accomplished. And nothing has surprised me more than to see a Lesuto at the head of an industrial school, and another directing a normal school, both with success, though under their own personal responsibility."—*Journal des Missions Evangéliques.*

MISSION WORK AMONG THE EDUCATED CLASSES OF BENGAL.

By Mr. J. N. Farquhar, M.A.

HIGHER education in the English language was gradually adopted as a method of work by missionaries of different societies in Bengal, because in their efforts to Christianise the higher castes it had become abundantly evident that direct evangelistic effort among these men was utterly useless—Hindu pride effectually stopped their ears.

And the method has more than justified its creators. The conversion of the men who through it have become the leaders of the Church of Bengal is sufficient justification to those within; while the general Hindu community, the Government of India, and all wise observers acknowledge that the mission colleges have leavened most richly the moral and religious life of the upper classes.

But for some decades the relative importance of the higher education *as an aggressive method* of mission work has been slowly diminishing. As government and native education have developed, missionary education has necessarily lost the supreme position it held at first as the pioneer; so that we now control the education of a smaller proportion of the youth of Bengal than our predecessors did. And, even if the mission colleges could regain their pre-eminence, they would not have to-day the extraordinary sway over their pupils they originally had. European thought in the English language is now a commonplace in Bengal, and necessarily does not produce in the sons and grandsons the sudden revolutionary results it created in the case of many of the fathers and grandfathers.

But if our colleges have inevitably lost some of their force as an aggressive agency, they have gained greatly in importance *as training schools for Christians.* They are still as valuable as they were, only the balance of their importance is being slowly altered.

Then, while the evangelistic opportunity of the colleges has been gradually waning, a wider and more hopeful opportunity has appeared outside. Direct evangelistic effort among those who have received an English education becomes increasingly possible. Many causes contribute to this result, but the most important are: *the general enlightenment* produced among the upper classes by English education and civilisation, leading to greater openness of mind and to a notable decline of faith in Hinduism; *the diffused influence of missions*, especially of educational missions; and *the influence of the Brāhmo Somāj.*

Educational missionaries have been eager to seize this new opportunity. In our own and other missions many efforts have been made, chiefly by (1) evangelistic meetings, (2) Bible-classes, (3) visitation of students, and (4) distribution of literature. But an educational missionary's duties leave him little leisure and less strength for work outside the day's routine; these efforts are in consequence always very limited, and are often seriously interrupted.

A very few men have been able to give themselves unreservedly to this type of work. A Baptist missionary, the Rev. R. Wright Hay, did a remarkable work among the educated men of Dacca until his health compelled him to retire. Mr. R. P. Wilder, of the Student Volunteer Movement, found unlimited opportunity for direct personal dealing among Calcutta students, but his health drove him also from Bengal. And the college department of the Y.M.C.A. of Calcutta, under Mr. J. Campbell White, has recently begun work on the same lines, and already exercises a very wide influence.

Now this type of work, whether done by missionaries or laymen in their limited leisure, or by men definitely set apart for it, has been strikingly successful in recent years. Indeed, I believe it could be easily shown that the method already produces more converts than the colleges do.

The Calcutta District Committee have repeatedly appealed to the Directors to increase the Calcutta staff, so that one of the missionaries might be set free for this kind of work. We increasingly feel the very great need the educated classes have of Christ and the unequalled opportunity we now have of reaching their hearts.

If this work is to be thoroughly done, it must not be taken up as an extra to be done in odd moments. It can be done only by men who are willing to spend all their time and energy upon it, men who know and understand the educated classes, and who are eager by ceaseless study of both Christian and Hindu literature to fit themselves for interpreting Christ to the Hindu mind.

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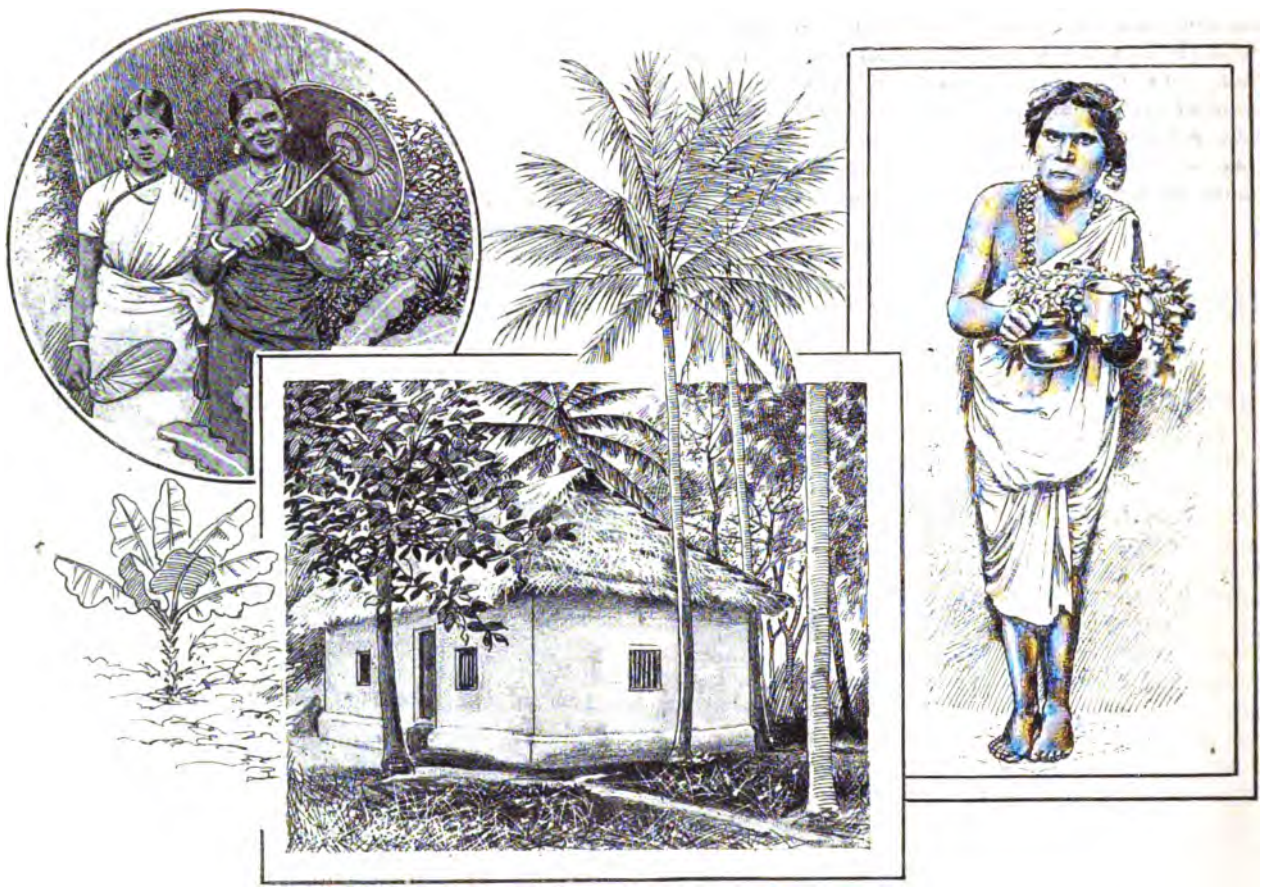
A CONTRAST.

BY THE REV. J. KNOWLES, LATE OF PAREYCHALEY.

I DO not think I have ever seen any sight which more excited my pity than that of the poor heathen woman whose portrait appears on the right of the accompanying illustration. I was on my way from Trevandrum to Pareychaley, and had got to Neyattinkara (the bank of the Butter River). I was speaking to some Sudras, when I saw a woman dressed in the garb of a religious mendicant—head, breast, arms, and body marked with sacred ashes, a small brass vessel with water in one hand, and some flowers and a tin can in the other. A rosary of rattan seeds, large lead earrings, and matted hair completed the picture. But it was not so much her outward garb as the expression on her face which arrested my attention. It was so utterly sad. It seemed as if all joy had gone out of her existence, and dumb apathy and a kind of passionless madness come over her. She was on her way to the temple to make some offerings to the idol. I told the Sudras I should very much like to take her photo, and, at their request, she stood still for a moment while I did so. I could not speak her language (a rude kind of Hindustani), nor could I do anything but pray that our Heavenly Father would lead her feet into paths of salvation and peace. God save the women of India. They are deeply religious, and, once they are won for Christ, their enthusiasm and love will work a mighty change in the religious life of the nation.

On the left-hand side of the photo is seen one of our Christian girls and her mother. The girl was one of the boarding-school girls, and was going to get married, and so her mother had come with her to ask the missionary's consent to the marriage. The photo shows the kind of dress worn by our Christian women. The umbrellas are made from bamboo, and covered with palmyra leaves.



GIRLS' SCHOOL, AMARAVILLEI.

The little whitewashed building in the centre of the photo, with the cocoanut and mango trees round it, is the girls' school at Amaravillei. There are eight similar girls' schools in the Pareychaley district, and in all of them a good work is being done, and everyone agrees it is a work that *tells*. The girls are taught by Christian teachers, and, as a rule, are grateful, diligent scholars.

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FROM THE SECRETARY OF THE WATCHERS' BAND.

THE Watchers' Band gathering in connection with the Congregational Union meetings, was held in Bristol on October 18th. Mr. F. H. Hawkins occupied the chair, and useful and impressive addresses were delivered by Rev. W. Hardy Harwood, of Islington, Mrs. Parker, of Benares, and Rev. G. Owen, of Peking. A statement was made by the General Secretary which showed that since the last Autumnal meeting upwards of 90 branches and 4,000 Watchers had been enrolled. The largest branch in the world is to be found at Redland Park, Bristol, with about 260 members. The second in size is at Dr. Horton's church at Hampstead, with a membership of 215.

BRISTOL is one of our eight centres which possess a District General Secretary. Mr. Moxley only undertook the work about a year ago, but the result is highly satisfactory and encouraging. There are now 17 branches in the Bristol District, with a membership of 846, or 318 more than last year. At the close of the public meeting Mr. and Mrs. Moxley kindly provided tea for a large number of W.B. secretaries and missionaries. Our next meeting for Women Watchers will be held at the Mission House on Wednesday, December 13th, at 3 p.m. Tea at 3.45. Our last meeting was attended by about 40 Watchers, including 10 lady missionaries.

THE following corrections should be made in the List of Missionaries :—

Page 2.—Rev. A. and Mrs. Sims (Berhampur) are now stationed at Calcutta. Dr. Alice Hawker gone to Berhampur.

Page 3.—Rev. J. G. and Mrs. Hawker are stationed at Bangalore. Dr. Ernest Lewis has gone to Jammulamadugu. Rev. J. M. and Mrs. Ure are now stationed at Kadiri. Rev. J. Mathers, B.A., has gone to Cuddapah. Rev. T. E. and Mrs. Slater have returned to Bangalore. Rev. J. H. and Mrs. Walton (late of Bangalore) have been transferred to Hankey (S. Africa).

Page 4.—Rev. W. J. Hatch has gone to Coimbatoor. Miss Stringfellow has gone to Vizagapatam. Mrs. Edmonds has joined her husband at Quilon.

Page 5.—Mrs. H. J. Stevens has returned to Canton. Dr. and Mrs. Fahmy have returned to Chiang Chiu. Miss A. F. Macgowan has gone to Chiang Chiu. Rev. Arnold and Mrs. Foster are now stationed at Wuchang. Rev. A. J. McFarlane, M.A., of Hiau Kan, has joined the Hankow Mission.

Page 6.—Miss Ruth Massey, M.D., has gone to Wuchang. Dr. and Mrs. Fowler and Rev. E. Burnip have gone to Hiau Kan. Mrs. Claxton, of Chung King, has come home. Miss Bartlett has gone to Yen San. Mrs. Sewell McFarlane has returned to Chi Chou. Rev. T. Biggin, B.A., has gone to Peking. Miss Shilston has gone to Peking.

Page 8.—The names of Monsieur C. Matthey and Mdlle. Deriaz to be added to Antananarivo. Rev. J. and Mrs. Peill have come home. Rev. J., Mrs., and Miss Sibree have come home. Miss Craven has returned to Antananarivo.

NEW BRANCHES.

Branch.	*Church.*	*Secretary.*
Durham	—	Miss C. J. Rollin.
Yelvertoft	—	Mrs. Evan Bryant.
Greenwich	Greenwich Road	Miss Jessie Simmons.
Hendon	—	Mr. Arthur Bone.
Bristol	Whiteshill	Mrs. H. A. Brown.

JESSIE M. BALGARNIE.

BRITISH FOREIGN MISSIONS. By the Revs. R. Wardlaw Thompson and A. N. Johnson, M.A. Crown 8vo, pp. 232. Price 2s. 6d. London: Blackie & Son.

A BOOK which is the joint production of our Senior Foreign Secretary and our Home Secretary is sure of a considerable sale in L.M.S. circles, and needs little commendation in these pages. "British Foreign Missions" forms a volume of the Victorian Era Series, and supplies a sketch of the progress of British missions from 1837 to the present year. The fact that the subject of Foreign Missions should have been recognised as deserving of its place in such a series is in itself a significant sign of the progress of public opinion. Some day there will be written a history of the influence of missions on the expansion of the Empire, and it will be a story full of surprises for some whose patriotism is not always of a missionary type. Meanwhile, it is well to have public recognition given to the fact that Foreign Missions have played their part in the Victorian Era.

Our Secretaries' theme offered little opportunity for originality of thought, nor has the scope of their work permitted picturesque writing. The book is mainly a compilation; but it is a compilation of many facts not easily accessible in any other form. The work must have involved much drudgery, and has doubtless been "painful" in more senses than one. But, blessed be drudgery! it will save much time and tribulation for all future compilers of statistics and missionary historians. The work of all British societies is fairly represented, though special prominence (far be it from us to say *undue* prominence) seems given to the work of the L.M.S., whilst a number of smaller and more modern societies are barely mentioned.

After an introductory chapter sketching the history of missions up to 1837, two long chapters are devoted to the general missionary history of the last sixty years. Then follow five chapters of great interest (in which, we venture to think, lies the chief value of the book), on Educational Missions, Literature in the Mission Field, Medical Missions, Woman's Work, and the Growth of Native Churches. The ninth and concluding chapter deals with the Present Position, and is followed by a valuable appendix in the form of a table, giving full statistics of all the chief missionary societies. There is a full index, which will make the book very useful for reference.

The authors conclude by expressing the opinion that the hope of the future lies in the fact that "the young life of the churches is manifesting an increasingly intelligent and earnest interest in the progress of missions." If our young people will peruse this book, intelligent and earnest interest can hardly fail to be appreciably quickened.

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THE HEALING OF THE NATIONS. By J. Rutter Williamson, M.B. (Edin.). Pp. 100. Price 2s. net. Student Volunteer Missionary Union.

BOOKS on medical missions are strangely few and far between, medical missionaries themselves being presumably too busy to write books, whilst laymen fear the pitfalls which await the uninitiated. Mr. Williamson's little book is described as a "treatise on medical missions," and is intended partly as a text-book for missionary circles and study-classes. This, doubtless, accounts for the somewhat scrappy character of the book; the style, especially in the opening chapter, is very cramped and difficult. The chapters which deal with the treatment of the sick in heathen lands constitute a veritable "chamber of horrors." Some of the details are so revolting that we should be sorry to see the book in the hands of anyone of sensitive nature. And yet it is necessary, to-day more than ever, to open people's eyes to the horrors of heathenism as it really is—not as it is preached by cultured English ladies, or translated into dainty volumes bound in lambskin, but *as it is* when unrestrained by contact with civilisation. If any of our readers are inclined to think that Hinduism is the best religion for India, or Confucianism for China, let them read this little book. They will be sadder, yet wiser, men when they have read it. The book contains incidentally a useful and interesting survey of the progress of medical and surgical knowledge and skill during the present century. It concludes with a fine appeal to medical students to give themselves to this divinest of all callings—the work of a medical missionary.

MISSIONARY HYMNS, AND HYMNS BY A MISSIONARY. By the Rev. W. Robinson, of Salem, S. India. Pp. 67. Price 1s. (On sale at the L.M.S. Book Saloon.)

[*By the Rev. Charles Chambers.*]

THE Rev. Wm. Robinson has gathered fifty-one of his scattered poetic gems and strung them into a goodly coronal. The missionary spirit gleams in them all.

The Hebrew prophets were poets—"they have climbed the mystic stair." . . . The wonder of the Lord's Word walks the world with melodious footfall, to "the music of rich trumpet-peals." . . . Some of the Master's merchantmen, seeking amid "fetish curse and ancient wrong," "the pearl of price, the open door to Paradise," are both seers and singers; the Rev. Wm. Robinson, of Salem, among the foremost bards. He is a native of grim Sheffield, whence, despite the nerve-shattering clangour of the cutler's hammer and the clash of jangling rods of iron, came the solemn pulsing of Montgomery's lyre and the stirring thrill of rebellious Elliott's rhymings.

Mr. Robinson, author also of "From Brahm to Christ," in that minor murmur of a missionary soul, "One soweth and another reapeth," tells us why he measures his musings:—

> "And whilst I muse on holy things,
> My heart breaks forth in prayer and psalm."

The poet certainly possesses that grave and reverend gift necessary to the hymn-writer, and also the sincerity of purpose characteristic of the servant of Christ.

> "The key-note of my soul's great hymn
> From loftiest height of love must rise;
> Or Heaven will be lost Paradise."

Most of these hymns have been set to music, and should find their way into the hymnals of the future. "O, Bethany, sweet Bethany!" here published in fuller measure, forms part of Dr. Coward's cantata, "The Story of Bethany," the words of which were written chiefly by Mr. Robinson.

The author still shows that he polishes his gems with the well-tried metaphor to the melody of the ancient workman, but, likewise, that he is happily escaping from the strong influence to his own freedom, flash and new-time craftsmanship.

> "O! well it is to live for God;
> Since dying may be easier far,
> Than in the daily task to plod,
> And be a candle, not a star."
>
> "God will never come too late."
>
> "In Nero's dungeon, lit with love."

Mr. Robinson's missionary touch is seen in local colouring, such as:—

> "Silent gods, whose folded hands
> Mock the suppliants who speak."
>
> "Jungle wastes and desert sands,
> Faces strange and customs rude
> Of the alien multitude."

But he is unjust to the chief modern slummers for humanity's sad sake, unless he refers to India when he writes:—

> "In dreary ways and hidden slums
> Your priests and levites shun,—"

since they have become the good Samaritans of this Christian century. We are sure that lovers of sacred gems will be delighted to add these Indian rubies to their store:—

> "Red rubies, red as sunset-glow,
> Rare stones that flash, and gems that burn;
> With flame unwasting and eterne."
>
> "A blaze of sunlight through thin mist."

THE JEWS AND THEIR EVANGELISATION. By the Rev. W. T. Gidney, M.A. Pp. 110, with Appendices. Price 1s. Student Volunteer Missionary Union Office.

HAVING during the past three years studied the conditions of missionary work in India, Africa, and China, the members of the S.V.M.U. Bands are to turn their attention during the coming winter to the problem of the evangelisation of the Jews. The text-book has been prepared by one peculiarly fitted for the task, and gives promise of an interesting course of study. The brilliant *résumé* of Jewish history in the Middle Ages given in chapter iii. is worthy of special praise. We regret, however, that so little is said of the

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conditions and prospects of work among Jews at the present day. It is disheartening to learn that the thirteen different societies at work among Jews in England can report little more than a hundred baptisms during 1898; but it is to be remembered, as Mr. Gidney points out, that many Jews quietly leave their old religion and become merged in the Christian community, leaving no record of their conversion.

THE STUDENT CHRISTIAN MOVEMENT IN BRITAIN. Pp. 142, with Appendices. Price 1s. British College Christian Union.

ONE of the most remarkable movements in the last decade of the nineteenth century has been the uprising into organised strength of the Christian manhood and womanhood of our universities and colleges. Though the origin of the movement may be traced back to the first Oxford and Cambridge conferences in the seventies, and though the names of the "Cambridge Seven" and of Henry Drummond will always be closely associated with it, yet it was not till the Students' Conference at Keswick, in 1893, that this student movement began, in an organised and systematic way, to take hold of the university and college life of the country. In view of the fact that the number of students in Great Britain is reckoned at nearly 50,000, and in view also of the positions of influence which so many of these are destined to fill, it is obvious that this movement has in it the very greatest possibilities. We heartily recommend this brief and modest record to all who are interested in things concerning the Kingdom.

MISSIONARY STUDY CLASS.

SUBJECT: "MISSIONS SINCE THE REFORMATION."

III.—THE EIGHTEENTH CENTURY UP TO CAREY.

ENGLAND is still sleeping, and the sleep seems deepest just before the great awakening that is coming. Of English missions or missionaries in the eighteenth century we hear practically nothing. The evangelical revival under Whitefield and Wesley led to work in the West Indies; and Wesley's friend, Dr. Coke, had a soul on fire with missionary zeal; but this really belongs to the last quarter of the century, and will occupy our thoughts when we deal with Carey and his contemporaries. The Church of the eighteenth century had indeed little life in her. "Under the influence of Hume and Gibbon, Voltaire and Paine, the question was not one of expansion into heathen countries so much as the existence of Christianity in Europe itself." (*Missionary Expansion*, p. 82.)

It is Germany which holds the place of honour in the missionary record of the eighteenth century. Francke, Zinzendorf, Ziegenbalg, and Schwartz are four names worthy to rank beside any that can be found in the whole history of missions. Francke is a very interesting figure (see Text-book, p. 55). We may fairly call him the greatest of all *trainers of missionaries*. Ziegenbalg, Schwartz, and Zinzendorf were all pupils of his.

India filled a large place in the missionary interest in this century, but it was the Danes rather than the British who gave opportunities for missionary work there. We shall see next month that even Carey had to avail himself of Danish protection in order to begin his work in India. And it was Scandinavia which furnished the only other notable missionary of this period. This was Hans Egede, the first missionary to Greenland, a pathetic and heroic figure well worth our attention. (Text-book, p. 59.)

The account of Zinzendorf and the Moravian Church given in chap. v. of the text-book is fairly full, and should be carefully studied. Along with it should be read Warneck's *Short History*, pp. 47-52. "In twenty years (1735-1756) the Moravians called into being more missions than the whole Evangelical Church had done in two centuries."

References. — Text-book, chaps. iv. and v.; Warneck, chap. iii.; Sherring's *History of Protestant Missions in India*, chap. i.; Stevenson's *Dawn of the Modern Mission*, chaps. ii., iii., and iv.; *Amid Greenland Snows* (Partridge's "Missionary Biographies").

Questions for Consideration:—

1. *May the Church's interest in foreign missions be taken as a fair test of its vitality?*

2. *How does Francke's life illustrate the fact that enthusiasm for foreign missions does not mean neglect of home claims?*

3. *What does the story of Hans Egede suggest as to the nature of God's "call"?*

4. *What indications can you find in the history of the eighteenth century that God was preparing the way for the great missionary revival?*

The subject for next month's study is "Carey and the Dawn of the Modern Mission." Read Text-book, chap. iv.; Warneck, chap. iv., pp. 58-70; *Standard History of the London Missionary Society*, chap. i.; Dr. Smith's *Life of Carey* (or *Life of Carey* in Partridge's "Missionary Biography" Series, price 1s. 6d.).

SUNDAY, December 3rd, is to be observed as a Day of Prayer for India. All friends of India are asked to pray "that through the receiving of the Holy Spirit, the Church of Christ may bear its testimony with such unity, purity, and power, that those who do not know Christ may be convicted of sin, righteousness, and judgment, and may come to know the Saviour of the world." Ministers are asked to remember India in public prayer on this day.

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Notice to the CHRONICLE'S *"Own Correspondents."—The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the* CHRONICLE. *Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.*

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

A PATHETIC PRAYER.

MR. GELLER writes that the visitation of the Leper Home at Hiau Kan is one of his chief joys. "Some of the poor fellows are real saints. I was much touched the other day to hear one of them in his prayer reverse a phrase which is a common expression of thanksgiving among our Christians. The usual custom is to give thanks for 'a healthy body and a peaceful heart.' The poor leper changed it to thanks for 'a peaceful body and a healthy heart.' The pathos of it touched me deeply."

AN EARNEST APPEAL.

THE Rev. J. W. Wilson writes from Chung King, pleading earnestly for new workers. "Chung King is a magnificent sphere. It is to West China what Hankow is to the Central districts, and its importance is growing daily. Next month we shall have British gunboats here, and they are to be followed soon by a French vessel. The trade of the port is expanding and the population increasing. The whole district is opening up to outside influence, and before long we shall see marvellous changes in our midst. We ought to be in a position to keep pace with the needs of the place. *Will you not send us two red-hot Christian men*, who will be prepared to work for Christ in a place that offers such opportunities and that needs Him so much?"

INDIA.

A PROMISING CONVERT.

THE Rev. J. P. Ashton sends word that the pastor of the native church in Calcutta (Rev. C. K. Chuckerbutty) has recently had the pleasure of baptising a young man of Ooria birth, by name Siva Nath Pandab, who has undergone not a little persecution for Christ's sake, and whose testimony at baptism was very affecting and direct.

DISTRICT MEDICAL WORK IN TRAVANCORE.

DR. FELLS writes from Neyoor (October 16th): "I am just back from a month's very pleasant and very busy tour round our northern districts. The hospital which was opened at Kotlarakara last February is proving most useful, and is made good use of both by Hindus and Christians. At Attingal, where we have only had medical work going on for about eighteen months, the medical evangelist has won the confidence of the Hindus, though the dispensary is a tiny place not much bigger than a cupboard. The thankofferings of the people amount to more than enough to pay his salary."

CENTRAL AFRICA.

GOOD NEWS FROM CENTRAL AFRICA.

THE Rev. H. Johnson, of Kambole, has been spending a considerable time during the first half of this year in visiting the surrounding villages. He writes: "I have visited fifteen Liendwe villages seven times each, and on each occasion have preached the Gospel; so in the Liendwe valley alone I have conducted over a hundred services during the last four months. I am intensely happy in this work, and desire nothing better in this life than the privilege of continuing it. In six villages the chiefs have promised to erect small schools, for which I have undertaken to find teachers. And this, I believe, is only a beginning."

SOUTH SEAS.

WHAT OF OUR WORK IN SAMOA?

IN view of the recently announced withdrawal of Great Britain from the Samoan Islands, the following paragraph from Mr. Marriott will be read with mingled feelings:—"I am glad to report more cheerful news from Samoa than we have had for some time. Mr. Newell says that the reaction in favour of our Mission is strong and deep. Mr. Beveridge's district, which usually gives about £120 a year as their contribution to the Society, has given this year, notwithstanding the war, £207, and the pastors' stipends from this district were never so large. 'Things are,' Mr. Newell says, 'looking brighter in Samoa.' The pastors are proving veritable peacemakers. The good they are doing will only be known at the last great day. Mr. Newell also reports a very successful united service in the Malua Jubilee Hall, where nearly a thousand people were addressed by himself and two native pastors. It is refreshing to hear that, notwithstanding the calumnies of the Roman Catholic priests, and many others, against our missionaries in Samoa, the people do not believe them, and that they are still loyal to the L.M.S. and to Protestant teaching."

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NEW GUINEA.

ANOTHER APOSTOLIC LETTER. (*See September* CHRONICLE, *p.* 227.)

WE have received from the Rev. J. H. Cullen, of Mangaia, the following translation of a letter from Tarikainga, of New Guinea, to the three churches on Cook Islands: — "Vailala, New Guinea, Dec. 15th, 1898. — To the three churches on Mangaia with the servant of the high God, and the helpers, the deacons, the students in Oneroa, the king's governors and people, with the young men and women, may you live in the true God! I am writing this letter to let you know what has happened to us during this year 1898. The Society's building has been completed by Taviri and myself at Orokolo. It is 15 fathoms long and 8 broad. The schoolhouse is also finished. It is 20 fathoms long; and there are several small buildings. On November 7th the canoes went to fetch Henry Tuka from Moru and take him to Orokolo. Three New Guinea teachers will be taken to their stations near to Vailala. They [Tuka and wife] have settled down in their station, and we have assembled together in one place with great rejoicing at the meeting. Tuka will take charge of the school at Orokolo. Tuamingi has gone to Moru to take charge of the school at Moru and of the Society's station and the church there. The new missionary has not yet arrived. Here is another matter: the brethren are all well. The work of God is growing in all the villages; good and bad grow side by side, but the work of God does not stop, and it shall grow, and shall fill the whole world with the knowledge of Jehovah as the waters cover the sea. Akaeakore has left Maiva, and has been placed as teacher in the district of Namau [the district where we are], and is well. On account of the scarcity of men we are not sufficient for the people. On December 15th Homu [Rev. J. Holmes] will take Lataro to Aivei, the largest river in Nuaipua, and settle that brother at Ivira, the name of his village. Akaeakore and his wife are gone to Abiube, the town of Ibai in Maibua by the sea. You remember that brother, he is from Ivirua, a young man of Kirikiri. I congratulate that young man: God has helped his work in New Guinea. Alas, my brothers! who will stand in the fighting place and win Maibua inland? Alas, you young men of Mangaia, I am grieved for Akaeakore! he is in a dark country, a place of death, among the cannibals. Alas, the four who live in Namau, scattered singly among the people! My brethren, look not behind; come, the battle cannot be won by one man. Look at the battle-ground of God. Hold fast the end of the rope, which is prayer to God, that the mouth of the wild beasts be stopped and that Akaeakore may live in God. Let it be your constant prayer to God that the people may come out from the midst of sin and live in Jesus; that the life to come may be made known from Maibua inland to Iare below and far off to Vaimuri. Here is another thing: I am married [his third wife in New Guinea]. May you live! From TARIKAINGA."

CHINA.—At their meeting on October 23rd (as the "Proceedings of the Board" indicate) the Directors heard with great joy of the safety of the Rev. J. Chalmers, LL.D., of Hong Kong, who was on board the *Scotsman* when it was wrecked at the mouth of the St. Lawrence River. On the day following the Board meeting Mr. Cousins received a note from Dr. Chalmers himself, in which he said: "My heart is full of thankfulness to God for His wonderful goodness and for the way in which He has brought me out of all my trouble. May I not well believe that He has some important work for me to do in China still? I go forward in the strength of the Lord." Dr. Chalmers had a painful and trying experience on Belle Isle, but a trip across Canada, and the loving care of his daughter (Mrs. Hobson), at Toronto, seemed to have quite set him up again.—Dr. Gibson's health has greatly improved during his sojourn in Japan and Manchuria, and he has now resumed his post at Hong Kong.—The Rev. J. W. Wilson has been obliged to take a journey to Shanghai to consult a dentist.

INDIA.—The Rev. F. L. Marler has had an anxious time owing to an outbreak of fever, of a peculiarly obstinate type, among the lads in the Training Institution at Gooty. For three weeks he had a daily average of more than thirty invalids to nurse, and one of them fell a victim to the fever.—The Rev. W. P. Haines, of Vizagapatam, has recently proceeded to the degree of M.A. (Oxon.). Mr. Haines graduated at Oxford three years ago in the Honours Schools of History and Theology.

MADAGASCAR.—The Rev. D. D. and Mrs. Green had a very unpleasant experience. They reached their port (Mananjara) on September 4th, but were unable to land on account of the roughness of the sea. They spent five hours in an open boat on the 4th, but had eventually to return to the ship, which put to sea again for safety, returning each subsequent day till the 7th to see if it would be safe to land the party. Mr. Green says that on the first day they gave up all hope of reaching the shore alive, and the officers on the steamer could do nothing to help them. Other boats were dashed on the shore and lost, and a schooner broke loose from her anchors and became a total wreck. "Our escape," he says, "from a watery grave was miraculous, as our boat was dashed about, covered with the sea, helpless in the hands of the men." Happily our friends had a pleasant journey up country to Fianarantsoa, which they reached on September 13th.

AFRICA.—Miss Partridge, of Molepolole, went to Phalapye in the middle of September for rest and change, and has benefited much therefrom.—When Mrs. Helm wrote on September 22nd, she stated that her husband had not recovered sufficiently to

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take the health trip which had been arranged. Mr. Wilkerson had also been ill.—The Rev. J. and Mrs. May have been on a short visit to the Livingstone Mission at Karonga for a health trip, and to hand over Mr. Robertson's motherless infant to Dr. and Mrs. Laws to bring to Scotland. Mr. May says that a great work is going on at Karonga, which bids fair to become the Lovedale of Central Africa.

SOUTH SEAS.—The Directors have received a letter from one of the assistant under-secretaries at the Foreign Office, written by the direction of Lord Salisbury, informing them that, in a despatch recently received from Samoa, Mr. Eliot, the British Commissioner, called attention to the valuable services rendered both to himself personally and to the whole International Commission by the Rev. J. E. Newell, of Malua. "Mr. Newell placed at the disposal of the Commission his unrivalled knowledge of the Samoan language and customs, and thereby not only enabled them to secure correct translations of important documents, but also supplied them with much valuable information as to the political institutions of the islands."—The Rev. V. A. and Mrs. Barradale safely reached their destination, and are settling down at Malua.—The Rev. Joseph King, the Society's organising agent for Australasia, is issuing a little book entitled "Christianity in Polynesia, a Study and a Defence." The book will be very valuable in view of the recent attacks made on the Society's work in Polynesia, and we hope for it a large sale.

ANNOUNCEMENTS.

ARRIVALS.

MRS. CLAXTON and two children, from CHUNG KING, CHINA, per steamer *Preussen*, at Southampton, October 19th.

DEPARTURES.

REV. W. W. CLAYSON, appointed to CANTON; REV. E. BURNIP and DR. and MRS. FOWLER, appointed to HIAU KAN, CHINA, embarked per steamer *Prinz Heinrich*, at Southampton, October 23rd.

MISS CRAVEN, returning to MADAGASCAR, embarked at Marseilles per steamer *Pei-ho*, October 25th.

REV. J. H. WALTON and MRS. WALTON, appointed to HANKEY, SOUTH AFRICA, embarked at Tilbury per steamer *Carisbrooke Castle*, October 27th.

MRS. HOWARD CAMPBELL and child, returning to CUDDAPAH, SOUTH INDIA, embarked at Marseilles per steamer *Ernest Simons*, October 29th.

REV. T. E. SLATER, MRS. SLATER, and two daughters, and MISS COLES, returning to BANGALORE; MISS STRINGFELLOW, appointed to VIZAGAPATAM; and MISS HAWKER, M.D., appointed to BERHAMPUR, NORTH INDIA, embarked per steamer *Mombassa*, November 3rd.

MISS RUTH MASSEY, M.D., appointed to WUCHANG, and MISS W. BATEMAN, proceeding to SHANGHAI, embarked at Southampton per steamer *Preussen*, November 6th.

REV. W. E. GOWARD and MRS. GOWARD, proceeding to AUSTRALIA, embarked for SYDNEY per steamer *Friederich der Grosse*, November 13th.

MR. J. N. FARQUHAR, M.A., and MRS. FARQUHAR and child, and MRS. BEGG and child, returning to CALCUTTA; MISS THEOBALD, returning to MANGARI; and MISS HOPEWELL, proceeding to KACHWA, NORTH INDIA, embarked at Liverpool per steamer *City of Corinth*, November 16th.

BIRTHS.

RICE.—On November 4th, at Clapham, the wife of the Rev. E. P. Rice, of Bangalore, South India, of a daughter.

HICKLING.—At Chik Ballapur, South India, on October 20th, the wife of Mr. R. A. Hickling, of a daughter.

THEOBALD.—At Benares, on November 1st, the wife of the Rev. H. H. Theobald, of a son.

DEATHS.

REES.—At Ambohimandroso, Madagascar, on September 21st, Gwendoline Winifred, infant daughter of Rev. D. M. Rees, aged 9 months.

KENNEDY.—At Hampstead, on November 1st, Rev. James Kennedy, M.A., formerly missionary in North India, aged 84.

TOY.—At Bexley, Kent, on November 9th, Sarah Ann, the widow of the late Rev. Robert Toy, of Madagascar.

ORDINATIONS.

On Monday, October 16th, at Great George Street Congregational Chapel, Liverpool, MR. ERNEST BURNIP, of Cheshunt College, was ordained as a missionary to China. The opening prayer was offered by Rev. George Lord; the Rev. J. K. Nuttall read the Scriptures; and W. Crosfield, Esq., J.P., gave an address. The ordination questions were asked by Rev. Samuel Pearson, M.A., and replied to by Mr. Ernest Burnip. The ordination prayer was offered by Rev. J. K. Nuttall; the charge delivered by Rev. Principal Whitehouse, M.A.; and a description of the field of labour was given by Rev. R. Wardlaw Thompson, Foreign Secretary of the London Missionary Society. Mr. W. D. Thomas, senior student of Cheshunt College, also addressed the meeting.

The ordination of MR. W. J. HATCH, A.T.S., of the Western College, missionary designate to Coimbatoor, South India, took place on November 2nd, at the Sherwell Congregational Church, Plymouth. The meeting was presided over by the Rev. Professor F. E. Anthony, M.A.; the Scriptures were read by Rev. Benwell Bird; the Rev. R. Wardlaw Thompson, Foreign Secretary, described the field of labour; the usual questions were asked by Rev. J. T. Maxwell; the ordination prayer was offered by Professor Macey; and the charge was delivered by Rev. Dr. Chapman.

DEDICATION SERVICES.

On Friday, October 20th, at Avenue Chapel, Southampton, DR. H. FOWLER was set apart for work in China under the auspices of the London Missionary Society. An address was delivered by the Rev. George Cousins, Joint Foreign Secretary, and the dedication prayer was offered by Rev. W. F. Clarkson, B.A. Dr. Fowler and Rev. A. D. Martin also addressed the meeting.

On Wednesday evening, October 25th, at the Institute connected with Robertson Street Chapel, Hastings, MISS MARIAN P. STRINGFELLOW was dedicated as a missionary to Vizagapatam, South India. The Rev. C. New presided. The Rev. A. T. Saville, of Rye, having opened the meeting with the reading of Scripture and prayer, the Rev. George Cousins described the field of labour; the Rev. T. Towers offered the dedicatory prayer; and Mr. New then delivered a charge to Miss Stringfellow on the words "Not alone." The service was of a deeply impressive character.

A dedication service was held, on October 25th, at Lees Street Congregational Church, Openshaw, Manchester, to set apart the following missionaries for foreign service:—DR. RUTH MASSEY, appointed to Wuchang, China; DR. ALICE HAWKER, appointed to Jiaganj, North India; and MISS ELLA SHARP, appointed to Phalapye, South Africa. The Rev. R. Sutton presided. The Rev. A. N. Johnson, M.A., Home Secretary of the London Missionary Society, described the fields of labour; Rev. A. Mackennal, D.D., of Bowdon, delivered the charge; and the Rev. T. Willis, of Manchester, offered the dedication prayer.

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It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Joint Foreign Secretary, 14, Blomfield Street, London, E.C.*

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